

HISTORICAL-ETYMOLOGY RESEARCH OF THE NAMES OF SACRED PLACES USED IN THE WORK HISTORY OF FERGANA

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Abstract

This study analyzes onomastic units recognized as sacred places in Is'hoqkhon Ibrat's "History of Fergana". The etymological, semantic, and grammatical features of necronyms, ekklesionims, and other sacred place names are studied using diachronic, synchronic, and contextual research methods.

Keywords: Necronym, ecclesionym, oronym, etymological analysis, synchronic analysis, diachronic analysis, contextual analysis, Safa and Marwa, Aksayi Sharif.

Introduction

Is'hoqkhon Ibrat's work History of Fergana is a significant source for exploring the historical, cultural, and ethnographic heritage of the Fergana Valley, containing numerous valuable onomastic units. In particular, the necrotoponyms (names of sacred sites, mausoleums, and cemeteries), ecclesionyms (names of religious sites where rituals are performed), and other sacred place names used in the work play an essential role not only in illuminating historical events but also in understanding the religious, social, and political characteristics of that period. A historical-etymological approach to these names allows for the study of their origins, meanings, and transformations over time, as well as the impact of these changes on society and linguistics.

MATERIALS AND METHODS

This article linguistically analyzes certain sacred place names, examining their lexical, morphological, and etymological characteristics. The necrotoponyms, ecclesionyms, and other sacred place names used in History of Fergana hold significant importance in the contexts of linguistics, historiography, and cultural studies due to their semantic and morphological features. Additionally, the study explores names that emerged under the influence of various languages and cultures, along with their etymology.

Through etymological analysis, it is possible to trace the historical development of these names and observe their semantic transformations. Furthermore, the research employs both diachronic and synchronic analysis to examine their position at a specific point in time or within the broader process of language evolution. Diachronic analysis helps explore the historical progression of necrotoponyms and ecclesionyms, as well as their interconnections, while synchronic analysis focuses on their current state and societal role.

The article also utilizes contextual analysis, a method that enables the examination of the meaning and function of these names within historical, religious, and cultural contexts.

RESULTS AND DISCUSSION

Sacred place names frequently appear in Is'hoqxon Ibrat's History of Fergana. While some of these names explicitly denote sacred sites, others, despite belonging to different microcategories of toponymy, are used in a sacred context from a social perspective.

This study begins with an analysis of the necrotoponyms found in the work. Linguist A. V. Superanskaya, in her book *What is Toponymy?*, highlights the significance of necrotoponyms in shaping cultural and religious heritage. According to her, cemetery and burial site names serve not only as geographic markers but also as essential elements in preserving historical memory and religious traditions. The necrotoponyms presented in History of Fergana serve as valuable sources for understanding how religious beliefs and social values were reflected in that era. Linguistic analysis of such necrotoponyms is an important practical step in introducing previously unexplored proper names from historical records into modern academic discourse.

Daxmayi Shohon. Both lexemes in this term are of Persian origin. The word *dahma* (دهمه) in Persian-Tajik typically means "grave," "mausoleum," "cemetery," or "tombs." In historical and religious texts, this term is often used to describe burial sites designated for sacred or prominent figures, especially kings and rulers. The word *shohon* (شاهان) translates to "kings" or "monarchs," with the suffix -on indicating plurality, meaning "Tomb of Kings" or "Royal Mausoleum." Structurally, the term is a compound noun formed as a Persian *izofa* construction, making it a toponym.

Daxmayi Shohon (The Royal Mausoleum) is an architectural monument in Kokand, built in the 1820s. It serves as the burial site for members of the Kokand khanate's ruling family, including Norbo'tabiy and his descendants. [2] In History of Fergana, this necrotoponym is mentioned as the burial place of Kokand Khan Umar Khan (son of Norbo'tabiy): *"There was much mourning and lamentation, and he was buried in the great cemetery of Daxmayi Shohon in Kokand, where numerous reciters continuously recited the Qur'an and performed its complete recitation."* [3]

Podshohi Iskandar Iydgoh Mausoleum. Originally an anthroponym, this name evolved into a necrotoponym derived from the name of a historical figure. Over time, it was transferred to a street name (hodonym) and later to a madrasa name (ecclesionym). In History of Fergana, this toponym is mentioned in connection with a legend where local residents asked King Iskandar (Alexander) to establish a city for them, leading to the creation of the polisonym Marg'inon (Marg'ilon). As evidence, the presence of the Podshohi Iskandar Iydgoh Mausoleum in Marg'ilon is cited: *"As proof, there is an iydgoh (festival prayer site) mausoleum called Podshohi Iskandar in Marg'inon. It is said that this was the place where he once stayed."*

At present, neither the hodonym nor the ecclesionym of this name exists. Historically, some mausoleums included prayer halls (khanqahs) for religious observances. According to History of Fergana, the Podshohi Iskandar mausoleum was a site where Eid prayers were performed. Additionally, the text mentions sacred oronyms (names of hills and mountains), such as: *"Among them is the city of Osh, renowned for its pure air, delicious waters, sweet fruits, and sacred mausoleums. There are two sacred mountains there, called **Baraka and Hanaf**. Near Baraka lie the graves of righteous ancestors, including Asaf bin Burayxo, the vizier of Prophet Sulayman bin Dawud (peace be upon him)."*

At first glance, these toponyms may resemble necrotoponyms, as the presence of famous graves might have led to the area's sacred status. However, there is no scientific basis to classify them as necrotoponyms. Notably, Babur's Baburnama also identifies Baraka as a mountain name (orononym): "There are many accounts of Osh's significance. To the southeast of its fortress stands a magnificent mountain called Barako'h." [4]

It is natural to ask: "Why did Babur use Baroko'h, while Ibrat used Baroka?"

The word **Baraka** (بركة) comes from Arabic barakatun, meaning "blessing," "divine favor," "Allah's mercy," or "bounty." In Arabic phonetic norms, the ta marbuta (ة) at the end of words is sometimes silent or pronounced like a guttural h (ه). This explains why Ibrat used Baroka as a simplified form of barakatun.

On the other hand, Babur's usage of Baroko'h may reflect a pronunciation shift characteristic of his era or dialectal variation. It is important to note that the mountain referred to by both Ibrat and Babur as Baroka or Baroko'h is known today as Sulayman Mountain.

As for the oronym **Hanaf**, no historical or scholarly sources provide information about it. Ibrat mentions that Osh has two mountains, Baroka and Hanaf, yet Babur does not discuss Hanaf in Baburnama. The name Hanaf might have derived from the Arabic verb ḥanafa (حَنَفَ), meaning "to follow the right path" or "to be on the true way." This root also gave rise to the term Hanafi, referring to the Hanafi school of Islamic jurisprudence.

The oronyms **Safo and Marva** are also mentioned in the work as sacred place names, recognized in the Muslim world as pilgrimage sites for Hajj and Umrah rituals.

The word Safo originates from the Arabic ṣafā (صَفَا), meaning "pure," "smooth," or "clear." Indeed, the upper part of the Safo Hill is covered with smooth and small stones. In Arabic, the long vowel ā in ṣafā tends to be pronounced as a short vowel in Turkic languages. Due to the influence of the word's "pure" and "smooth" semantics, Safo became a common anthroponym among Turkic peoples. Notably, in History of Fergana, personal names such as Safo eshon and Ismoil Safo appear.

Similarly, Marva comes from the Arabic marwatun (مَرْوَة), meaning "white," "radiant," or "pure." In accordance with Turkic phonetic rules, the final -atun (ة, ta marbuta) is omitted.

These two sacred place names appear in History of Fergana in the following context: *"When they set off riding fast camels, the guides stopped at an ancient resting place located between Safo and Marva."*

The term **Aqsoyi Sharif** (Masjid al-Aqsa) can also be found in the work as an ecclesionym: "It is mentioned in the historical work 'Ajoyib ul-Buldon' that when Iskandar-i Rumi went to the

darkness in Aqsoyi Sharif, he left one of his commanders, called Farg'ona Bahodir, behind, and this man made the place prosperous." According to the author, when Iskandar (Alexander the Great) went to battle at Aqsoyi Sharif, he appointed a commander named Farg'ona Bahodir in his place.

Aqsoyi Sharif, also known as Al-Masjid al-Aqsa, is an ancient place of worship in Jerusalem (Al-Quds), historically referred to as Solomon's Temple. The Quran mentions it by this name. Before Islam, Arabs, and later the Muslim community, used to pray facing Al-Masjid al-Aqsa. However, in 624 AD, after the Kaaba in Mecca was declared the new qibla (direction of prayer), this practice was discontinued.

The word Aqso (Aqsa, الأقصى) in Arabic means "the farthest" or "the most distant." It is derived from the verb qasaa (قصى), which conveys the meaning of "remote" or "far away." Al-Masjid al-Aqsa (المسجد الأقصى) literally translates to "the farthest mosque," a term that is significant in Islam due to its association with the Prophet Muhammad's Isra and Mi'raj (Night Journey and Ascension).

The word Sharif (شريف) in Arabic means noble, revered, or honored and comes from the verb sharafa (شرف), meaning to be exalted or honored. In the structure of the ecclesionym, this word functions as a descriptor, emphasizing the sacred and elevated status of the place. Similar descriptors can be found in religious and geographical names such as Kalomi Sharif (The Noble Word, referring to the Quran), Hadisi Sharif (The Noble Hadiths), and Bukhoro-i Sharif (The Noble Bukhara).

CONCLUSION

The analyzed onomastic units are based on the religious beliefs and concepts of the population from a historical perspective, and they play a significant role in the formation of ancient heritage and culture. Their etymological and grammatical analysis, though small, contributes to the field of linguistics. The etymological analysis of sacred place names reveals their religious and historical meanings, which helps to better understand not only the history and cultural development of Fergana but also the entire region. Furthermore, the analysis of necronyms and ecclesionyms provides an opportunity to deeply comprehend their uniqueness and the cultural values associated with them.

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