



ON ZANGIOTA, SHAYKHANTOHUR, SHAYKH ZAYNIDDIN BOBO ANTHROPOTOPONYMS

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ANNOTATION

This ancient Turkestan is known and famous all over the world with its saints and respected scholars. In the article we briefly consider some of the monuments named after our wise ancestors in the past, in particular, the anthropotonyms of Zangiota, Shayhantahur, Sheikh Zayniddin bobo.

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Our ancient Turkestan is known and famous all over the world for its saints and respected scholars. From this ancient and great Turanzamin many great breeds have sprung up. Their ashes lie in our Motherland. If we look at the system of place names in our country, we will see that some of them are named after such blessed people. Below we give a brief overview of some of the shrines named after our wise ancestors in the past, in particular, the anthropotonyms of Zangiota, Shayhantahur, Sheikh Zayniddin bobo.

Zangiota is one of the places named after saints Zangiota. It is located 17 kilometers south of Tashkent, on the side of the ancient Tashkent-Samarkand caravan road. Zangiota is one of the greatest and most sacred places in the region.

According to the sources, Zangi ota is a well-known representative of Sufism, the mentor of Ahmad Yassavi, the sheikh of Turkestan, and the grandsons of Piri Arslanbob Eshan are the children of Taj Khoja. The real names of this breed are Oykhoja and the nicknames are Zangi ota. Zangi was given the nickname "Father" because he was black. Zangi's fathers were under the protection of their fathers during their lifetime, and after the death of their fathers, they were in the service of Suleiman the Magnificent (Hakim ota) according to the father's instructions, and he became a disciple and acquired religious knowledge. At the same time, Ahmad Yassavi was considered a pir, a murid of this great mashayik.

It is said that Zangi ota worked and lived honestly all his life. They made a living by tending the cattle of the locals. Zangi's father was a protector of livestock from disasters and a great sponsor of its reproduction. That is why he was called the piri of the herdsmen. The shepherds, who had seen Zangi's father, were busy, their cattle were plentiful, and their homes were blessed.

Zangi ota is considered one of the most revered Turkish saints. Our great poet Alisher Navoi wrote about it in his works "Nasoimul - Muhabbat": There are a lot of words in his chapter as well. " In fact, Zangi ota, as a famous Sufi, has always promoted mysticism among the people. They have reached religious and educational heights. They have made goodness their main goal. The power, prophecy, and prophecy of the Wali have been recognized by all Muslims. His name has always aroused the respect of the people.

Zangi's father died in 656 A.D. and 1258 A.D. After the death of this great man, Amir Temur built a mausoleum on the tomb of the saint in the middle of the XIV century. There is a legend among the people about how the mausoleum was built: "One day Amir Temur came to Turkestan, gathered masters and ordered them to build a beautiful mausoleum on the tomb of Hazrat Khoja Yassavi. One night after the mausoleum was finished,

it was demolished by an unknown force to its foundation. A few more days later the mausoleum was rebuilt, but it was demolished again. After that, Amir Temur gathered mullahs, sheikhs and judges in Turkestan and asked them why the mausoleum of Hazrat Sultan was being demolished. Then one of them stood up and said to him, "Hazrat Hoja Ahmad Yassavi, may God bless him, during his lifetime, I will die before Father Zangi, but this is because the tomb was built before me in the tomb of Father Zangi, and then to me." On this basis, as mentioned earlier, Zangi said that the mausoleum should be built first on the tomb of the father and then on the tomb of Hazrat Sultan. Satisfied with this answer, Amir Temur gathered all his soldiers and masters, came to Zangi ota and ordered to build the existing mausoleum. (Zangi ota sayili. "Guliston" magazine, 1994, issue 2, page 45).

The place where Zangi ota was buried gradually became a huge place of pilgrimage for the people. Many people from all over Central Asia have always come here to visit and circumambulate this place. Various religious ceremonies and folk festivals were held here.

This sacred place, where our ancestor found an eternal abode, and the surrounding village began to be called Zangiota after the governor. In addition to expressing the name of the sanctuary and village, Zangiota now also means the name of the district. Zangiota is one of the most advanced districts in Tashkent region with a developed agriculture and industry.

Another place named after the great sheikhs of the Muslim world is Shaykhantahur in Tashkent. Shaykhantahur is a shortened version of the name of Sheikh Khovand Tahur, a famous and influential person. Sheikh Khovand Tahur lived in Tashkent in the 14th century. According to one of our scholars, academician Botirxon Valikhodjaev, based on historical sources, Sheikh Khovand Tahur was the eldest son of Sheikh Umar Baghistani, a great man famous in Turkestan and Movarounnahr. Sheikh Omar Bogistani lived in the mountainous village of Bogistan near Tashkent, was one of the great figures who reached the level of perfection in the field of mysticism, and was one of the mature saints of his time. Born in this sacred house, Khovand Tahur, after graduating from school, mastered the secrets of outward and inward knowledge in the upbringing of his father. Going to Turkestan, they will learn from Sheikh Tunguz, a great man of the dynasty of Hodja Ahmad Yassavi, and learn more about the scientific and practical subtleties of Sufi teaching. Then he came to Bukhara and talked with the famous sages of that time Khoja Muhammad Bobo Samosi, Sayyid Amir Kulol, Khoja Bahauddin Naqshband, and expanded his knowledge about the Khojagan sect.

After returning to Tashkent from Bukhara, Sheikh Khovand Tahur teaches people about faith and Sharia, Islamic principles, and encourages people to be religious and just. He wrote pamphlets on customs and morals. He also expressed his views on mysticism and teachings in a poetic way.

The year of birth of Sheikh Khovand Tahur is unknown, his death dates back to 761 AH and 1359-1360 AD. Shortly after his death, the tomb where he was buried was enlarged and expanded by his disciples and disciples, and buildings of various sizes were built, turning it into the largest cemetery in the city. At the end of the 14th century, the place was named Shaykhantahur.

The neighborhood around the Shaykhantahur cemetery was later renamed after this cemetery. The clear water canal that flows from the northern side of the cemetery is called Shaykhantahur canal. By the 18th century, when the city of Tashkent was divided into four parts, one of which would be called Shaykhantahur. Shaykhantahur district occupied the eastern part of the city. According to some sources, there were 52 more mahallas. The population was mainly engaged in handicrafts and agriculture. It is one of the most influential religious, cultural and scientific centers of the city. Many schools, mosques, madrassas, and holy places were

located in this area. According to the historian Muhammad Salih in his book "Tarihi jadidayi Tashkent" ("New History of Tashkent"), Shaykhantahur was richer in gardens, crops and plants than other districts.

Shaykhantahur, which was the name of one of the historical parts of Tashkent in the past, is now used as the name of the district according to the current administrative-territorial division. After the independence of our republic, Shaykhantahur was further beautified, became a beautiful place, became one of the largest industrial and cultural centers of the city.

The shrine of **Sheikh Zayniddin Baba** is also one of the sacred places. According to the Tashkent encyclopedia, the cemetery is located in the western part of the city. The area is 8.9 hectares. The cemetery was built around the tomb of Sheikh Zayniddin Baba in the XIII-XIV centuries. It was one of the largest cemeteries in the city in the 19th century. The mausoleum of Sheikh Zayniddin was erected here.

The toponym of Sheikh Zayniddin Baba is associated with the names of Sheikh Zayniddin Tashkendi ibn Sheikh Shahobiddin Abu Hafs Umar Suhrawardi, one of the most mature and advanced scholars of his time. According to Doctor of Philosophy, Professor, Honored Scientist of Uzbekistan Omonulla Fayzullaev, Sheikh Zayniddin was born in 1164 and died in 1259 at the age of 95. His father, Sheikh Shahobiddin Abu Hafs Umar Suhrawardi, was born in 1144 and died in 1234 at the age of 90. Suhrawardi was a famous scholar in the Muslim world of the East. He is known in all Muslim countries as a mature philosopher and religious figure.

Sukhravardi served as Iraq's ambassador to Khorezmshah for 25 years. Sheikh Zayniddin Bobo came to Tashkent from Khorezm at that time. They lived in the Arif mahalla in the Kokcha district, where they were engaged in the development of Islamic mysticism. As a result of their struggle to establish just relations among the people, they gained a high position and prestige among the people. This great man was buried in Orifon mahalla 744 years ago. The place where he was buried was later named "Sheikh Zayniddin Baba Cemetery".

Our philosopher-scientist O.Fayzullaev once again emphasizes that the genealogy of Sheikh Zayniddin Baba, which was stamped by 19 Kazakhs in the past centuries, has come down to us. The family tree covers a period of 1,200 years, and Sukhravardi himself is the 14th generation, and Sheikh Zayniddin Bobo is the 15th generation. Now 44, 45, 46, 47 generations live, most of them in Kokcha district.

The great master Amir Temur built a mausoleum on the tomb of Sheikh Zayniddin Baba. Sheikh Zayniddin dug a large canal from the Kaikovus River to Lake Orifon. During his stay in Tashkent, Sheikh Zayniddin visited the tomb of his grandfather, among other graves, and expressed his respect for the cleric, either directly or indirectly.

It should be noted that in the work of Muhammad Salih "Tarihi jadidayi Tashkent" it is noted that the present-day Kokcha district was also called Sheikh Zayniddin district in the XIX century. It was more in the western part of the city.

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