

# THE FACTOR OF CULTURAL CULT IN THE DETERMINATION OF LINGUACULTURAL CODES (ON THE EXAMPLE OF THEOTOPONYMS OF SURKHANDARYA)

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**Abstract.** The article analyzes the cult factor and its relevance to the culture of the nation in the definition of linguistic and cultural codes. In it, it is revealed on the basis of evidentiary materials that such toponyms as Sulaymanota, Khojayi Huban, Khojayipok, located in Surkhandarya region, appeared on the basis of linguistic and cultural cult.

**Keywords:** theotoponym concept, linguocultural code, linguocultural cult, Sulaymanota cult, cult of seven saints, Ho‘jayi Khubon, seven pirs, theotoponyms of Surkhandarya region

## Introduction

If the problem of determining the linguistic and cultural code in theotoponyms is scientifically solved, non-linguistic factors that form the basis for the sanctification of the corresponding place names will be discovered - this aspect is extremely important not only for linguists, cultural scientists, but also for historians and ethnologists. However, among the places of worship there are also place names that express concepts related to real and symbolic graves, deified inanimate objects, rocks, flora and fauna, the misinterpretation of which opens the way to false etymology. In addition, the existence of a misinterpretation of the name of a place of worship among the people confirms the existence of flaws in the spirituality, conceptual, and ultimately, value landscape of this nation, and it must be seriously investigated by toponymists, supplemented with scientific grounds and evidence. Therefore, in examining the reasons for the naming of these places, their motivational / unmotivational aspects, it is an important and urgent problem to identify the codes reflected in the semantics of these names.

The first aspect that should be clearly defined in our research is the fact that in many places the dialectal and toponymic areas do not coincide. Usually, it turns out that the etymology of toponymic names, which should reflect the linguistic characteristics of the local population, is completely different from the linguistic characteristics of this population - this happens in cases where these etymologies arose under the influence of other languages. In these situations, there is no choice but to speculate about the etymology of a particular toponym.

The second important aspect of determining the linguistic and cultural code based on theotoponyms is the issue of the cult that gave rise to the places of worship and the religious rituals held there. After all, in order to determine the linguistic and cultural code, hidden or openly expressed in the content of the relevant theotoponym, we must first determine the cult that formed the basis for the formation of this toponym and the attitude of science to the

religious views existing among the Muslims of Central Asia in general, and Uzbekistan in particular..

Science emphasizes that the cult of sacred beings is an unchanging, "incompatible" belief in rationalism and the modern way of life, a phenomenon inherited from the past, a phenomenon inherited from the ancients<sup>1</sup>. After all, a cult is a concept with several interpretations:

1) the negative attitude towards it was partly influenced by the atheistic philosophy of Europe of the 18th-19th centuries;

2) the negative attitude towards the cult is determined by the defense of the pure Islamic ideology, obedience to Allah alone, conversion to faith, and protection from polytheism and heresies;

3) efforts to determine the boundaries of the true Muslim spirituality and ideology in the relationship of Islam to other religions encourage us to examine the cult as a complex, intermediate cultural-religious phenomenon. For example Khojai Khubon (Surkhondaryo v., Denov t.) It embodies the cult of the seven brothers or seven elders. Let us analyze our assumptions about determining the linguistic and cultural code present in the toponym Khojai Khubon<sup>2</sup>.

1) The views on this shrine are rooted in Islamic history, or rather, in the stories in the 18th chapter of the Qur'oni Karim, "As'hobul-Kahf" (kahf – cave, ashab – plural of sahib: cave owners). After all, the signs of this story in Muslim ideology are found in the contents of all the holy books revealed by Allah. 2) The architectural complexes of the seven pirs – Abdukhaliq Gijduvani, Muhammad Orif Revgari, Mahmud Anjir Faghnavi, Khoja Ali Romitany, Muhammad Boboyi Samosiy, Sayyid Amir Kulol and Bahauddin Naqshband are located in the Bukhara region.

In this situation, it would be inappropriate to talk about the sign of belonging to the seven pirs of the Khojai Khuban shrine in Denov district (Surkhondaryo region). 3) 1. Khubani - хубони - [خوبانی] in Tajik means "dried apricot with almond kernels; 2. Figuratively - a lip, a date; 3. One of the best varieties of apples".<sup>3</sup> 4) Khuban - a type of clothing related to the history of Spain in the 15th century.

The analysis suggests that we should focus on the third of the four hypotheses, the "apricot" interpretation. After all, we do not have enough evidence to support the cult of the seven brothers in the etymology of this shrine, and we are not in a hurry to evaluate the Khojai Khuban shrine as a phytonymic-coded shrine, based on the traditional knowledge of pre-Islamic objects in the country.

However, the variants of the "yetti og'ayni birodarlar" cult that are widespread in Southeast Asia may help to clarify the original etymology of Khojai Khuban.

Fergana variant of the cult of the "Yeti avliyo ogayni".

1. There is a shrine of Oqota in the city of Quva, and it is believed that Oqota is one of the seven holy brothers. The homeland of the seven brothers is assumed to be Turkey, or

<sup>1</sup> Подвижники ислама: Культ святых и суфизм в Средней Азии и на Кавказе / С. Абашин, В. Бобровников (ред.). – М., 2003.

<sup>2</sup> Бу фикр тарихчи олим С.Турсунов томонидан илгари сурилади. Бу ҳақда қаранг: Турсунов С. ва бошқ. Ўзбекистон жанубий ҳудудларида маданият ва амалий санъат ёдгорликлари тарихи. – Термиз: Сурхон-нашр, 2017. – 288 б.

<sup>3</sup> [https://dic.academic.ru/dic.nsf/dic\\_synonims/241341](https://dic.academic.ru/dic.nsf/dic_synonims/241341)

Turkestan, or the Xinjiang region of China. There are various interpretations of the personalities of the seven brothers. 1) Oqota, Tezgir ota, Khoja Hassan, Qaranchu ota, Chirmoch (actually a sister), Bolalik-kayragoch, Qaravul ota. 2) Similarly, there is a similar shrine in the eastern part of the Fergana region, and the names of only three of the “seven brothers” are known to the public. These are Boy-ob buva (Boboiob), Chinar buva, Chil mayram (Chil mahram). 3) In another version, there are three brothers - Boyab Buva, Osh Buva (after the name of the Takhti-Sulayman shrine in Osh), and Shohimardon Buva (after the name of the shrine of Caliph Hazrat Ali in Fergana). 4) Boyab Buva, Opok Buvi, Tut Mazar. This option has a unique feature: the pilgrimage to the shrine must begin with the Opok Buvi and Tut Mazar shrines and end with a visit to Boyab Buva.<sup>4</sup>

**2.** In Sokh: tomb Buvayda (options: Huvayda, Huviona, Buvi-ona), Khoja Turop, Sultan Bayoz, Bajgir (option. Bashkir).

**3.** In Margilan, this cult is represented by the names of the Karasokol Buva, Tol quduk buva, Sherali Buva, Halfa Buva, Hayron (Gayron-?) azizlar, and Qizlar mozor.

**4.** Tashlok district: Aka Sho (Oqshoh), Makatillo, Arab mozor, Osh Buva, Shohimardon, Arslonbob, Hazrati Ayub.

Bukhara option: Khoja Nurabad, Khoja Sesaron, Khoja Aspgardon.

**Kirgiz options:** *Oysul ota* (Xitoyda), *Qorako 'l ota*, *Qo 'chqor ota*, *Shin ota*, *Manjili ota*, *Cho 'lpon ota*, *Avliyo ota*.

**The cult of the “Yeti avliyo og‘ayni”** 1. Options of Konibodom (Tajikistan): Langarbabo (named after the leader of Konibodom, Hazrati Baba), Khoja Roshnoi, Kilich Burkhaniddin, Sari mazar, Ambar ona, Takrubob (Takoburd), and another unknown tomb.

**2. Uratepa option:** *Goyibota*, *Khojai Mullo*, *Childukhtaran*, *Nurota*, *Khojai Roshnoi*.

**3. Options of Northern Afghanistan:** *Xo 'jai Kil Vali Sohob*, *Xo 'ja Shoi Darbandi*, *Xo 'ja Ahmadi Vosharo*, *Xo 'ja Hasani Sarpili*, *Xo 'ja Misgari Oriviy*<sup>5</sup>.

This list could be continued with the example of the "Panj piriya" cult in the Bengal and Punjab regions of India, but the diverse, contradictory narratives and interpretations spread across the major branches of the local mythological system of Southeast Asia prevent us from coming to a single conclusion here. Contrary to what has been said, as a result of our research, we have obtained another piece of evidence about Khojai Khubon.

Khoja Ubbon (Taj. obbon - mirab, water manager) - a place of pilgrimage located on the T. Berdiev farm in Shorchi district. There is a Khojaubbon well (pond) here. Khojaubbon Baba was considered a great person who was a protector of water, a guardian of water, and a patron of water. This person was known by such names as Ubbon, Sultan Hubbi, Khazrat Hubbi, and Aqshikhabo. Since the pond water contains a lot of mineral salts, they used to tan (process) leather. Today, people come to this pond specifically for pilgrimage, slaughter animals, offer sacrifices, bathe in its water with intention, and pray to Allah for healing.

Therefore, during our research, we identified about 10 cults that formed the basis for the formation of theotonyms of Surkhandarya. These are: the cult of Takhti Sulayman, the cult of the Kyrgyz, the cult of the Sultan and sayyids, companions, khodjas, the cult of mythonyms, the cult of nature (cave, mountain, tree, water (spring)), the cult of zoonyms, the

<sup>4</sup> Подвижники ислама: Культ святых и суфизм в Средней Азии и на Кавказе / С. Абашин, В. Бобровников (ред.). – М., 2003.

<sup>5</sup> Подвижники ислама: Культ святых и суфизм в Средней Азии и на Кавказе / С. Абашин, В. Бобровников (ред.). – М., 2003.

cult of lithosonyms (stones), the cult of fortresses, the cult of the “*yetti avliyo*, “*yetti avliyo og‘ayni*”, “*yetti pir*” and etc.

In particular, based on the conclusions of about ten scholars who studied the cult of the “seven holy brothers”, such as S. Abashin, S. M. Abramzon, A. I. Shevyakov, we came to the conclusion that the theotoponym Khojai Khubon in the Denov district may have been formed on the basis of the tomb(s) of Buvayda (variants: Huvayda, Huviona, Buvi-ona), which was actually located in the Sokh district of the Fergana region. So, Khojai Khubon - Huvayda, Huviona, Buvi-ona(?) may have been the sister of one of the seven (the number 7 in the cult of the “seven holy brothers” in Southeast Asian mythology is not strictly followed: there is also information that only two of them were recorded in some regions) brothers. In any case, it was determined that this theotoponym is an onomastic element with an anthropomorphic code, and based on the root khubon (Taj. good) in the form of isoflavones, it means “the best of the lords”.

Also, when examining the foundations of the “Sulaymonota” cult (Sherabad settlement) existing in the Surkhandarya region, it was found that its roots go back to “Takhti Sulaymon” – “Sulaymon Mountain” located in the neighboring Kyrgyz Republic.

The following example confirms that the Sulaymanota shrine in Sherabad district (associated with the name of Sulayman, the son of David, peace be upon him: information about his possessions and reign is given in our holy word, the Holy Quran, Sheikh Ali Tantovi’s book, “History of the Prophets”, and other sources) is not the only shrine of this name in Central Asia: It is somewhere, behind a mountain, in a place where cotton grows in the fields. On a flat land, on a plain where there can be no mountains, there is a sacred mountain - Sulayman Mountain. If you slaughter a black ram at the foot of this mountain and pray to God, if you climb the mountain and worship God at every step, beg and ask from the bottom of your heart, God will have mercy and grant you a child. Aunt Bekey is very eager to go there, to Sulayman Mountain. Uncle Orazkul, however, is not so keen. It is far. It takes a lot of money, he says. The only way to get there is by plane over the mountain. (Chingiz Aytmatov, “Oq kema”). If we follow Ch. Aytmatov, the Sulaymanota mountain in Sherabad district is not located among the cotton fields as the writer describes - the Sherabad canal flowing past it, as well as the heights and hills, do not allow such an assumption. Secondly, the mountain the writer refers to is precisely Sulayman Mountain in Osh city, and its interpretation in the work does not correspond to the geography of Sulayman Mountain in Sherabad district. However, Sulayman Mountain, visible from the Fergana Valley, rises above the city of Osh in Kyrgyzstan. The mountain is located in the area where the routes of the Great Silk Road intersect. On the five peaks of Sulaymanata Mountain are ancient shrines, ancient caves and reconstructed mosques dating back to the 16th century. Of the large number of shrines, 17 have not lost their significance to this day, scattered throughout the mountain area, connected by paths. This area is mainly visited by patients with infertility and gout, seeking healing. According to legend (as well as more than 400 petroglyphs engraved on the rocks of the caves on the mountain), Zoroaster was also busy writing the “Avesta” in one of the caves on this mountain. Since it is located in the center of the Great Silk Road, at the intersection of the roads, the mountain was originally called Ptolemy’s Tower.

The cult of Solomon itself arose in the 3rd century BC. Until the 16th century, the mountain was called “Bara-Kuh” (in our opinion, Barkoh – “beautiful mountain”), but over time (in the 20th century), the mountain began to be called Takhti Sulaymon and then Sulaymon Mountain.

Although both shrines in the two locations display signs consistent with the content of the Sulaymanata cult (the Sulaymanata shrine in Sherabad district is also visited by pilgrims hoping for a child), this shrine in Sherabad district contains the symbolic tomb of the companion Akhtam, as well as several chillahs and small rooms for lighting lamps. Similarly, this mausoleum at the highest point of the hill is reached by stairs. The mosque-prayer room near the shrine is not located directly on the hill itself, but at the foot of the mountain where the shrine is located. Moreover, the beliefs of this cult among the Surkhan population differ somewhat from the views held by the Kyrgyz: Hasan Madi Toranazarov's book "Qadim skif-turkiylar" notes: "...some illnesses, especially the scurvy, fever characteristic of young children, are due to water, premature aging, crossing the ditch, throwing garbage into the water and polluting it, spitting in the water, or accidentally urinating. They said that "the child was caught by mermaids". Then our grandmothers quickly performed the ritual of Sulayman's lamp. A lamp the size of the child's height was cut and oiled. The lamp was lit by hanging it on a stick on the edge of the ditch or on a plate filled with water in the basin. The embers were supposed to sparkle and drip from the lit lamp next to the child into the ditch or into the water in the plate. It is recited and said: "Sulayman, the head of the pain, I wish you a cure." This water is poured under a fruit tree or into a ditch"<sup>6</sup>.

Thus, the direct and indirect influence of cultural cults plays an important role in determining linguocultural codes. Such processes can be clearly seen in the example of the theotoponyms of Surkhandarya.

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