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SOME OF AZERBAIJAN ANTHROPNYMS OF ARABIC ORIGIN PHONETIC FEATURES

XÜLASƏ

Ərəb mənşəli antroponimlərin müxtəlif fonetik tərkiblərdə meydana çıxması Azərbaycan dilinin dialekt və şivələrində sabitləşən fonetik qanunların şəxs adlarının formalaşmasına bu və ya digər dərəcədə təsir etməsindən də asılıdır. Şəxs adları dilxarici faktorlarla daha çox əlaqədardır və dilin daxili inkişaf qanunlarının təsiri bunlarda o qədər də özünü göstərə bilmir. Əski dövrdən bu günə kimi orfoqrafiya qaydalarının dəyişməsi Azərbaycan antroponimlərinin yazılış qaydalarına güclü təsir göstərmişdir. Beləliklə, Azərbaycan dilində alınma ərəb adlarının müasirləşməsi bir proses kimi diqqəti cəlb edir.

Açar sözlər: antroponimlər, ərəb mənşəli, fonetik özəllikləri, şəxs adları, apelyativ sözlər, alınmalar

The question of whether anthroponyms as onyms obey the internal laws of language development is one of the most controversial issues in linguistics. Thus, personal names are more related to extralinguistic factors, and the influence of the internal development laws of the language cannot be manifested in them. The change of spelling rules from ancient times to today has had a strong impact on the spelling rules of Azerbaijani anthroponyms.

However, anthroponyms are also included in the general lexicon as appellatives used in the language and are subject to the laws of language. Because one of the research objects of linguistics is word, name.

Anthroponyms, like common words, arise from the corresponding phonemes and morphemes of the language, change and improve according to the laws of internal development of the language. There are many differences between personal names and common words. Thus, personal names are chosen freely and arbitrarily, and general words are chosen by their fixed and mandatory. Common words are phonetically and morphologically formed lexical units according to the norms of orthography and orthography. Their structure fully meets the requirements of the literary language, they are always written and pronounced the same way.

Most personal names are based on appellative words. Spelling rules have precise instructions for spelling these types of words. As appellative words, various variants of personal names formed on the basis of common nouns have become normal. [7. etc. 32]. For example:

afət = Afət //Afət; atlas = Atlaz//Atlas; bəyaz = Bəyaz //Beyaz// Bayaz; zinət =Zinət//Ziynət//Zinyət; zümrüd=Zümrüd//Zümürüd//Zümrüt; Rza=Rizı //Rıza //İrza; Qənbər = Qənbər //Qəmbər; nemət = Nemət //Nehmət//Neymət...

Both in the creation of new words in the literary language and in the creation of new names in anthroponymics, the main source base is the vernacular. However, it should be said that in the process of creating and using personal names, individual local customs and traditions, individual psychological characteristics of parents, material and cultural lifestyle of beliefs and beliefs, and

even the level of literacy of the administrative staff who write the birth certificate show themselves to one degree or another.

Personal names that pass from language to language rarely retain their original forms. In linguistics, it has been accepted that these names are changed, rearranged, adapted to the receiving system, and then gradually incorporated into it as they are assimilated by the host language. At this time, they also undergo a phonetic-orthographic change. As a rule, the phonetic system of the receptor, that is, the receiving language, privatizes the borrowed anthroponyms and adapts them to its phonological system. These changes occur in various forms, and in modern Azerbaijani Turkish, along with the previous form of borrowed personal names, sometimes modified variants retain their functionality. For example, the name with the sound of *Muhammad* in the source, donor language has variants such as *Muhammad* and *Mammad* in modern Azerbaijani Turkish, and each of them can be used separately as an independent anthroponymic unit. As a result of such phonetic-sound changes, there are hundreds of variant names, and their degree of change and specificity are also different.

Derived names are often not intentionally distorted in a new language environment. Each language has its own unique phonetic rules, orthoepic principles, and consonance traditions. When any sound in this or that person's name falls into another language environment, it may not have an analogous sound in that language.

Let's take a look at the orthographic-phonetic features of letters denoting vowels in anthroponyms of Arabic origin. It is known that some letters in Arabic orthography are syncretic. That is, except for alif (ا) (آ), waw (و), he (ه) graphemes are means of expression of both vowels and consonants (y, v, h). In terms of the realization of vowel phonemes, *alif* is a universal grapheme. However, the tables of the Arabic alphabet do not indicate which vowel this letter specifically represents. The graphemes *alif*, *waw*, and *ya* denote both long and short vowels of the Arabic language. "Special conditions are necessary for the three letters mentioned to be read as long vowels. According to the requirements of these conditions, in order to express long vowels in writing, those letters should not take any movement, that is, a vowel, and the letter immediately preceding them should be fatha (ə, a, e), kasra (i, ı) or stop (u, o) respectively" [11. p.13]

It is known that the formation of personal names is influenced by the laws of the internal development of the language, as well as the moral and religious meetings of individual families and individuals in society, as well as special tastes. The creation of new personal names often depends on local customs and even the level of literacy of those who wrote the birth certificate. As a result, the phonetic composition of anthroponyms of the same origin changes, new variants of these names are formed:

Abbas//Abas; Əli//Alı; Zıynət //Zinyət // Zinət; Muxlisə // Müxlisə //Mühlisə //Mülxisə; Əliosman // Əlosman // Alosman; Bədirə //Bədurə //Bətirə // Bəturə // Bətulə; Məhəmməd // Məmməd; Yadulla // Yədulla ,etc.

N. Mammadov writes in the article "About anthroponyms and their spelling": "We came across interesting facts while conducting research in the offices of the Republic Notary and the Acceptance of Civil Status Acts regarding the spelling of personal names. Due to the lack of practical means, the registrars wrote the names registered in the VVAQ bodies of individual regions according to their dialects. All linguistic phenomena belonging to our dialects are found in the spelling of names.

The increase of vowels at the beginning of the word occurs mainly in loanwords. In general, words that begin with the sonor *r* are not characteristic of Turkish languages. Closed vowels *i* and *u* are added to words beginning with *r* in registrations :

İrizvan (Rizvan), İrüfət (Rüfət), İrza (Rza), İrəhim (Rəhim), İrustəm (Rüstəm), Uruğya (Ruqiyyə), Urbaba (Rübabə).

Abbreviation of vowels is more common in the spelling of names :

Xəccə (Xədicə), Hənfə (Hənifə), Səknə (Səkinə), Nyar (Nigar), Sadət (Səadət).

Even whole syllables are shortened in writing:

Söyün instead of Hüseyin, Əviyyə instead of Ələviyyə.

All types of substitution of vowels and consonants can be found in the registers: v > y Əleysət; l > r Səlvər, b > f Raquf, p > f, i > ü Pükə, y > i, ə > a; a > ə etc.

For example: Tünzarə, Zeynəf'.

As it can be seen, the appearance of anthroponyms of Arabic origin in different phonetic compositions also depends on the fact that the phonetic laws stabilized in the dialects and dialects of the Azerbaijani language affect the formation of personal names to one degree or another.

freely in any dialect and dialect environment and somehow adapt to its phonetic system. At this time, the phonetic composition of personal names changes in an individual way. When Arabic personal names are used in the languages of Azerbaijan and other Turkic-speaking peoples, these names undergo changes within the framework of the phonetic laws of those languages, and at this time either a sound is dropped, increased, or any phoneme is replaced by another. As it is, the name manifests itself in a new format. The phonetic phenomena manifested in this process can be grouped as follows:

a) sound replacement:

Vowels: 1. Substitution of sound *a<->ə*

Of course, both vowels *a* and *ə* are *open, non-lipalized vowels*. In Azerbaijani dialects and dialects, these sounds are widely used interchangeably. In connection with this, various spelling and spelling variants of personal names appear.

In general, the replacement of *a<->ə* in *personal names* can be at the beginning, middle, and end of the name, respectively. At first glance, these appear in different positions as a phonetic phenomenon of thinning or thickening. But essentially, there is some difference between them, and it is impossible to determine these processes without knowing some peculiarities of the Arabic alphabet.

a) *a<->ə* at the beginning of a word .

In Azerbaijani anthroponymy, it is impossible to determine exactly whether the first vowel of some names of Arabic origin is *a* or *ə*.

In the alphabets of Turkic languages, there are almost no corresponding letters in the Arabic alphabet to denote vowels that have special importance. The four graphic symbols available to denote vowels do not make writing easier, but rather make it more difficult. It was mentioned earlier that *the alif* , which serves to denote vowels in Arabic spelling , is a somewhat universal grapheme.

Alif does not represent any sound, but the uppercase and lowercase signs that denote vowels - movements and other letters as well as *a, o, u* It is used to express thick vowels such as , and thin vowels such as *e, ə, i* . *The alif* used at the beginning of the word is always a support for *the hamza* sign and does not indicate any sound in isolation. As for the position and reading of Hamza, it is read in three ways according to the action it takes .

So, if *alif fatha*, which is the basis of *hamza* if he accepts, the vowel " *ə* " at the beginning of the word , *art* if it accepts the sign, at the beginning of the word *a* means the vowel:

Əkbər, Əbülfəth, Əkrəm, Ənvər, Afaq, Azər, Ayinə, Ayəndə, Amir , etc.

As it is known, the Turkic peoples have long used the nastalik line of Arabic spelling, which deprived the writing of auxiliary signs. It is precisely the rejection of movements that has led to the duality of some Arabic origin personal names written with the first letter alif.

Abuzər // Əbuzər; Abi // Əbi; Abuturab // Əbuturab; Abutalıb // Əbutalıb; Abusət // Əbusət; // Amir // Əmir; Əmin // Amin, etc.

by a<->ə appearing at the beginning of a word is that the first consonant of those words is *ayn* It is related to the letter (ع).

In general, the phonetic differences between the source language and the receiving language are varied. The most important of these is the lack of sound in the source language in the receiving language. For example, the ayn bosphorus sound, which is used in most names and appellatives of Arabic origin that have passed into our language, is foreign to Turkish languages. During the times

when the writing system of the Azerbaijani language was based on the Arabic script, those words were written as in Arabic, that is, not writing the ayn letter was considered a gross mistake. There was variation in the pronunciation of such words. It could not be otherwise. Because the phonological system of the Azerbaijani language was formed on the law of harmony. Accordingly, when the tone of the word was thin or thick, the unpronounceable ayn in Azerbaijani was dropped or the vowel after the sound was changed according to the tone:

Əbdülhamid, Əbdülməcid, Abdullah, Abdülcabbar, etc.

In the periods following the adoption of the Arabic alphabet, the spelling of words containing the letter "ayn" also underwent a variation that was permitted during pronunciation:

Adil = Ədil, Afiqə = Əfiqə, Azim = Əzim, Amir = Əmir, Əli = Alı, etc.

After the transition to the new alphabet, the differences in the Arabic spelling of such names were gradually forgotten, and the vowel lengthening of verbs in Arabic was ignored. As a result, some linguists begin to present the first sound change of names such as Adil and Ədil as a sound substitution. For example, H. Aliyev writes about this: "Adil is an Arabic word that means *true and fair*. Based on that word, the personal names that were created in the Azerbaijani language were written in different forms, and variants appeared in their pronunciation: Adil // Ədil, Adilə // Ədilə which is often used in Azerbaijani anthroponymy; Azim // Əzim; Amir // Əmir etc. The phonetic variation of names like Such variantization process is also observed in the anthroponymy of other Turkic-speaking peoples .

The vast majority of Arab-Muslim names passed down to our language were formed based on the combination of the word "abd", which means *slave*, with other names (as a rule, these were one of the *beautiful names of God*). Therefore, in modern times, two variants are allowed in the spelling and pronunciation of such names:

Əbdürrəhman // Abdurrahman, Əbdülkərim // Abdülkərim, Əbdülcabbar // Abdülcabbar etc.

b) Replacing a<->ə in the middle of a word.

The substitution of a<->ə in the middle of the word in anthroponyms of Arabic origin can be for several reasons:

1) Word the *alif* in the middle is a or ə from reading as:

Kamran // Kəmrən, Sərkər // Sərgər // Sərdər Yaquq // Yəquq, Hacı // Həci, Rəbiv // Rəbiə // Rəbiyə etc.

Most of the researchers of the history of the Azerbaijani language read and wrote the alphabet in the middle and at the end of the word only as a. "*Alif* is mainly an expression of the consonant a, but in some sources ("Dresden copy of Kitabı-Dade Gorgud", "Shuhadanama", "Sheikh Safi Tazkire"), it also expressed the vowel sound ə under the influence of the Uyghur spelling method... The fact that the alif expresses the sound of ə in our written monuments is a characteristic feature because there is no *spelling* norm .

2) If there is no alif in the vowel position in the middle of the word , the vowel represented by fatha is read as a or ə :

Yəmin // Yəmin; Mənsür // Mənsür; Mənağ // Mənağ; Cəbbər // Cəbbər; Cəmal // Cəmal; Calal // Cəlal; Kəmal // Kəmal; Şəmxal // Şəmxal; Səfura // Səfura; Səfa // Səfa; Səxavət // Səxavət; Səlam // Səlam; Səyyad // Səyyad; Məqsud // Məqsud; Rəfiq // Rəfiq; Rəqib // Rəqib; Rəhman // Rəhman; Yəduallah // Yəduallah; Qəfər // Qəfər; Qəfur // Qəfur etc.

3) When *the same* letter is present in the middle of the word, the vowel corresponding to that letter is used accordingly a or ə pronounced as:

Yəqub // Yəqub; Şəban // Şəban; Məarif // Maarif, Səidə // Səidə, etc.

of a<->ə at the end of the word . It is possible to express *the vowel a* at the end of the Arabic names (as well as national words) used in the Azerbaijani language in three ways using the Arabic script - through the letters alif, ha, ya : For example:

Zəhra, Şeyda, Ayna, Şura, Aşura, Kübra, Leyla, Mustafa, Suğra, Musa, İsa, Yəhya ,etc.

Except for the words ending with the letter (ya), it is possible to find substitution of a<->ə in the words ending with the remaining two letters:

Zəhra // Zəhrə, Ayna // Ayinə, Safura // Safurə etc.

The vowel a at the end of Azerbaijani words (*Hə*) is also expressed by the grapheme. *Hə* in Arabic, the letter ha is used at the end of nouns, adjectives, and numbers, and is called *ta-marbuta*, connecting, covered, closed t. However, *when* the noun, adjective or number is used singularly, outside of a word combination, it is often read as a.

Therefore, it is natural for names of Arabic origin to end with *Hə* and read as a. On the other hand, in the Middle Ages, writers, scribes, and calligraphers wrote their works in Arabic in addition to their mother tongue, and Turkish words and suffixes ending with the vowel a became the norm for writing them with alif and *ha* and pronouncing them as a. Issue:

What is the dream of the mad heart's eyes fell again

Who knows what is the thought of this heart, *what is imaginary* ? (Nasimi)

He said, what is it , *father , mother ,*

Say the word Leyli, it's a different *proverb* (Fuzuli).

As it can be seen, this event occurs more often in the language of classical poetry. The main reason for this feature was the rhyming of a word of Turkish origin with Arabic words . Thus, the modernization of Arabic names taken in the Azerbaijani language attracts attention as a process.

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Ibrahim Fathallah Abdelfatah Elsayed

Некоторые азербайджанские антропонимы арабского происхождения фонетические особенности

Резюме

Появление антропонимов арабского происхождения в различных фонетических композициях зависит также от того, что фонетические закономерности, стабилизировавшиеся в диалектах и диалектах азербайджанского языка, в той или иной степени влияют на формирование личных имен. Личные имена в большей степени связаны с экстралингвистическими факторами, и влияние внутренних законов развития языка в них не столь очевидно. Изменение правил написания с древних времен до наших дней оказало сильное влияние на правила написания азербайджанских антропонимов. Таким образом, модернизация арабских имен, принятых в азербайджанском языке, обращает на себя внимание как процесс.

Ключевые слова: антропонимы, арабское происхождение, фонетические особенности, личные имена, аппелятивные слова, заимствования.

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Some of Azerbaijan anthroponyms of arabic origin phonetic features

Summary

The appearance of anthroponyms of Arabic origin in different phonetic compositions also depends on the fact that the phonetic laws stabilized in the dialects and dialects of the Azerbaijani language affect the formation of personal names to one degree or another. The change of spelling rules from ancient times to today has had a strong impact on the spelling rules of Azerbaijani anthroponyms. Thus, the modernization of Arabic names taken in the Azerbaijani language attracts attention as a process

Key words: anthroponyms, Arabic origin, phonetic features, personal names, appellative words, borrowings.

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