



SACRED OBJECTS: PRINCIPLES OF NAMES AND ETYMOLOGY OF NAMES

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Abstract:

All the factors underlying the emergence, formation and regional distribution of the names of sacred objects were analyzed in this article, with the help of concrete examples. Names of sacred objects, like all toponyms, are considered an important component of national values. The spiritual world of the local people is reflected in sacred names that serve religious-ideological purposes. The wisdom, ingenuity of the people and the art of naming, which has improved over the centuries, are clearly visible in this type of names. Sacred objects and their names are important in satisfying the spiritual and spiritual needs of a person. Furthermore, they require a comparative study of the history, spirituality, social, economic, political, and linguistic factors that are the basis of naming, along with the events of that time, like other types of names of places.

Keywords: sacred objects, geographical name, religious toponym, holy place, ideology, social, economic, political, linguistic factors.

Introduction:

The toponymy of a region must be studied comprehensively along with the natural, historical and socio-economic conditions of the given territory. Because toponyms reflect natural conditions, history, language, culture, civilization and socio-economic factors. It is known that geographical names are characterized by territoriality, therefore they differ from each other in the time of creation, to which language they belong, meaning and structure. At the same time, toponyms exist steadily and can be preserved for a very long time, but not all names stand the test of time, some of them disappear, while others are improved and polished over the centuries and remain in service.





Names with historical status contain a brief history of the geographical feature. Often, the formation of toponyms is directly related to the political, economic and social life of society and is an integral part of the national values of a particular people. The toponymy of any region, along with other types of toponyms, includes the names of sacred objects. They contain valuable information, such as ancient traditions, national values and ethnocultural characteristics of the population of the region. Therefore, the scientific etymology of sacred names requires a careful analysis of toponymic material. Only then will their scientific etymology and analysis be effective and reliable.

Degree of knowledge of the topic: Until now, the names of the sacred objects of the republic and their toponymic analysis have not been the object of a full-fledged study. Therefore, the study, analysis and research of various factors that served as the basis for the formation of these types of names is of great theoretical and practical importance. Of course, this situation determines the relevance of the research topic. The study used the scientific works of toponymists E.M. Murzaev, Kh. Khasanov, S. Karaev, T. Nafasov, M. Mirakmalov, Yu. Akhmadaliev, P. Otakulov and others.

The purpose and objectives of the work. The main goal of the research work is to analyze the origin, etymology of the names of some sacred objects in our country and abroad, various political, ethnic, linguistic, social and economic factors that served as the basis for their naming and renaming. To achieve the stated goal, the work provides for the following tasks: a) analysis of the names of sacred objects based on existing toponymic patterns; b) a comparative study of various motives that served as the basis for their naming and renaming of sacred objects; c) justification that sacred names reflect the spiritual world of the people and serve religious and ideological purposes.

Main Part

Like all types of geographical objects, sacred (lat. sacre - “holy, venerable, divine”) objects are named for a reason, they have a clear meaning as a past reality. As experts write, not all sacred names recorded in written sources have survived to this day. The surviving sacred names await their researchers as a rare example of human thinking.[1] Therefore, the names of all sacred objects of the republic must be carefully examined as valuable wealth created by our ancestors over the centuries and left to us as a spiritual and educational heritage.





It is known that sacred names are found in the toponymy of all religions and serve certain ideological purposes as a product of human thinking. Thinking is a cognitive process through which the reality around us is reflected, a way of interacting with the outside world. In other words, each era and system, based on its ideas and ideology, created a set of sacred names, and propagandists of religious ideas used them for their own purposes. In particular, in the past they have used sacred objects and their names to influence the psychology, worldview and religious feelings of believers.

According to experts, sacred names are found in the toponymy of all religions and serve certain ideological purposes as a product of human thought. In other words, each era and system, based on its ideas and ideology, created a complex of sacred names, and propagandists of religious ideas used them for their own purposes. In particular, in the past they used sacred objects and their names to influence the psychology, worldview and religious feelings of believers.

According to experts, the weight of sacred names in the toponymy of countries professing Christianity and Buddhism is much greater than in others. In particular, in the toponymy of countries dominated by Catholicism, one can more often find sacred names that are linguistically related to different languages. For example, as Professor E.M. Murzaev writes, in the book "Dictionary of Geographical Names of Foreign Countries" sixteen lines are allocated only for sacred names beginning with the suffixes san-, sant-, sankt-, santa-, sen-, sept-, i.e. . - "saints, divine." [4]

During the period of great geographical discoveries, Christian monks participated in expeditions organized by countries such as Spain, Portugal, Holland, England, with the aim of conquering new lands, who were given the names of the saints of their religion. Among them, cities such as San Salvador, Santo Domingo, San Jose, San Juan, Santiago, San Francisco, St. Louis and Sao Paulo are well known to geographers. This list can be continued even further by adding the names of islands, bays, lakes, rivers, mountains and other geographical features; their number will amount to several thousand. For example, these include such sacred toponyms as St. Lawrence, St. Helena, St. Elijah or Santa Cruz (holy cross), Santa Fe (holy faith) and others. [3]

A similar situation can be observed in the toponymy of Buddhist countries. For example, a clear example of sacred names is the name of the Mustang Valley, located in the Himalayas, whose inhabitants still strictly follow the teachings of Buddha. According to experts, the word "smong-tan", which forms the basis of the name of the valley, means "holy, place of worship." It is known that the name Jomolungma (8848 m), considered the highest peak on earth, also means "holy mountain" and "divine mother earth" in the Tibetan language. The appearance of the name Mount Fuji, which is considered a sacred and national symbol for the Japanese, is very interesting.





Although learned toponymists interpreted it differently, all experts emphasized that the word “pit,” which underlies the sacred toponym, translated from Japanese means “mountain.” Fuji - “great mountain”, “eternal mountain”, “fire mountain”. [10]

As experts write, the Mongols, who spent most of their lives on the plains, had the habit of worshiping the mountains. Therefore, the name of the mountains was often pronounced by adding the word “holy”, “divine”. For example, in this way the names of oronymic objects such as Bogdo-Ula, Ishe-Bogdo, Baga-Bogdo and others were created. In the old days, the Mongols did not pronounce the names of mountains loudly in front of strangers, they were afraid that they would curse their family members and livestock. [5]

A similar custom existed among the ancient Sogdians, who believed in the worship of fire. The Sogdians glorified the mountains as a great miracle, a symbol of eternity and greatness, and believed that the mountains contained divine power. When the Sogdians climbed the mountain, they took stones from the side of the road and left them on the top of the mountain. The piles of stones that appeared were called “sugch” in the ancient Sogdian language and often served as a sign at the pass. [8]

The toponymy of countries where Islam is preached is also possible. Among the geographical names of Islamic countries there are many sacred toponyms, and the factors that influenced their formation are also different. Sacred names include Baghdad - “the place that God gave” - the capital of Iraq, Allahabad - (Allah is “the highest power that created all creation in Islam; the name of God”) - a large city in India, Islamabad. - “city of Islam” - the capital of the Islamic Republic of Pakistan and others.

Sacred names are also found in the names of natural geographical objects. For example, to the list of sacred names you can add the name of the current Tianshan Mountain (in Chinese, tian is “god”, shan is “mountain”). According to Professor Kh. Khasanov, “the local population called these mountains located on the border of Central Asia - Tangritog.” The word “tangri” means not only God, but also the holy and great. These mountains were considered sacred by different peoples; they believed that the mountains were a place of divine power. The Chinese translated the ancient Turkic name Tangritog in their own way and created a form - Tien Shan.”[8]

It is known that the Arabs brought Islam to Central Asia and actively participated in the formation of sacred toponyms. Among the names of sacred objects there are many words such as “mozor”, “avliyo”, “ota”, “bobo”, “eshon”, “vali”, “aziz”, “khoja”, which glorify, deify, and indicate their holiness . An example is the names of such sacred objects as Khoja Bogbon ota, Balogardon bobo, Sa'ad ibn Vakkos avliyo, Khoja



Kahhor wali, Hazrat Eshon Khalifa, Said Isokhoja, located on the territory of the Jizzakh region. [2]

Especially the word “mozor” (Arabic - “place of pilgrimage”) is often found as a toponym in the names of geographical objects in the Central Asian region. For example, with the help of this toponym such names as Sufimozor, Mozorli, Koramozor, Okmozor, Mozorkurgan, Mozorboshi and others were created. In addition, Mazori-Sharif is the name of an architectural monument in Khiva, a large city in the northern part of Afghanistan, several villages in Tajikistan.

According to Professor Suyun Karaev, the words that form the basis of sacred toponyms related to the Islamic religion were assimilated into the language of the local population in very ancient times and are directly related to the centuries-old occupation of Central Asia.[7] Among the names of sacred objects there are many names associated with prophets, saints and various religious beliefs. This can be seen in the example of the toponymy of the Jizzakh region. For example, the names of sacred objects (Sayidon, Khojamushkent, Parpi ota) are reflected in the names of sacred months and days of the week (Ramazan, Juma), and of course anthroponyms (Usman, Haydar, Umar) are the names of settlements.

In the Gallaral district of the Jizzakh region there is a village called Avliyo. The meaning of the word awliyo in Arabic is “a person close to God.” In the Islamic tradition, awliya are humble people who have become close to Allah through some kind of work, service or worship and whose prayers are accepted. The name of the settlement is directly related to the shrine of Saad ibn Abu Waqqas located in this area. According to Oga Burgutli, author of the book “Sacred Sites of the Jizzakh Region,” Saad ibn Abu Waqqas, an Arab preacher, was wounded in battle near the present village of Avliyo, and later a temple was built on this site where his blood was shed.[6]

Another example of sacred names is the oikonym Parpi ota in the Sharaf Rashidov district of the Jizzakh region. According to Professor Suyun Karaev, Parpi ota is a sacred, holy place that heals people with physical disabilities (parpi disease). On the territory of the shrine there is a mysterious hole, which, as they say, “cleanses sinners...” [7] The name of the medicinal herb parpi, which contains various alkaloids, is probably associated with this belief.

It is worth noting that sacred names, which are an important component of the national values of any people, were numerous in the past and are now quite numerous. Therefore, with their help, toponymy is used in the study of issues such as the history of various historical and ethnographic regions, the relationship of religions to the benefits of nature, the definition of holy places, shrines and their religious and ecological function and uniqueness. Natural and environmental monuments can be





used as a source. [11] Consequently, the comparative study and scientifically correct interpretation of the social, economic, political and linguistic factors underlying the name, along with the events of that time, acquires important scientific and practical significance.

Conclusions

The names of sacred objects and the motives underlying the names were analyzed with the help of the works of learned toponymists and some scientific sources, which became the basis for the following conclusions:

- the names of sacred objects, like all toponyms, are considered an important component of national values and serve religious and ideological purposes;
- sacred toponymy contains specific information about the spiritual world of the naming people;
- there were much more sacred names in the past; they are a reflection of the spiritual world of the local population;
- it is advisable to study the social, economic, political, linguistic factors that are the basis for the naming of sacred objects, along with the events of that time;
- their study and scientifically correct interpretation is of great scientific and practical importance.

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