

NAMES OF PERSONS IN THE «SHAHNAMEH» ABULKASIM FIRDAWSI

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Annotation: *The article «Names of Persons in the «Shahnameh» by Abulqasim Firdawsi» explores the linguistic, historical, and cultural aspects of personal names used in the great Persian-Tajik epic Shahnameh. Abulqasim Firdawsi, one of the most prominent figures of Persian literature, employed a wide variety of anthroponyms-royal, heroic, religious, and scholarly-reflecting diverse linguistic origins such as Persian-Tajik, Arabic, Pahlavi, and Greek. The study classifies these names into semantic and etymological groups, analyzing their meanings, linguistic roots, and symbolic functions within the text. Through the examination of examples like Kayumars, Siyavush, Rustam, Sudoba, and Alexander, the article demonstrates how Firdawsi's masterful use of names contributes to the depth, realism, and universality of his epic. The research also emphasizes the importance of onomastics in understanding Shahnameh as both a literary and historical monument of Persian civilization.*

Keywords: *Abulqasim Firdawsi; Shahnameh; Persian literature; onomastics; personal names; etymology; Persian-Tajik language; heroes; mythology; cultural heritage.*

In this vast sky of science and literature, Abulqasim Firdawsi is one of those bright stars who, with his lofty thoughts, ranks among the great orators. The poet's fiery and meaningful poems have captivated the hearts of the world with their charm and beauty, grace and sweetness, and charm and delight. «Shahnameh» has many friends and lovers in all countries, and its individual stories have been translated by scholars into the languages of different peoples of the world and made available to readers everywhere.

There are many works in the world that have not lost their relevance from century to century, but on the contrary, their readership is increasing. If one of them has a love theme, another accurately describes historical documents, etc. However, there are a handful of works that also have historical, educational, philosophical, and love themes. One of them is a famous story written more than nine hundred years ago by the great poet Abulqasim Firdawsi.

There are many sayings about this work by writers and poets of the world, one of them is Shamsiddin Somibek, who gave the following assessment of «Shahnameh». «The eloquence of «Shahnameh» is such that if one were asked to narrate each of its verses in prose, it would be impossible to find any other words than those used by the master himself. The master composed poetry with a natural eloquence, as if he were speaking in a simple manner» [1, p.123].

Apparently, its title surprises many readers. As the reader reads this book, he becomes familiar with new vocabulary.

In the late 20th and early 21st centuries, Tajik linguistics, along with other issues, began to study the names of people from several regions. Another section was devoted

directly to the study and development of names of people from literary works, in this section it is worth mentioning the studies of O. Muhammadjon «Reviews in Tajik onomastics», R. Shoev on the names of «Samaki ayyor», S. Abdulloeva in the framework of onomastics of Ibn Balkhi's «Forsnoma».

Regarding the study and review of the great «Shahnoma», articles by B.G. Ghafurov, E.E. Bertels, A. Lohuti, V. Samad, Z. Safo, E.E. Bertels, O.Kh. Qosimov, and several other scholars have been published, in which aspects of the work are explored.

Regarding the aspects of personal names. Although articles have been published on the study of the names of works of fiction, here are a few more personal names worth mentioning.

Abulqasim Firdawsi is considered one of the brightest stars in the sky of Persian-Tajik literature. Firdawsi was born in Iran in 940 and died in 1020 at the age of eighty. With his lofty thoughts and creative excellence of speech, he is in the series of great orators. Based on the nature of Firdawsi's work, several separate books and articles have been published, but little attention has been paid to the names of individuals.

It is useful to classify the names of people used by Abulqasim Firdawsi in his work into several groups:

1. Name of the kings: Kayumars, Siyomak, Hushang, Tahmuras, Jamshed, Faridun, Mardos, Zahhak, Salim, Tur, Eraj, Manuchehr, Kaykovus, Kayqubad, Siyovush, Afrosiyab, Jamhur, Gav, Moy, Gushtosp, Isfandiyor, Arjasp, Bahman, Dorob, Alexander the Great, Ardavon, Yazdigurd, Bahram, Hormuz, Sovashoh, Khusrav Parviz.

2. Names of famous heroes of the epic : Rustam, Suhrab, Isfandiyor, Zoli Zar, Naremon, Bejan, Garshosp.

3. Names of the leaders: Visa, Borman, Garsevaz, Khazarvan, Gulbod, Somi Narimon, Zoli Zar, Gujdaham, Hajir, Gurdofarid, Gudarz, Tus, Gev, Gurgin, Bahrom, Farhod, Gurui, Damur, Zarir.

4. Names of the queens: Shahrnoz, Arnavoz, Faronak, Otibin, Rudoba, Tahmina, Sudoba, Jarira, Manija.

5. Names of Islamic prophets and caliphs: Moses, Jesus, Muhammad, Abu Bakr, Ali, Omar, Osman,

6. Names of great men and scholars: Aristotle, Bulfazl, Bulmuzaffar, Daqiqi, Mazdak, Rudaki.

It is appropriate to group the names of the people that Firdawsi used in his poems in terms of linguistic expression in the following way:

1. Persian-Tajik:

Jamshed - Khamshid : bright and clear. The name of the son of Tahmuras and the third king of Peshdadi in «Shahnameh».

From the combination of «jam» and «shed», from the Avestan word «hshaita» and in Pahlavi «shit» and in Persian «shid» - bright, shining [11, pp. 157,158

Siyavush -» one of the great novels « myths , stories and legends people Iranian , king from dynasty Kayaniyan . The name Siyovush in « Yasht ho « The Avesta refers to the form

«Syavarshan» as he refused, meaning «holder, rider « horse black h « is . Siyovush-»having a black horse h . The name of the son of Kaykovus and the father of Kaykhusrav» [1, c . 63] .

Look , that's our meeting . Who is it ?

Did Siyovush come to life or is he a fairy ? [1, vol. 3; 238] .

Sudoba - « derived from the word (sudab) and refers to a type of plant similar to mustard « is that b o u beautiful beautiful « He is the wife of king Cow is but to son he/she Siyavush heart lost It was . Unlike the French, it was all character disgusting disgusting on yourself (He has taken it .) even though wife Zahiran beautiful speaker be yes , inside dark and dark He has . is a woman , that for to achieve the goal of all cunning trick use takes .

Siyovush disappeared as if from behind a curtain.

He came down from the throne of Sudoba [1, vol.3; 25] .

Eraj- Iraj : helper of the Aryans. The name of the youngest son of Faridun. In Avesta, «ariyu» and «airyu» - «helper of the Aryans» [9, p.93].

Kayumars - Kiyumars : life-giving, life-giving, perishable. In the Avesta, it is «giya maritan», where «giya» literally means «life» and «maritan» literally means «to die», «to pass away» [10, c.314] .

Gurdafarid- ك ورداف ري د : a brave creation, a brave one who praises. A combination of the words «gurd» and «afarid». «Gurd» and Old Persian «varta» and in Pahlavi «gurd» - «hearty, brave». «Afarid» from the Avestan root «feri» - praise [10, p.315].

Sudoba- « Derived from the word (sudab), it is a type of plant like basil that has a pleasant and beautiful smell.» She is the wife of King Kovus, but she fell in love with his son Siyavush. She is the opposite of Farangis, and has taken on all the disgusting and vile qualities. Although she is a beautiful and eloquent woman on the outside, she has a dark and gloomy inner self. She is a woman , that for to achieve the ultimate goal cunning trick use takes .

Siyovush disappeared as if from behind a curtain.

He came down from the throne of Sudoba . [7 , p. 180] .

Faridun - « good creation, ahurai.» From the Avestan «sraitana» (sraitana) and «uraituna» (oraitona) and in the Pahlavi language «fritun» (friton) and in New Persian Faridun «ahurai creation, good creation» [3, c.295] :

Farrukh's command was not an angel,

It was not natural for musk to be stored in a barn. [7 , p. 43].

2. Arabic:

Zahhak - laughing, laughing a lot [12 , c. III] . The name of an ancient Iranian king who appears in the «Shahnameh» as one of the tyrant kings.

The world traveler's name was Zahhak .

It was bold, frivolous, and impure ! [3 , vol. 1; p. 267].

Salim - «the name of one of the kings, meaning health, being alive, remaining unharmed, recovering»

May you be blessed and may your name be Salm ,

When you reach the gate, may your heart be filled [3 , vol. 2; c. 297].

3. P a h l a v i :

Afrosiab in Avesta in the form of Frangrasiana , in Pahlavi works – French The meaning of the word Frangrasiana, Fransyk »someone who is afraid « «throws» is . Afrosiab in Avesta having the quality of «makrya» - «deserving of death», « criminal « is [2, 243] :

's a mountain . oh my god how river water ,
If he hears the name Afrosiab [2, c.219].

Rustam - «Derived from the Avestan word «Raodatson» and means brave, courageous, and strong . «

Someone who is a man like Rustam ,
Let him go, let him have little wisdom in his head! [3, vol. 1; c. 497].

4. Greek:

Alexander - Alexander is a variant of Alexandros, a Greek name meaning «helper of men.» It is composed of two elements: alēxo meaning to help and Andros and aner (man). This name is in Pahlavi « āliksandr « is pronounced araksāndar [9, p.85] .

As is typical of the historical work «Shahnameh», the names of its characters come from different languages. This way of using names is once again a sign of Ferdowsi's skill in making the reader think.

It is worth mentioning that in this brief article it is impossible to analyze and discuss in detail all the personal names that Firdausi used in his epic. They deserve a separate study in general. The few names mentioned here are a handful. The great poet Abulqasim Firdausi used personal names for a specific purpose, which is of particular importance for the effectiveness of this epic work.

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