ABSTRACT
of the dissertation for the degree of Doctor of Philosophy

ONOMASTIC UNITS IN THE DICTIONARY "BURHANI-KATI" OF MUHAMMAD HUSSEIN TABRIZI

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INTRODUCTION

Relevance and development of the topic. Lexicography, one of the oldest and most important branches of linguistics, was formed at a mature stage in the development of language, literature and culture of different peoples. The development of the lexicography of each language is associated with the richness of literary and historical, philosophical and scientific works created in that language, in this regard, the examples of written literature have a special place.

The scientific and artistic heritage of the peoples of the Muslim East is based on Arabic, Persian and Turkish languages. In the Islamic world, Arabic has been a leading language for many centuries as the language of the Koran, science and enlightenment and however works in various fields have been written in Persian and Turkish too. Just as works on philology, literary criticism and poetics first appeared in Arabic in the Muslim East, so linguistics and lexicography first appeared in the Arabs and then this tradition spread to the Persians and Turks. Early examples of lexicography in the Arabs were related to the Koran and poetry and the compilation of dictionaries was based on phonetic principles and word roots.

Persian lexicography, which originates from the lexicography of the Arabic language and dates back to the IX-XI centuries, has undergone a unique development. In ancient Iran, along with the Avesta and cuneiform alphabets, the Pahlavi alphabet was used and even a simple dictionary in the Pahlavi language was created.

After the adoption of Islam, rich examples of Persian poetry and numerous works in other fields created a positive basis for the development of lexicography and this field of Persian linguistics has undergone a great development and evolution.

The Persian language and many works written in this language, especially examples of literature and poetry, are spread beyond the borders of Iran - from Asia Minor to India. In this regard, India stands out, which is not without reason. Thus, in the Middle Ages, Iranian dynasties ruled in a number of regions of India, as a result of
which, along with Persian language and literature, lexicography was widely developed. Along with the Indian literary style created in this region, Indian lexicography is also of great importance. It is no coincidence that from the 13th century to the end of the 19th century, India was the main center of development of Persian lexicography. This period, which brought richness to Persian lexicography, gradually developed and opened a unique page in the history of Persian lexicography. The dictionary "Burhani-kati" ("Reliable proof"), which has a special place and weight in the history of Persian lexicography, was also written in India in 1062/1652 by the prominent Azerbaijan scholar Muhammad Hussein bin Khalaf Tabrizi, nicknamed "Burhan". This weighty classical dictionary, which was the first in the seventeenth-century Persian lexicography to begin the tradition of compiling a dictionary in alphabetical order, also differs from previous dictionaries in terms of volume. These superior qualities of the dictionary "Burhani-kati" have made it popular beyond India and Iran. The fact that this dictionary has been repeatedly published in Iran by the prominent Iranian scholar Muhammad Muin, proves that the dictionary has not lost its significance in modern times.

"Burhani-kati" became famous not only in Iran, but also in other countries as a reliable scientific source and was translated into Turkish in the XVIII century in Ottoman Turkey by a prominent scientist, translator Asim Efendi.

The dictionary "Burhani-kati", which is very rich in vocabulary and content, is also a valuable vocabulary with a wide range of onomastic units. One of the most important issues facing linguistics is the study of special names that are the product of certain socio-historical and cultural development and reflect different aspects of the life of the people to whom they belong. In this regard, the study of the dictionary "Burhani-kati", which contains a large number of onomastic units, is of great scientific importance. The development of this topic is of significant importance not only for Persian linguistics, but also for Azerbaijan linguistics. Thus, onomastic units of Turkish origin were also studied in the work. The fact that the dictionary was written by an Azerbaijan author also increases
the relevance of the topic. In terms of the study of onomastic units as a whole, "Burhani-kati's" rich vocabulary provides a fertile ground for research covering important areas of Persian and Azerbaijan linguistics, such as lexicography and onomastics.

Persian lexicography, with its ancient history and rich heritage, has attracted the attention of many scholars as an object of study. The research work of linguists such as Yuri Rubinchik, Lazar Peysikov, Salamon Bayevsky, Vladimir Akhvlediani, Muhammad Muin, Manzara Mammadova has a special place in the study of Persian lexicography.

Research on onomastics has not been conducted at the same level in Azerbaijan and Persian linguistics. Thus, many Azerbaijan linguists have conducted research in this field and written valuable works. In this regard, the work of prominent linguist A. Gurbanov is commendable. At the same time, the scientific achievements of many well-known Azerbaijan scientists, such as Madad Chobanov, Aghamusa Akhundov, Musa Adilov, Aydin Pashayev, Gara Mashadiyev, Abulfaz Guliyev, gave impetus to the development of this field.

Unlike Azerbaijan linguistics, Iranian linguistics does not pay much attention to academic research on onomastics. A look at a number of small-scale studies by Iranian researchers gives some impression of the state of onomastics in Iran. In his extensive introduction to Turkish books, Farhad Javadi Abdullah, who conducted research on Turkish names, highlighted the high level of development of this field in the Azerbaijani language, bringing to attention the scientific research of prominent Azerbaijan writers such as Abbasgulu aga Bakikhanov and Jafar Jabbarli, as well as well-known Azerbaijan linguists. Recently, Firuz Refahi Alamdari’s research work on Iranian toponyms and hydronyms can also be considered a mature research in this field in Iranian linguistics.

These are included in general research on lexicography and onomastics. As for the dictionary "Burhani-kati", no independent research has been conducted on this source in either Iran or Azerbaijan.
**Object and subject of research.** The object of research is the Persian explanatory dictionary "Burhani-kati" compiled in 1062/1652 by the prominent Azerbaijan lexicographer Muhammad Hussein bin Khalaf Tabrizi, one of the valuable examples of the Persian lexicography of the XVII century.

The research work is based on the full manuscript of the dictionary, D-183 coded, preserved at the Institute of Manuscripts named after Muhammad Fuzuli of ANAS. The subject of the research is the classification and analysis of onomastic units in the dictionary "Burhani-kati".

**Objectives and tasks of the research.** The main purpose of the research is the scientific analysis of onomastic units used in the dictionary "Burhani-kati" which is one of the valuable examples of classical Persian lexicography of the XVII century. The special names in the dictionary are grouped according to the division that covers the wider onomastic units. Also, the shades of meaning expressed by most of the special names in the dictionary, and therefore their coverage of different onomastic units, in some cases, in addition to the main onomastic division, led to the formation of subgroups. The following tasks have been identified to achieve this goal:

- The spread of Persian lexicography based on Arabic lexicography in India and the reasons for its development;
- Evaluation of the dictionary "Burhani-kati" as one of the valuable examples of classical Persian lexicography of the XVII century, determination of its role in the development of Persian lexicography;
- Grouping of special names in the dictionary by onomastic division, identification of anthroponyms in the system of onomastic units by anthroponymic categories such as "main names" and "auxiliary names"
- Classification of a large number of anthroponyms collected in the dictionary "Burhani-kati" on the basis of four groups according to the common meaning expressed by some of the names of persons included in the category of "main names";
- Determination of the role of anthroponyms in the system of Persian personal names on "main names" and "auxiliary names", as well as in the enrichment of a number of personal names of the Azerbaijan language;
- Analysis of anthroponyms of Turkish origin in the dictionary and their place in the expansion of the list of Persian personal names;
- Grouping of other special names in the dictionary according to the accepted onomastic division in the form of toponyms, hydronyms, ethnonyms, zoonyms and ctematonyms.

Research methods. Descriptive, comparative-historical and comparative-coordinative methods were used in the research. The onomastic units in the work, their origin, semantic changes and current situation have been scientifically compared by comparing them with other books and sources.

The main provisions of the defense:
1. The spread of classical Persian dictionaries in India in the Middle Ages is directly related to the development of socio-cultural and literary processes in the region.
2. Muhammad Hussein Tabrizi's dictionary "Burhani-kati" is the first and most respectable example of a new stage of Persian lexicography.
3. For the first time in the studied work, the Persian lexical tradition rises from the level of an ordinary dictionary to a wider scope and is distinguished by the richness of content.
4. "Burhani-kati" is the beginning of the transition to encyclopedic vocabulary in Persian lexicography. This work of M.H. Tabrizi, which still retains its significance today, has an exceptional place and weight in the further development of Persian lexicography.
5. "Burhani-kati" is the first example of an explanatory dictionary in the history of Persian lexicography, in which Persian and in part, Azerbaijan onomastic units are represented in a broad and colorful way.
6. Most of the anthroponyms in "Burhani-kati" are of sacred origin.

Scientific novelty of the research. In the dissertation, "Burhani-kati", an example of a classical Persian dictionary, was
firsly involved in the research on the onomastics section of modern linguistics. The analysis of a large, weighty dictionary covering all groups of onomastic units in this direction creates a positive basis for its future research in various fields of linguistics.

In "Burhani-kati", which contains rich onomastic units, special names have been studied on the basis of subdivisions of onomology and as far as possible comprehensive explanations have been given about them. Also, the state of development of anthroponyms in modern Persian language was determined, their place in the system of personal names in Persian and Azerbaijani languages was determined.

**Theoretical and practical significance of the research.** The theoretical provisions of the dissertation are important in terms of tracing the development dynamics of lexicography in the medieval Muslim East. Observations on literary texts written in Persian and Turkish in the Middle Ages, as well as on some examples of lexicography, show that they have certain common words in the vocabulary. From this point of view, the onomastic units developed in "Burhani-kati" are important not only because they cover the Persian language, but also because they cover the Turkish language area.

Onomastics is closely related to such sciences as literature, history, ethnography, geography, astronomy, etc. In this regard, the dictionary also has some practical significance. The materials of the dissertation can be used in teaching the history of Eastern, Iranian-Turkish lexicography in higher education institutions.

**Approbation and application.** The main content of the research is in the form of 17 articles and theses published in republican and foreign scientific journals, collections of international and national scientific conferences recommended by the Supreme Attestation Commission under the President of the Republic of Azerbaijan.

**Name of the organization where the dissertation work is performed.** The dissertation was carried out in the department of "Research of Persian manuscripts" of the Institute of Manuscripts named after M.Fuzuli of ANAS.
**The structure of the dissertation.** The dissertation consists of an introduction, 3 chapters, conclusion, references and a list of abbreviations. Introduction contains 6 pages, Chapter I - 36 pages, Chapter II - 59 pages, Chapter III - 42 pages, conclusion - 4 pages, list of used literature - 13 pages, abbreviations - 1 page. The dissertation consists of 163 pages and 282,074 characters.

**MAIN CONTENT OF THE DISSERTATION**

The "Introduction" part of the dissertation substantiates the relevance and degree of development of the topic as a general feature of the work, defines the object and subject of research, goals and objectives, methods and techniques, indicates the provisions to be defended, scientific novelty, practical and theoretical significance, approbation, application, the name of the organization where it is performed, the volume of the structural units of the dissertation separately and the total volume are indicated by the sign.

The first chapter of the dissertation is entitled "Muhammad Hussein Tabrizi`s dictionary "Burhani-kati" as a valuable example of classical Persian lexicography" and covers three sub-chapters. In the first half of this chapter, "Muhammad Hussein Tabrizi and his dictionary "Burhani-kati", the Indian branch of Persian lexicography, which has a rich history and rich tradition of ancient lexicography, using the tradition of Arabic lexicography and the reasons for its development in this region are described.

S.I. Bayevsky divided the history of Persian lexicography in this region into three main periods as follows: "XIII-XV centuries - the emergence of the first Persian dictionaries in India; XVI-XVII centuries - a period of intensive development of Persian lexicography; XVIII-XIX centuries - the development of existing traditions"¹. In another study, the scholar notes the reasons for the

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development of Persian lexicography: "Starting from the XIII-XIV centuries, Persian became the official language of the Delhi Sultanate and some provinces. The language became more widespread in India during Babur's campaigns in the 16th century. During this period, Persian became the language of stationary, palace historiography and poetry. Large literary centers are emerging and developing in palaces. Famous classics of Persian poetry such as Masud Sad Salman and Amir Khosrov Dahlavi created their works here".2

Some of the written monuments belonging to different fields of science, reflecting the distant past and having unparalleled importance as a primary source, are also examples of classical dictionaries. One of such written monuments is the Persian explanatory dictionary "Burhani-kati" ("Reliable proof"), one of the most valuable lexicographic sources of the XVII century compiled by Muhammad Hussein bin Khalaf Tabrizi. Unfortunately, there is very little information about the life and creative activity of this prominent Azerbaijan lexicographer. We do not find extensive information about the life and creativity of the scientist in the tazkiras and other sources. The sources give only brief information about the life of Muhammad Hussein Khalaf Tabrizi, nicknamed "Burhan", one of the lexicographers and poets of the XVII century, living in India. Those sources indicate, that Muhammad Hussein Tabrizi is the author of the dictionary "Burhani-kati" dedicated to Abdullah Gutbshah, one of the sultans of the Gutbshah state.3,4,5,6. According to these sources, some information about Muhammad

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3 Садиева, С. Т. Ələsgərovə. Fars dilini tədqiq edən Azərbaycan alimləri. / C.T.Sadiqova. – Bakı: Elm, –1990. – s. 110

4 Тərbiyət, M. Danışməndən-Azərbaycan. / M.Tərbiyyət. –Bəki: Azərənəş, –1987. – s. 55

5 Дашхемдан Азəрбайджан, Мөхəммəд Əдəbiyyət, Наука 241-242, 1377. Төбəдəн, 1377, С. 122

6 Сухохемдан Азəрбайджан, (Аз-Футура та Шəхрияр), Тәлиф Эрзиз Дөлт Абади. Жөлдөн Азəрбайджан, 1377, С. 241
Tabrizi gives some idea about the author's life and creativity in India. Thus, the sources give brief information about M. Tabrizi's life in India, his great respect and well-known public figure.

The second half of the first chapter, entitled "Manuscripts and printed copies of the dictionary "Burhani-kati"", systematically provides information on the world's manuscripts of the dictionary "Burhani-kati" on existing catalogues, as well as its large number of litographs and printed copies. Information on manuscripts of the dictionary "Burhani-kati" is given in the subheading "Manuscripts of the dictionary". Here, the manuscripts of the dictionary were compared - catalogue of Ahmed Munzavi (SH1350/AD1971) and the catalogue of Mustafa Dirayati ("DNA") (SH1379/AD2000). In addition, catalogues belonging to various institutes and libraries, as well as manuscripts collected in other Iranian sources were discovered and a brief palaeographic description of many of them was given. Thus, information about 49 manuscripts of the dictionary was given in A. Munzavi's catalogue and sorted in chronological order. And 34 manuscript copies out of 148 ones from the dictionary "Burhani-kati" given in DNA catalogue, were included in other catalogues too. During the chronological sequence of 114 manuscripts, it was found out that 10 of them belong to the XVII century, 15 to the XVIII century, 66 to the XIX century and 2 to the XX century. The 21 copies included in the DNA catalogue are undated. In addition to the catalogues, one of the Iranian sources presents 80 manuscripts of the dictionary in chronological order. However, along with 16 manuscripts with known dates, 20 manuscripts with unknown dates were not included in the known catalogues. In general, according to the mentioned sources, 233 manuscripts of the dictionary "Burhani-kati" were identified in the research work. In addition, an extensive palaeographic description of 2 manuscripts of the
dictionary preserved at the Institute of Manuscripts named after M. Fuzuli of ANAS is given. From these manuscripts the research is based on the D-183 coded copy of 439 pages, copied in 1257 (1841).

Along with the manuscripts of the dictionary "Burhani-kati", the existence of a large number of lithographs and prints is a clear indication that the dictionary is one of the sources used for a long time. Information on this can be found in the sub-heading "Printed copies of the dictionary". The Institute of Manuscripts named after M. Fuzuli of ANAS also preserves several lithographs and a classical translation into Ottoman. The dissertation provides information about each of these copies. In general, the number of lithographs is 10 and the number of printed books is 13. 4 out of 10 lithograph books and 7 out of 13 printed books differ to some extent in terms of design.

The third sub-chapter of the first chapter "Principles of compilation and structure of the dictionary" Burhani-kati "" gives detailed information about the principles and structure of the dictionary. Thus, the dictionary "Burhani-kati" begins with an introduction, which is typical of explanatory dictionaries compiled in the Middle Ages. The introduction of the coded copy of the dictionary D-183 (167) preserved at the Institute of Manuscripts named after M. Fuzuli covers pages 1b-7a. In addition to the information discussed in the introduction at the beginning of this chapter, information on Persian language and grammar is grouped into nine sections under the heading "Faide." In the dictionary, each letter is taken as a section and grouped into 29 sections under the heading "goftar" - the word (گفتار). Each of the first 28 "gofts" belongs to one letter. And each "goftar" itself is made up of internal divisions called "bayan". The last 29 words, consisting of only 71 words and covering all the letters, are not composed of "bayan", unlike the previous ones. At the beginning of the section for each letter, the total number of internal divisions called "بیان" (bayan), as well as the total number of words in that section are indicated.

In presenting the spelling and pronunciation of words, Muhammad Tabrizi added another word that was the same as the
pronunciation of the words, in addition to the sound in which the letters of each word were pronounced. Sometimes an example word does not match the key word. However, the fact that a scholar sometimes makes mistakes in compiling a dictionary, both in the pronunciation and spelling of a word and in presenting its origins, does not diminish the value of the source. Prominent scholar Hasan Zarinazadeh writes about the phonetic structure of the dictionary "Burhani-kati": "The author of the dictionary tried to show the phonetic structure of words using such units as (fatha), ضمه (zamma), سكون (sukun), (vave-machul), كاف (kasra), ياي مجهول (yaye-majhul), كاف فارسي (kafe-farsi), كاف تازى (kafe-tazi) tried to show the phonetic structure of words. Although such descriptive tools play a supporting role in research, they do not fully reflect the pronunciation of words"10.

In her research work on the basic principles of compiling Persian explanatory dictionaries of XI-XVII centuries, Manzara Mammadova gave detailed information about seven methods of compiling dictionaries in alphabetical order11. Speaking about the order of words in "Burhani-kati", the researcher noted the innovations the dictionary brought to Persian lexicography: "In the author's work, this innovation is reflected in the fact that he increased the number of words to more than 20,000, based not only on the language of poetry, but also on the language of prose and in its alphabetical order from beginning to end"12.

Commenting on the dictionary "Burhani-kati" and its shortcomings, Ali Asghar Hikmet, an Iranian researcher, noted in his large article13 that more dictionary books were written in the history of Persian literature in the 17th century than in other centuries and

11 Mammadova, M.H. XI-XVII əsr fars dili izahlı lüğətlərinin əsas tərtib prinsipləri./ M.Mammadova. –Baki:“Nafta-Press”nəşriyyatı, – 2013. –s.51-67
12 Yen ərada. –s. 66-67.
13 لغتنامه، على أكبر دهخدا. زیر نظر دکتر محمد معین، شماره مسلسل 40، مقدمه، بقلم گروهی از نویسندگان، تهران، دی. اسفند 1337 هجری شمسی، چاپخانه دولتی ایران، ص. 199- 217
the need of creation of a dictionary "Burhani-kati", which has many advantages. Speaking about the shortcomings of the dictionary, he pointed out that Muhammad Tabrizi mixed the words of Persian origin with the words of Arabic origin and presented these words as words of Pahlavi, dari, zand-o pazand origin. He also said that Muhammad Tabrizi could not determine the origin of the Greek, Assyrian and Latin words in Persian and made some historical and geographical errors in their meanings, as well as in the interpretation of personal and place names, pronunciation and meanings of words and so on. As one of the other shortcomings, he showed that the compiler of the dictionary did not use poems and verses of the poets in the explanation of words, compared to previous dictionaries. According to Ali Asghar Hikmet, at the beginning of his dictionary, Muhammad Tabrizi referred to several such examples, but was forced to shorten the poems due to the large size of the book.

Chapter II of the dissertation "Anthroponyms in the dictionary "Burhani-kati" consists of three sub-chapters.

In the first half-chapter "Personal names in the dictionary "Burhani-kati" "general and special words, general theoretical information on onomastics are studied from the point of view of Persian and Azerbaijan linguistics, attitude to the development of onomastics in both languages on the example of well-known scientists and researchers in this field reported. The anthroponyms included in the "Burhani-kati" are involved in the study of the category of "main names" in the anthroponymic system. During the research, the names of more than 242 people belonging to Firdovsi's famous epic "Shahnameh" were identified and divided into "main names - first name, patronymic, surname, auxiliary names - pseudonyms, nicknames, titles". Of course, "in some nations, the models that make up these basic anthroponymic categories are not the same. In some, only personal names and patronyms are used,


surnames are not used, and in others, fathers are not used in the anthroponymic model, but names and surnames are used instead" 16. "Shahnameh" is distinguished by the richness of the names of scientists, historical figures, rulers, their ancestors, children, grandchildren, as well as wrestlers and army leaders. It should be noted, that in the dictionary we do not come across the note, that the names of the person in "Burhani-kati" are "Shahnameh" images. Among the images of "Shahnameh" given in the source, the names of Persian origin such as Jamshid, Bahram, Afrasiyab, Firidun, Isfandiyar, Iskander, Gubad, Nariman, Parviz, Polad, Rustam, Sudaba, Sohrab, Sayavush, Telman are often used among Azerbaijan personal names.

Since it is not possible to study each of the many anthroponyms in the dictionary separately, most of the personal names here are grouped and researched in the following 4 paragraphs according to the common meaning that unites them: 1. Names of God; 2. Names of religious beings (angels); 3. Names of the Prophet; 4. Legendary names.

In the first paragraph, entitled "Names of Gods", "Burhani-kati" contains theonyms that are explained in different senses, and one of the meanings is the Iranian mythology, about 40 names of gods from Zoroastrianism. For example: ایزد Izad17, خدا Khoda18, یزدان Yazdan19 and so on. Among the names of God, there are different versions of some theonyms that are close to each other. For example: کرکر Karkar; گستار داد Dadgar; دادور کرک Karkar گارگار Gargar20.

Among the special names in the dictionary “Burhani-kati”, there are many angelic names. From this point of view, religious

16 Qurbanov, A. Azərbaycan dilinin onomalogiyası./ A.Qurbanov. – Baku: Maarif nəşriyyatı, –1988. – s. 165
17 (Əlyazmalar İnstitutu.D-183/10160). 
18 Yenə orada. –152b
19 Yenə orada. –435a
20 Yenə orada. –168a
21 Yenə orada. – 315a, 316b, 347a
beings (angels) were also chosen as the subject of research in the dictionary.

As it is known, the names of angels are completed with the element "il or el": Gabriel, Michael, Israfil and so on. In the dictionary, the names of angels are slightly different. Thus, both the various onomastic units and one of the meanings of these words, which are explained as a common name, are referred to as the names of angels and are represented by the words "نام فرشته", and sometimes "نام ملک". When we look at the explanations of these words referred to in the name of angels, all of these angels are presented as angels protecting certain beings (for example, fire, the day of any month, etc.). In short, those names, which are also explained as angelic names, are not considered to be divine beings belonging to monotheistic religions. The meanings of these angelic names as religious beings suggest that they are related to Iranian mythology. The onomastic units that express the name "angel" in the dictionary can be divided into two groups:

1. Angel names presented in several graphic and phonetic variants; 2. One-variant angel names used as both onomastic units and common nouns.

In the first group, there are many names that belong to the same angel, but are used in different variants. These names, which play a special role in the enrichment of anthroponyms, are included in both modern Persian explanatory dictionaries and dictionaries of personal names. For example, the names, آذرشپ, آذرشپ, Azersap, Azersasp və Azergasp meaning "angel guarding the fire". These names are based on the word آخر Azer which is explained in the dictionary in several senses, at the same time as a divine being, means "an angel who protects the sun and is involved in the affairs of the month of Azer". "Some of the angel names are also grouped in a large group II "One-variant angel names used as both onomastic units and common nouns. "One of the interesting

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22 (Əlyazmalar İnstitutu.D-183/10160).
23 Yenə orada. –11b
facts among the names of angels included in this group is that the names of the Hijri-solar calendar currently used officially in Iran also refer to the names of angels associated with that calendar. Thus, the names of Farvadin\textsuperscript{24}, Ordibehesht\textsuperscript{25}, Khordad\textsuperscript{26} etc. given in “Burhani-kati” also mean the names of angels.

The meanings of some of the words included in this group are not limited to angels, calendars and days. These words cover a wide range of meanings, using both common nouns and various onomastic unit meanings. For example: تیر Tir\textsuperscript{27} is the name of an angel, which is used as a common noun and onomastic unit in twenty-six senses, expressing the names of the moon, sun, star, bird and flower, and is the name of an angel who is authorized to pack animals. This word is also explained in the sense of "the month of Tir, the events that took place on the day of Tir, and the profits belong to him"; بادران Baderan\textsuperscript{28} is the name of an angel who moves the wind and carries it from one place to another. It is also used in the sense of a fan, and so on. The names of the prophets are also widely mentioned in the dictionary "Burhani-kati". For example: نوح Nuh\textsuperscript{29}, يعقوب Yaqub\textsuperscript{30} and so on. The names of the prophets from the holy beings have a special role in enriching the system of Persian personal names.

The dictionary also mentions a number of figurative expressions of prophet names. Although these expressions are structurally similar to word combinations, they mainly express one concept. The most frequently cited of these expressions is the Prophet Muhammad (MABHHF). For example: مهر شریعت mehr-e

\textsuperscript{24} (Əlyazmalar İnstitutu.D-183/10160).
\textsuperscript{25} Yenə orada. –24\textsuperscript{b}
\textsuperscript{26} Yenə orada. –154\textsuperscript{b}
\textsuperscript{27} Yenə orada. –124\textsuperscript{a-b}
\textsuperscript{28} Yenə orada. –51\textsuperscript{b}
\textsuperscript{29} Yenə orada. –406\textsuperscript{a}
\textsuperscript{30} Yenə orada. –439\textsuperscript{a}
shariat\textsuperscript{31} - the sun of sharia, نور پسین \textit{nur-e pasin}\textsuperscript{32} - the last light and so on.

There are enough "legendary names" in "Burhani-kati". "Legendary names" belong to the type of anthroponyms "unusual - artistic anthroponyms". اسمع \textit{Asmuğ}	extsuperscript{33}, سپید \textit{Sepid}\textsuperscript{34} and others in the dictionary belong to these type of names.

In the second half of the second chapter "\textbf{Auxiliary names in the dictionary "Burhani-kati"}" the words included in the category of" auxiliary names "in the anthroponymic system are studied. Nicknames, titles and pseudonyms belong to this category.

The system of nicknames included in the group of auxiliary names in "Burhani-kati" is of interest. It should be noted that it would not be correct to include all the names presented as nicknames in the dictionary in the category of nicknames. Thus, when we look at the explanation of the words in which the expressions لقب \textit{lagab} (nickname), القلب از یکی \textit{yeki az alqab} (one of the nicknames) are used, we see that some of them do not belong to the category of nicknames, but to ranks. For example: The name ایلخان \textit{Ilkhan}\textsuperscript{35} is the nickname of the Mongol sultans. The nickname of the Byzantine rulers was defined as "geysar" and in the Chinese rulers as "khagan".

It is no coincidence that "\textit{nicknames, which have become the object of special research, have been so intertwined with other auxiliary categories since ancient times, that medieval scholars and poets, as well as modern writers, historians, literary critics and even some linguists, have often used nicknames. They mixed the terms, title, pseudonym, etc. with each other}"\textsuperscript{36}.

Each of the words explained in the dictionary under the "nickname" has been studied separately. During the research, it is

\textsuperscript{31} Yenə orada. – 390\textsuperscript{a}
\textsuperscript{32} (Əlyazmalar İnstitutu.D-183/10160).
\textsuperscript{33} Yenə orada. –15\textsuperscript{a}
\textsuperscript{34} Yenə orada. –218\textsuperscript{a}
\textsuperscript{35} Yenə orada. – 49\textsuperscript{a}
\textsuperscript{36} Xudiyev, N. Azərbaycan antroponimlərinin təşəkkülü və inkişafı. N.Xudiyev. – Bəki: Azərənəşr, –2005. –s. 27
clear that most of these nicknames, which belong to the images of "Shahnameh", are positive nicknames. For example: Parviz\textsuperscript{37}—means conqueror, winner, happy, fish in Pahlavi language and so on. As an anthroponym, it is the nickname of Anushiravan's son, who was called Parviz because he liked fish very much; \(\text{زخم یک} \) \text{Yekzakhm}\textsuperscript{38}—is the nickname of Sam Nariman. He is so named because he killed the giant with one blow and so on.

We do not find titles as terms in the dictionary. The assignment of auxiliary names to this section is based not only on the glossary itself, but also on other sources. As the examples of titles in "Burhani-kati" we can show the words \(\text{khan}\textsuperscript{39}\) addressed to the kings of Turkestan, \(\text{dorva}\textsuperscript{40}\) names of great men and sultans of India.

Anthroponyms of Turkish origin in the dictionary "Burhani-kati" were involved in research and extensive analysis in the third half of the second chapter "Anthroponyms of Turkish origin in the" Burhani-kati"dictionary".

Words of Turkish origin included in the dictionary "Burhani-kati" can be divided into two main groups: 1. Words of Turkish origin, which are the main words in the dictionary; 2. Words of Turkish origin used in the interpretation of words given in Persian.

Muhammad Tabrizi used the words "\(\text{بترکی} \) (Turkish) and "\(\text{ترکان} \) (Turks) in general in order to indicate the origin of words of Turkish origin in "Burhani-kati". Since both the volume of the dissertation and the object of research do not allow to dwell on both groups in detail, we refer to the "anthroponyms of Turkish origin" that we have included in the group of "words of Turkish origin included in the dictionary as headwords" in accordance with the topic

\begin{footnotesize}
\begin{enumerate}
\item[(37)] (Əlyazmalar İnstitutu.D-183/10160). 96\textsuperscript{a}
\item[(38)] (Əlyazmalar İnstitutu.D-183/10160). 436\textsuperscript{a}
\item[(39)] Yenə orada. –151\textsuperscript{a}
\item[(40)] Yenə orada. –173\textsuperscript{a}
\end{enumerate}
\end{footnotesize}
of the chapter. Examples of these are the names Atabek\textsuperscript{41}, Eldegez\textsuperscript{42}.

There is another group of words of Turkish origin that appear as a head word in "Burhani-kati", the origin of which is not mentioned by Muhammad Tabrizi. However, in the publication of the dictionary "Burhani-kati" prepared by Muhammad Muin, the compiler commented on the words he needed with additional notes in the extract. These names were found with reference to those comments, as well as a comparative study based on various sources and Turkish-language dictionaries. Examples are Boghra\textsuperscript{43}, Takash\textsuperscript{44}, Gochgar\textsuperscript{45} and so on. These names are words of this kind.

The last Chapter III, "Toponyms and other onomastic units in the dictionary "Burhani-kati"", consists of five sub-chapters.

In the first half of the chapter "Toponyms in the dictionary "Burhani-kati"" this area of onomastics in Persian and Azerbaijani languages is studied, as a result of intensive research of Muhammad Tabrizi, many toponyms are divided by geographical terms and they are systematized on the basis of existing groups. From the point of view of research, toponyms, which always have rich material, contain historical traces within onomastic units and appear in connection with the development of human society "mean the names of geographical objects with different structures - valleys, hills, plains, villages, cities, neighborhoods, streets, squares, areas, districts, republics, states, roads, etc."\textsuperscript{46}.

Firuz Refahi Alamdari introduced onomastics as “elm-e tabyin-e nezam-e namgozari” ("science of systematization of naming") and

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\textsuperscript{41} Yenə orada. – 22\textsuperscript{a}
\textsuperscript{42} Yenə orada. –38\textsuperscript{a}
\textsuperscript{43} (Əlyazmalar İnstitutu.D-183/10160). برهان قاطع، محمد حسن بن خلف تبریزی. 73\textsuperscript{a}
\textsuperscript{44} Yenə orada. –118\textsuperscript{a}
\textsuperscript{45} Yenə orada. –297\textsuperscript{a}
\textsuperscript{46} Qurbanov, A. Azərbaycan onomalogiyasının əsasları. II cild [2 cilddə]. / A.Qurbanov. –Baki: Nurlan, –2004. –s. 227
described "toponymy" or "asami-ye joghrafiyayi" ("geographical names") to be one of the important topics of onomastics\textsuperscript{47}.

Toponyms in the dictionary "Burhani-kati" can play a key role in the study and research of the geographical world of that period.

The graphic variants of some toponyms in the dictionary, presented in several variants are very important in terms of revealing the details associated with the geographical objects to which they belong. The following are examples of toponyms presented in close and sometimes different variants: اردبيل Ardabil\textsuperscript{48} and Badan Firuz\textsuperscript{49} – the name of the city of Ardabil; خزر Khazar, خزران Khazran and خزروان Khazarvan\textsuperscript{50} – a province around the Gilan Sea; شابران Shaboran, Shabaran\textsuperscript{51} and شاوران Shavoran, Shavaran\textsuperscript{52} – a city in Shirvan province, etc.

The geographical names in the source are grouped according to the existing groups of toponyms as follows: 1. Anthrotoponym: ازرمیدخت Azermodokht\textsuperscript{54} – This onomastic unit is the name of the city founded by Khosrov Parviz, as well as the name of his daughter; 2. Hydrotoponym: سرآب Sarab\textsuperscript{55} is the name of a village near Ardabil in Azerbaijan; 3. Ethnотoponym: خفچاق Khafchak\textsuperscript{56} is a tribe of Turkish origin living in the desert.

One of the interesting facts among the toponyms developed in "Burhani-kati" is the presence of toponyms currently existing in the territory of the Republic of Azerbaijan. The place names included in the dictionary "Burhani-kati" prove once again that they have ancient
roots. For example: Azerbaijan, Barda, Ganja and others.

In the second half of Chapter III, entitled "Hydronyms", hydronyms were approached in terms of Persian and Azerbaijan linguistics, they were systematized both in terms of the presence of hydrothermins (words involved in the formation of hydronyms. For example: sea, lake, river, etc.), as well as divided into groups in terms of the presence of different lexical units.

Some of the special names in the dictionary are hydronyms.

The hydronyms formed with the participation of hydrothermins in "Burhani-kati" are grouped in two parts in terms of structure:

1. Hydronyms consisting of hydrotherms on the first side. These are structurally superfluous compounds: Ab-e kabud, Bahr-e andelos, Çeshme-ye sabz and others.

2. Hydronyms, second side of which contain hydrothermins are structurally complex words: examples of such river names are Sepidrud and Garasu, which are formed with the participation of rud and su hydrotherms.

The source also contains a number of hydronyms that do not contain hydrotherms. For example: Akfude – Sea of Gilan; Aras – a river passing through the outskirts of Tbilisi, between Azerbaijan and the Aran, etc.

One of the most notable names in the dictionary "Burhani-kati", which does not contain hydrotherms, is the presentation of the Caspian Sea in several variants.

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57 Yenə orada. – 12a
58 Yenə orada. –63a
59 Yenə orada. –354b
60 (Əlyazmalar İnstitutu.D-183/10160).
61 Yenə orada. –59a
62 Yenə orada. –141a
63 Yenə orada. –218b
64 Yenə orada. –297b
65 Yenə orada. –37b
66 Yenə orada. – 25a
In general, the dictionary "Burhani-kati" includes the names of more than 83 water bodies – rivers, seas, lakes, springs, waterfalls, pools.

Hydronyms, like toponyms, are divided into groups according to the presence of different lexical units. The hydronyms given in the dictionary can be divided into the following groups in terms of the presence of different lexical units: 1. Anthropohydronym: شاه رود Shahrud⁶⁷; 2. Toptohydronym: بحر خوارزم Bahr-e Kharazm⁶⁸; 3. Zoohidronim: چشمه سار Çeşme-ye sar⁶⁹ and so on.

The meanings of some of the hydronyms included in the dictionary include not only hydronyms, but also general and other onomastic units. For example: Zam⁷⁰ is an ambiguous word, from hydronyms it means river and spring, from toponyms it means city; زند Zende⁷¹ – iron, flint, dervish, poor, etc. In addition to general meanings, one of the anthroponyms is the name of the Turanian wrestler who was the vizier of Rustam`s son Sohrab, and so on.

The third sub-chapter of the Chapter III, "Ethnonyms", deals with ethnonyms related to the socio-political life of any nation included in the dictionary.

The ethnynym is "a name that reflects any ethnos: Azerbaijani, Georgian, Russian, Ukrainian, Uzbek, Kazakh, Kipchak, Tatar, Sumerian, Turkmen, Turkman, Lezgi, Tat, Udin"⁷².

The ethnonyms included in the dictionary are presented under the names of طایفه tayefe, قوم goun, قبیله gable. For example: افشار Afshar⁷³; خلج Khalach⁷⁵ and others.

⁶⁷(Əlyazmalar İnstitutu.D-183/10160).
⁶⁸(Əlyazmalar İnstitutu.D-183/10160).
⁶⁹(Əlyazmalar İnstitutu.D-183/10160).
⁷⁰(Əlyazmalar İnstitutu.D-183/10160).
⁷¹(Əlyazmalar İnstitutu.D-183/10160).
⁷²Adilov, M., Paşayev, A. Azərbaycan onomastikası (izahlı terminoloji lüqət)/ M.Adilov, A.Paşayev. –Bakı: Nurlan, –2005. – s. 147
⁷³(Əlyazmalar İnstitutu.D-183/10160).
⁷⁴(Əlyazmalar İnstitutu.D-183/10160).
⁷⁵(Əlyazmalar İnstitutu.D-183/10160).
It is noteworthy that some of the ethnonyms in the dictionary are presented as Turkish ethnonyms. The ethnonyms Afshar, Barani, Bajban, Parnak, Tarkhan, Turkmen, Khafchak, Khalach given as a Turkic tribe in "Burhani-kati" can help in the researches in this field.

The explanation of some of these words shows not only their meanings as ethnonyms, but also other meanings they express. For example: Alan – the name of a tribe, province, neighborhood, city and mountain in Turkestan; Barani – the name of a Turkish tribe and hat, etc.

The fourth sub-chapter of Chapter III is called "Zoonim and cosmonims". Forming a group of onomastic units, "zoonyms form the zoological lexicon of language. The zoological lexicon includes the names of animals and birds". A. Gurbanov divided the zoonyms into "general zoonyms" denoting "species" and "special zoonyms" denoting "nicknames" and explained as follows: "In linguistics, only special zoonoms - names - "nicknames" are studied as an onomastic unit. Such names - "nicknames" - consist mainly of names given to poultry and domestic animals".

Regarding this group of onomastics in Persian linguistics, Dr. Hasan Anwari made the following division: "The names given to certain animals and special things: Rakhsh (the name of Rustam's horse), the names given to dolls or objects".

There are not many "special zoonyms" in the dictionary. Among these names are examples from Firdovsi's "Shahnameh", as well as "Kalila and Dimna", one of the most famous monuments of ancient Eastern literature, narrated from the language of animals. For example: Demne – the name of a jackal in "Kalila and Dimna";

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76 Yenə orada. –17b
77 (Əlyazmalar İnstitutu.D-183/10160.53b–53b, 1369, ص.179)
78 Qurbanov, A. Azərbaycan dilinin onomalogiyası. / A.Qurbanov. –Baki: Maarif nəşşiriyatı,–1988. –s. 402
79 Yenə orada. – s. 403
80 دستور زبان فارسی، مؤلف دکتر حسن انوی. انتشارات دانشگاه پیام نور، تهران، 1369، ص.179
81 (Əlyazmalar İnstitutu.D-183/10160.180a–b, 1369, ص.179)
The name of the legendary bird that brought up Rustam's father Zal, etc.

Part of the lexicon of the language also consists of celestial bodies. The celestial bodies belonging to the "cosmonims" section of onomastics are referred to by the terms "cosmonim" and "astronym", which are closely related and do not differ much from each other. Cosmonyms are defined as "names of space, galaxies, star clusters" and astronomies as "specific names of any particular celestial body, including planets, stars, asteroids (asteroids, or planetoids), and constellations".

As examples of cosmonymes in “Burhani-kati” we can show the following: آفتاٌb means the Sun as a cosmonym; بخون Bakhun is the name of the star Marrikh (Mars), located in the fifth sky; ترازو Tarazu – as a cosmonym means "the name of the sign of Libra, one of the twelve constellations" and so on.

The last half-chapter of Chapter III, Ktematonyms, contains the ctematonyms in the dictionary. Ktematonyms are "onomastic units denoting the names of material cultural monuments, works of science and technology, spiritual culture, special items, honorary titles, administrative departments, organizations, etc. in our language".

There are four types of ctematonyms with different components in the Azerbaijani language: "chrematronym", "chrononym", "ideonym" and "ergonim".

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82 Yenə orada. –242b
84 Yenə orada, –s. 88
85 (Əlyazmalar İnstitutu.D-183/10160). برهان قاطع، محمد حسین بن خلف تبریزی. –16b
86 Yenə orada. –60a
87 Yenə orada. –113a
88 Qurbanov, A. Bədii mətnin linqvistik təhlili (Mətn). / A.Qurbanov. –Bakı: Nurlan, –2005. – s. 334
89 Qurbanov, A. Azərbaycan onomalogiyasının əsasları. II cild [2 cilddə]. / A.Qurbanov. –Bakı: Nurlan, –2004. – s. 421
Chrematonym is derived from the Greek word chrematos + onoma, which means "thing", "work". In the Azerbaijani language, the names of sweets, soap, cloth, furniture, refrigerator, rifle, mineral water, jewelry, etc. are included to this type. Examples of this type in the dictionary "Burhani-kati" are: Azadmive – halva made from peeled almonds, pistachios and pea kernels; Barbat is a popular saz name, some say that Barbat is an oud musical instrument; Shan – a type of white cloth imported from India; Shah-e gouharan – is the name of a legendary jewel of Khosrov Parviz; Khormehr is the sword of Solomon (PBUH) and so on.

The chrononyms in "Burhani-kati" are rich in interesting information about a number of traditions, ceremonies and holidays of the people to whom they belong. Some of these chrononyms are related to the names of the Hijri-solar calendar currently used in Iran. Thus, the information related to these months included in the dictionary indicates that if the name of the day coincides with the name of the month, that day should be celebrated as a holiday and considered blessed.

The dictionary also mentions chrononyms related to the days of some months, the first part of which consists mainly of the word Chashn (holiday). These names contain interesting facts about the people formed in ancient times in connection with certain significant days, holidays and their traditions. For example: Chashn-e bozorg, Chashn-e khordadgan and so on.
Among the chrononyms included in the dictionary “Burhankati”, Mehreqan\(^{99}\) و Nouruz\(^{100}\) are distinguished from other holidays in terms of their wider explanation. Mehragan was one of the most celebrated holidays among the ancient Iranians after Novruz.

Ideonyms denoting special names of spiritual cultural objects include names of fiction or scientific works, special names of music and paintings, works of architecture and sculpture, etc.\(^{101}\) Examples of this type of ktematonyms include quite a lot of musical terms and book titles collected in the source.

Examples of more than thirty books in the dictionary include: بهسا\(^{102}\) پازند, Zand\(^{104}\) related to the sacred book of Zoroastrianism, the Avesta; A book on astronomy called آخترستان \(^{105}\). The collection of about a hundred ideonyms related to classical Oriental music, included in the dictionary "Burhankati", is an example of the centuries-old history of rich musical art. These names can help musicians to uncover many interesting facts in their research. There are more than 90 of them, such as "Harmony name, melody name" (نام (نام شعبه نام) (مقامی نام)), “name of parde” (نام (نام شعبه نام) (مقامی نام)), “name of shobe” (نام (نام شعبه نام) (مقامی نام)), “name of mugham” (نام (نام شعبه نام) (مقامی نام)). For example: پردید-گورمیری, نوبهاری, نوروزخارا, راست.

\(^{99}\) Yenə orada. –390\(^{a-b}\)
\(^{100}\) Yenə orada. - 406\(^{b}\)
\(^{101}\) Adilov M., Paşayev A. Azərbaycan onomastikası (izahlı terminoloji lüğə). Bakı, Nurlan, 2005, s. 222
\(^{102}\) برهان قاعط، تالیف: محمد حسین بن خلف تبریزی متخلص برهان، باهتمام دکتر محمد معین. جلد اول، موسمه انتشارات امیر کبیر، تهران، ص. 82
\(^{103}\) Oļyazmalar İнститутu.D-D-183/10160\(^{a}\)
\(^{104}\) Yenə orada. –207\(^{b}\)
\(^{105}\) Yenə orada. –22\(^{b}\)
\(^{106}\) Yenə orada. – 93\(^{a}\)
\(^{107}\) Yenə orada. –405\(^{b}\)
\(^{108}\) Yenə orada. –406\(^{b}\)
\(^{109}\) Yenə orada. –188\(^{b}\)
One of the most notable names in music-related names is the inclusion of the names of music composed by the famous singer and composer Barbad in the dictionary. These names have been described as "one of Barbad's 30 songs".

The special names collected in "Burhani-kati" are not only words grouped according to the existing onomastic division. There are many names related to plants in the dictionary. The fact that some of these flower names are included in both Persian and Azerbaijan personal names is an example of the use of phytonims as personal names. For example: لاله Lale¹¹⁰, نیلوفر Nilofar¹¹¹ and so on.

The following results were obtained during the study:

1. The first example of Persian lexicography with ancient history and rich traditions is the dictionary of the famous Azerbaijan poet Qatran Tabrizi (1012-1091) "Lugati-furs" or "at-Tafasir". Dictionaries created in India in the XIII-XIX centuries have a special place in the qualitative enrichment of Persian lexicography. Among these dictionaries, the "Burhani-kati"-dictionary compiled by the Azerbai jani author Muhammad Hussein bin Khalaf Tabrizi - is of great importance. The rich vocabulary of this valuable classical dictionary, which brought a number of innovations to seventeenth-century Persian lexicography, is a rich source for a comprehensive study of various areas of Persian linguistics, including the study of onomastic lexicon.

2. In 1062/1652, the prominent Azerbaijan lexicographer Muhammad Hussein Tabrizi for the first time compiled an encyclopedic dictionary "Burhani-kati" covering more than twenty thousand words in alphabetical order. Thus, he brought an important innovation in the history of seventeenth-century Persian lexicography. With this innovation, the author has provided an example of a respectable dictionary with a different structure. The dictionary "Burhani-kati" is the first valuable source of a new type of dictionary in seventeenth-century Persian lexicography. The

¹¹⁰ ئیازمالار ینیییت. –362
¹¹¹ ینیی فرتوار، محمد حسین بن خلف تبریزی. (10160/362)
perfection and volume, content and comprehensiveness of the compilation structure of the dictionary have made it one of the main scientific sources for modern Persian explanatory dictionaries. At the same time, the emergence of a large number of dictionaries based on "Burhani-kati" and the existence of certain controversies around the work clearly prove its important role in the history of Persian lexicography.

3. A number of unique advantages of the dictionary have made it popular not only in India, but also in Iran and other regions. The five-volume dictionary "Burhani-kati", edited by the prominent twentieth-century Iranian scholar Muhammad Muin, is an indication of the importance of this source. The dictionary “Burhani-kati”, which has been widely echoed in Ottoman Turkey since its compiling, was translated into Ottoman Turkish by Asim Efendi, a prominent scholar and translator, in the 18th century under the title “Tibyani-nafi der biography-Burhani-kati”.

4. During the research it was determined that 233 manuscripts of the dictionary "Burhani-kati" are preserved in various museums and libraries of the world and two manuscripts are preserved at the Institute of Manuscripts named after M.Fuzuli of ANAS. The dissertation provides a brief palaeographic description of these manuscripts.

5. Along with the manuscripts of "Burhani-kati", the presence of lithographs and printed copied of the work is a clear indication of its long-term use. The study also involved the printing of the dictionary at the Institute of Manuscripts named after M. Fuzuli of ANAS and the printing of the classical translation of the work into Ottoman. In total, the Institute of Manuscripts has 10 lithographs and 13 printed books of the dictionary.

6. As a classical dictionary, “Burhani-kati” has a rich onomastic lexicon as a valuable source of information on language and literature, history and culture, geography and many other sciences. The special names that make up a large part of the language provide rich material for research. In this regard, the study of the onomastic lexicon of the encyclopedic dictionary "Burhani-kati" allows to clarify the source and meaning of many lexical units.
7. In the dissertation, according to the onomastic division, at first anthroponyms - special names related to a person were studied as "main names" and "auxiliary names". While researching the names of persons in the dictionary, their place, level of spreading, position in the system of modern Persian personal names were determined and at the same time attention was paid to their common features with the system of Azerbaijan personal names. Among the Persian personal names, total number more than 242 anthroponyms in Firdovsi's epic "Shahnameh" predominate. In the study, most of the personal names are combined in four items: "Names of God", "Names of Religious Beings (Angels)", "Names of Prophets" and "Legendary Names" according to a single meaning that unites them. Also, their shades of meaning were analyzed, and at the same time their place in the system of Persian and Azerbaijan personal names was determined.

8. In the research, the names denoting the concept of holiness are given separately. During the research, it was found out that the dictionary "Burhani-kati" contains theonyms that are often explained in different meanings, one of which is Iranian mythology, as well as about 40 names of gods from Zoroastrianism. One of the highlights of the names of the gods is that the gods of good and evil, Ahriman and Hormuz, are presented in different graphic variants and express other shades of meaning. The names included in the group of "angel names" in the dictionary "Burhani-kati" are not considered to be divine beings belonging to monotheistic religions. The meanings of these names as religious beings show their connection with Iranian mythology. They are presented as angels protecting certain beings (for example, fire or the day of any month, etc.). At the same time, the fact that these names are presented in several graphic and phonetic variants, as well as the fact that they cover different onomastic units, gives grounds to systematize them into two groups. As a result, an analysis of the various meanings and words used by those names reveals the diversity of the semantics of the names presented under the name "angel."

9. In the dictionary "Burhani-kati" the auxiliary names in the anthroponymic system are approached according to the place of
their development in the Azerbaijani and Persian languages, their similarities and differences with the category of "main names" are described. Among the auxiliary names in the dictionary, preference was given to nicknames and each of them was analyzed independently. Many of these names, most of which belong to the "Shahnameh" characters of Firdovsi, are positive nicknames. At the same time, it was revealed that some nicknames or their components in the dictionary are used independently as personal names. When researching the titles included in the category of auxiliary names in the dictionary, we see that they are not presented as terms. Thus, it is possible to determine the title function of these names based on the meaning they express. Even the fact that the title is sometimes used as a nickname in modern dictionaries of personal names suggests that there is no category of auxiliary names in the anthroponymic system in Persian linguistics.

10. The dictionary "Burhani-kati" is also of great importance in terms of learning Azerbaijani Turkish from a historical point of view. The study of "Burhani-kati", which contains a large number of words of Turkish origin, has revealed many interesting facts. Taking into account the volume, only anthroponyms of Turkish origin were studied in the dissertation. It is noteworthy that many of them are included in dictionaries of Persian personal names. This factor, which is an indicator of the role of these names in the enrichment of the list of Persian personal names, is a clear example of the influence of Turkish on Persian in the Middle Ages.

11. Based on the number of toponyms, collected in the dictionary "Burhani-kati" according to the obtained geographical terms, it was determined that they are among the most active onomastic units after anthroponyms. Each of the toponyms included in the dictionary provides rich material in terms of studying the geographical world of that period. The fact that some toponyms are given in several graphic variants is also important in terms of revealing interesting facts about these geographical objects. One of the noteworthy facts among the toponyms in the dictionary is the existence of toponyms located in the territory of the Republic of Azerbaijan presently. Such place names not only give some
information about their historical roots, but also give information about the ancient history of these areas.

12. Each of the other special names in the dictionary is grouped on the basis of the subdivisions to which they belong according to the accepted onomastic division. Thus, the research work also identified the place of each of the studied onomastic units in the enrichment of the vocabulary of the language as a rich carrier of information on the basis of subdivisions such as hydronym, ethnonym, zoonym, cosmonym, ctematonym and their internal divisions. The influence of these onomastic units not only on the Persian, but also on the Azerbaijan system of personal names is shown on the basis of concrete facts. In addition to the names we have grouped according to the accepted onomastic division in linguistics, the dictionary "Burhanikati" is a valuable source with rich vocabulary, containing lots of words of such fields as flora, culinary, medical, etc. In general, the dictionary is a monumental source for the study of terminology in various fields of science in the Middle Ages.

The main content of the dissertation is reflected in the following published articles of the candidate for degree.

1. Bürhani-qate” lüğəti və unun əlyazma nüsəxələr // “Dil və ədəbiyyat” Beynəlxalq elmi-nəzəri jurnal. 6 (54), –Bakı:–2006. – s.12-17


4. “Bürhani-qate” lüğətində peyğəmbər adları / Orta əsr əlyazmaları və Azərbaycan mədəniyyətini tarixi problemləri XII Respublika elmi konfransının materialları. –Bakı: 3 iyun 2011-ci il. – s.355-363

5. “Bürhani-qate” lüğətində mələk adları // Orta əsr əlyazmaları
və Azərbaycan mədəniyyəti tarixi problemləri. Ümummilli lider Heydər Əliyevin anadan olmasının 90-ci ildönümünə həsr olunmuş XIII Respublika elmi konfransının materialləri. –Bəki: 24 may 2013-cü il. –s.355-357


9. “Bürhani-qəte” lüğətində ləqəblər // Humanitar elmlərin öyrənilməsindən aktual problemləri. №3. –Bəki:–2015. –s.12-16


12. Fars lüğətçiliyinə ərəb leksikografiyasının təsiri / AMEA-nin həqiqi üzvü, Sovet İttifaqı qəhrəmanı Ziya Musa oğlu Bünəyadovun xatırəsinə həsr olunmuş “Müasir şərq şünaslığının aktual problemər” (“Ziya Bünəyadov qırətəri”) mövzusunda bəynəlxalq elmi konfrans. –Bəki: 16-17 oktyabr 2017-ci il. –s. 37


15. “Bürhani-qəte” lüğətində hidronimlər // Dilçilik İnstitutunun əsərləri. №2. –Bəki:–2018. –s.88-95.

16. Burhan-ı Kati sözlüğünde kozmonimlər (uzay və gök

The defense will be held on **June 2021** at **1100** at the meeting of the One-time dissertation council with registration number BFD 1.06 / 2 in the Supreme Attestation Commission under the President of the Republic of Azerbaijan on the basis of the Dissertation council – ED 1.06 of Supreme Attestation Commission operating at Azerbaijan National Academy of Sciences, the Institute of Linguistics named after Nasimi.

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Electronic versions of dissertation and its abstract are available on the official website of Institute of Linguistics named after Nasimi, Azerbaijan National Academy of Sciences.

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