

Names with a Religious Motif

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Abstract The analysis of lexical-semantic features of toponyms is an important tool in solving many problems in the fields of linguistics, history, ethnography, cultural studies and geography, and allows obtaining a number of valuable information and scientific evidence.

One of the problems of the lexicology of the Uzbek language that needs to be researched is the study of the lexical-spiritual characteristics of toponyms and their thematic classification.

Keywords: *linguistic and cultural feature, ethnotoponym, anthropotoponym, etymological interpretation, holy place, shrine, prophet, saint, religious faith.*

Introduction. Although toponyms at first glance seem to be a necessary need for the society to distinguish, find and define territories, in fact, they reflect very large linguistic and cultural features. Totems have occupied an important place in ethnotoponyms and anthropotoponyms since ancient times. In ancient times, people consecrated and worshiped various animals, plants or objects. Also, in the early times, in connection with the legendary history of the local peoples and their mythological visions of the world, the names of most temples, Mugkhana, or some water bodies and villages were formed on the basis of various divine names. In the early Middle Ages, Zoroastrian religion and traditions were very widespread. The origin and etymological interpretation of the name of one of the ancient regions, Sokh (f-t. suxtan–سوختن) «burn», «to burn»), the origin and etymological interpretation of the name, in our opinion, can be connected with the concept of "fire", which is considered sacred in Zoroastrianism. For example, according to the information of a number of historians, archaeologists, ethnographers, during the excavations, many material evidences of Zoroastrianism were found in this area - the most famous of them was found in Mugtepa region near the village of Tul in 1894. "Two-headed cypress snake" is a talisman - the discovery of mugtepa and mugkhanas is the basis for our coming to this opinion.

After the adoption of Islam, it is often observed that holy places and shrines, as well as some villages and hills are named after prophets and saints, famous sheikhs and imams, and pirs. Hazrat Ali, Imamota, who is associated with the name of Hazrat Ali, the fourth representative of choryars in Sokh district, Dul ota shrine and village names in Sokh district, which arose in connection with Hazrat Ali's famous horse Duldul, were all created under the influence of Islam. are toponyms.

In the toponymy of the Sokh district, the names related to religious concepts explain not only the Islamic culture, but also the beliefs and religious views of very ancient times that arose before it.

In Sokh toponymy, there are several linguistic units and toponyms that show the form of belief in idols and dates. The expression of the word idol in the semantics of toponyms formed in Sokh is especially characteristic. This word expresses the religious views, beliefs and imaginations of ancient people in connection with idols, dates, and icons. Malbut or Mulbut was one of the most prosperous

and developed destinations of the Sokh oasis in ancient times. The word Malbut is actually Mulbut, meaning "mul" - many and "but" - statue. At one time, pagan religion developed here, many idols and idols were made and worshiped. Respect and trust in them is also observed in the formation of toponyms. Also, the original form of Bujoy/Bojay is interpreted as Butjoy, i.e. the place of idols, and the full expression of the word Rovut is Rohbut, i.e. the path of idols. These are the traces and remnants of paganism and the belief in the worship of dates.

Today, people's religious views have changed: they stop worshipping idols and dates. In the Sokh district, people mainly profess Islam in their religious relations. These names are still preserved as history, reminding of the breath of the past. Their essence is absorbed and assimilated in the language to such an extent that people often do not even pay attention to the meaning of these names. For example, more attention is paid to the function (atash) in society than to the explanation of the words Malbut or Rovut.

The Sokh river is divided into shrines associated with the Pirs and spring Pirs, shrines associated with Hazrat Ali and his descendants, shrines associated with the names of the Seven Khojas, and shrines associated with the names of women and girls. In particular, toponyms such as Sangi aros, Sangi navishta, Oluchamazar, Shahi kurola, Qulfi zanjikusho were included in the shrines related to ancient religious views. Among the names of shrines related to the Sokh River and spring Pirs, it is appropriate to list Mazori Er-hubbi, Yigit Pirim, Sariq Ota, Havzi Moron, Havzi Kelinchak, Chashmai Sokh, Tashmazor, Kichirimazor.

Among the names of historical monuments of Sokh district, there are many monuments related to Hazrat Ali. Therefore, in the classification, the name of the shrines associated with the name of Hazrat Ali is separated. Examples of them are the names of shrines such as Mazori Hazrat Ali, Hazrat Khorasan (Babai Khurasoni), Hazrat Baba, Mazori Kenja Wali. Also, numerous shrines in the region are related to the seven pirs and seven khojas, which are widespread in Islamic teachings: Khojai Kalon, Khojai Kabodposh, Khojai Tush, Khojai Muradbakhsh, Shrines such as Khojai Roshnoi, Khojai Khor, Khojai Abulqasim, Khojai Arifi Mohi Tobon are included.

The presence of the names of shrines associated with the names of women and girls in the naming of shrines indicates that women and girls have a direct place in culture and faith. Mazori Childukhtaron, Oluchamazar, Tulbibi, Hurbibi shrines are among such shrines in Sokh region. According to the classification, if we analyze the names of holy places, it can be seen that they have a common sign that they reflect religious beliefs. Toponyms such as Khojai Kalon, Khojai Kabodposh, Khojai Tush, Khojai Muradbakhsh, Khojai Roshnoi, Khojai Khor, Khojai Abulqasim, Khojai Orifi Mohi Tobon are religious. The meaning is understandable for people because the names of the scholars, mainly the leaders of the Islamic religion, reflect the concepts of a relatively recent period.

Among the names that are currently used as the name of the neighborhood, the names Goaz (Gaaz), Pidirgon, Sokh, Khanaqah, Khidirman, Obishir, Orda, Simodon, Buzurgon have a religious and philosophical meaning. From Jumala, the toponym of Khanaqah means the area inhabited by holy saints and people with special religious qualities. These names do not currently reflect this meaning. These are aspects related to ancient history, and the main reason for their use as place names today is revealed on the basis of historical events. In particular, there are a lot of such noteworthy places and historical places in the Sokh district.

Toponyms expressing religious concepts are found in every nation. The name of a certain area in connection with religious leaders or a religious event often arises on the basis of real historical events that happened in this area.

The large number of names related to religious beliefs in the Sokh district indicates that this region has been a cultural center since ancient times and has witnessed many historical events. Studying

these names on the basis of historical sources and comparing them with each other will be the key to uncovering many secrets hidden in this land.

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