

Some Information About the Names of The Mosque Located in Margilan

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Annotation: This article provides a brief overview of the science of toponymy, the names of some mosques in the city of Margilan, Fergana region, as well as the views of scholars on the toponym Kirguli.

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After the independence of our republic, a wide way was opened to study our identity and history. In this way, each researcher is able to highlight new aspects of the past of the area in which he lives. Taking this opportunity, in this article we will try to provide information about the mosques built in the city of Old Margilan, Fergana region. In doing so, we will, of course, refer directly to toponymy, a branch of history and linguistics.

Toponymy is a branch of onomastics that studies famous horses and is a branch of linguistics. Toponymy is the study of geographical names, their origins, and their history. They are called place names, geographical names, or toponyms. Toponymy consists of the Greek topos - place and onoma (or onuma) - nouns. Place names, ie toponyms are divided into several types: Oronim (mountain, hill, hill, peak, davon, etc.), hydronym (oceans, rivers, lakes, seas, canals, streams, etc.) horses), khoronim (deserts, sands, famous places of natural places), oykonim (famous horses of cities, villages, neighborhoods, etc.), ekklezionim (mosques, churches, monasteries, etc.), dromonim (underground, aboveground, water famous horses of subterranean and surface roads), necronym (famous horse of graves, cemeteries and similar holy shrines). This means that the names of our mosques are called exclusions. Each name clearly reflects the history of what it is called, its ambiguity. Of course, you have to understand and feel it. Well, as a proof, we will get acquainted with the mosques built in Old Margilan and their names.

Let's start with the Mysterious Mosque. It is one of the most important monuments in Margilan. It is important to note that the mosque is located in the territory of the "Yodgorlik" enterprise, which is visited by all foreign visitors to our city as an object of cultural heritage. "Mysterious" means "mysterious", "solved". There is a pattern on the ceilings of the now preserved summer prayer room. Probably due to the fact that the walls of the dilapidated winter prayer hall are decorated with patterns. (Located on I.Zahriddin Street in the territory of "Yorqin" MFY)

As for the Dumba Josh Mosque, it is very close to the patterns and colors on the ceilings of the nearby Said Ahmad Khoja Eshan Madrasa and the Qaziyan Mosque. Red and blue are given priority. The winter mosque, along with its rooms and mosque courtyard, were demolished in the 1950s under the pretext of widening the road, according to the elders. There are two assumptions in the naming of the mosque. The first assumption is that Said Qasimkhan, who supervised the construction, would bring soup from the judge's house to the construction workers every day, and a lot of sheep's oil would be added to the soup on the judge's orders. The second hypothesis is that the old forgotten name of the mahalla means "Dumba josh", which means "hot ass" (located in the territory of Alisher Navoi MFY, Shukrona street, house 2).

Naiman Mosque. This name is found in many parts of the country. The word "Naiman" is used in the documents of property tax on foundation lands in Margilan district, kept in the Department of Oriental Manuscripts of the Saltykov-Shedrin Library in St. Petersburg. or the name of the mother of the mangled man in the book of the great world writer Chingiz Aymatov also comes in the form of "Naiman Ona". "Naiman" is actually the name of an ethnic group that, as a tribe, belongs to the group of Uzbek, Kyrgyz, Kazakh, Karakalpak peoples and participated in their formation as a nation. The Naiman Mosque in Margilan was built in 1901 (Hijri 1321) by the local rich Isakboy instead of the mahalla mosque. The

mosque is a closed building, a winter prayer hall and an adjoining porch. As B.J. Voronina, a researcher who came to Margilan in 1930, wrote, "... the best housing - and the mosques of the neighborhood reflect the tastes and needs of the population ... They were built by masters who build luxury homes." An example of this is the Naiman Mosque. (Located in Tuttagi MFY. 454 Tinchlik Street).

Chorchinor mahalla is one of the oldest mahallas in Mashad district. There were many neighborhoods with the word "maple", which means tree. Along with Chinortagi, Mingchinor, Qoshchinor and others, the neighborhood is called Chorchinor, meaning "Four Planes". Four majestic plane trees have been erected in the courtyard of the mosque in the neighborhood. The Chorchinor mosque was built in the 19th century and is named after the mahalla. The architect is unknown. The winter prayer room and porch are well maintained. It is currently used as a neighborhood resort. ("Chorchinor" MFY is located at 118a, Imam Zahridin Street)

The word "Chakar" is also a toponym in many parts of the country. In particular, in the Norpoy district of Samarkand region, in the Amudarya district of Karakalpakstan, there are villages called "Chakar". In Tashkent, a neighborhood is called Chakar. Chakar means "servant, poor, needy." In ancient times, this was probably the name given to places where the poor lived. The Chakar Mosque was built in the early twentieth century by Sayyid Jalal Khan Tora, the son-in-law of Sayyid Ahmadkhanhoja, one of the largest investors in Margilan, on the site of an old mosque. It is small in size and disproportionate. Only the porch part of the building has been preserved. At one time, this part was part of a covered, beamed and columnar porch facing east. The winter quarters and outbuildings were destroyed. One of the beams mentions the date of construction of the building in 1329 AH (1911) and the names of Khojand architects Tokhtabek and Mirbobobo Haji. Currently, the official mosque "Sayyid Jalal Khan Tora" operates in this building. (Masjid Akhunboboyev is located at 37 Abdugafurov Street, MFY.)

At the beginning of the 20th century, there were 54 mosques in Margilan. These mosques were built in the traditional style of the Fergana school of architecture of that time. An example of this is the Jaloyir (or Jaloir) mosque, built in the late 19th century. Jaloyir is one of the largest tribes formed by the intermingling of Turkic-Mongol tribes. Rashiddin writes in Jomeat-tavorix that the Jalayirs lived on the banks of the Onon and Kerulen rivers in the 12th century. They were divided into 10 divisions (tribes): each tribe had its own commander. After the defeat of most of the Jalayirs in the war with the Kidans, they obeyed and served Genghis Khan's ancestors. During the reign of Genghis Khan, a number of prominent beys and generals emerged from the Jalayirs. In the late twelfth and early thirteenth centuries, most of the Jalayirs migrated to the Seventies and some parts of Central Asia. The Jalayirs, who lived in Central Asia and Kazakhstan, later became Uzbeks, Kazakhs, Karakalpaks, and Kyrgyz. According to the 1920-1926 census, the number of Jalayirs living in Uzbekistan was about 25,000. They lived in Tashkent, Bukhara oasis, in the foothills of Nurata Mountain, Jizzakh, Kattakurgan, Karakul and Khorezm. The mosque's pool will be full of water, the neighborhood's children will bathe, and at the beginning of independence, the mosque was rebuilt in place of shops. The pool was buried. In the later years of independence, again the mosque was renovated and turned into a magnificent building of the city. (Currently, the official mosque "Robiya Haji Ana" is located in this building.)

An interesting feature of the Jahr Mosque, built in the early 20th century, is that it was built as a room for Sufi Sufis. During the years of independence, during the renovation of the western wall of the mosque, two hums were found under the wall of the altar where the imam was sitting. These hums were set up to make the imam's voice sound better (acoustics and resonance), allowing the imam to hear his prayers and supplications aloud to outsiders. In Islam, praying aloud is called jahr. Thanks to the skill of the masters who built the mosque, the mosque became famous. The mosque's winter prayer room and porch have been preserved. During the former Soviet regime, the mosque was given to the Society of the Blind, where the blind wove shawls. The winter prayer hall was renovated and painted at that time. Only the porch has survived, indicating that its various colors and patterns were very majestic at the time. The architect is unknown. (B. Naqshbandi Street, 198 "a" was located in Alisher Navoi Farm. Today the road was damaged due to widening works)

The Kirgil Mausoleum is located in the neighborhood of the same name at the southern entrance to the city of Margilan. The second name is "Kyrgyz Mausoleum". It is said that the mausoleum was built about

two hundred years ago in honor of Kirgil Ata, or Hazrat Ubaydullah ibn Abdullah Hodja, known as "Toram who revived the cat."

There are the following legends about the name of Kirgil ota tomb:

One day, while Hazrat Ubaydullo Hoja Eshan was preaching in the mosque, one of his disciples came. When he did not dare to go outside, saying, "I am late to hear the sermons of my Lord," his condition became known to Ubaydullo Hoja Eshan, who exclaimed, "Kirgil Sufi." When the people in the mosque wondered to whom the Prophet had said these words, the door opened and the Sufi entered. In this way, Ubaydullo called Hoja Eshan "Kirgil ota". Henceforth, the name was changed to "Kirgil" or later "Kirguli"

Today Kirguli is the name of a town in Fergana. Kokand is given in archival documents in the form of Kirgil. According to T. Nafasov, in ancient times the type of stamp on the body of cattle and its name was "hawk". The hawks are made of hardwoods such as mulberry, which have been used for a variety of purposes. For example, a tool that grinds and combs wool, a tool used to smooth the skin after the skin has been peeled off, and a tool used by carpenters to smooth the surface of wood. The structure and appearance of these tools are similar to the goods: three or more linear, that is, comb-shaped. A team with a logo in this form is called a hawk, a hawk, and has become a tribal name. The name of this town is also based on the ethnonym "hawk", and it is a mistake to interpret my toponym as "flower of the steppe".

Safiltoda complex. It now consists of a shrine and a mosque. When the Russian topographer Lebedev compiled a list of buildings in Margilan in 1875, the mosque and tomb in Safilto were also mentioned. The Oriental Manuscripts Department of the Saltikov-Shedrin Library in St. Petersburg contains a number of documents that do not mention the shrine. However, in 1938, A. K. Pisarchik wrote some information about the tomb in "Safilto" from the master Khojali Soliev. According to the master, Safilto was originally called "Sonto". This is due to the fact that in the past, the city wall was built on the site of the tomb, where during the reign of Madalikhan and Mallakhon there were battles between the Margilans and the Kipchaks. Many fighters were killed on both sides during the fighting. That's why the place is called "Sonto" because of the large number of fighters killed. Later, when peace was restored, the bodies of the soldiers were buried there. The tomb of Safiltoda is the tomb of one of the most famous warriors of those wars and has been turned into a shrine by the locals.

However, this is speculation, and according to archival documents, Hazrat Mir Sayyid Ahmad ibn Alouddin Billuri was buried in Safiltoda. Mir Sayyid Ahmad ibn Alouddin Billuri was also a follower and came to Margilan at the same time as Hodja Shah Mansur and Abdullah ibn Ma'az Jabal. He was martyred in one of the battles and was buried in Safilto. In terms of construction, his tomb resembles the tombs of his followers, such as Nasir ibn Ahmad and Abdullah ibn Muslim, at the Safed Boulan shrine. Although the stones are not tombstones, it is possible that these stones, like those of other shrines, served as "stones of happiness", "stones of happiness", "child stones".

A mosque was built next to the tomb in 1320 AH and 1900 AD. The winter prayer room and porch are well maintained. The complex has not been restored since its construction. Some of the patterns on the ceilings are similar to those in the Mysterious Mosque. The year of construction of the mosque is written between the beams on the ceilings. But the name of the builder and painter is not written. It is unknown at this time who paid for the construction. (282 Tinchlik Street, Goriavval MFY)

In short, the name of each place speaks volumes about its interesting past. We only know the names of some mosques in Margilan. If we explore every part of our heavenly land, we will find countless such places. Through each of them, we can find out how our ancestors viewed their faith through their professionalism, aesthetics, and most importantly, the attention paid to mosques.

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