

## **Relationship of theonomy with agronym and necronym**

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***Abstract.** This article discusses the theonomy and its relationship with agronym and necronym. Differentiation of agronym and necronym from theonym based on their semantic features was justified. The methods of classification, description and comparison were used in the analysis process.*

***Key words:** theonym, agronym, necronym, anthropomorphic, interpretation, mysticism, materialism, agnosticism, polytheism, monetarism.*

In the 21st century, secularism, philosophical materialism, agnosticism, and outright atheism have threatened Western believers. From this, the future of the Western faith came to a frightening state, because the countries were in the process of modernization. The loss of faith and God, the loss of the concept of the "Divine God" is the culmination of a centuries-old trend everywhere, especially in Judaism and Christianity. In the sixteenth century, the French writer Bernard Fontenelle (1657-1577) proposed a universal evolutionary framework for the development of human thought and culture. He argued that people can explain the unseen and the unknown because they have seen and known. The fact that humans cannot control the forces of nature led to the imagination of beings stronger than people, that is, they have a serious impact on human life and destiny.<sup>1</sup> These Gods took an anthropomorphic form and appeared as a product of human thoughts and circumstances. The qualities and characteristics of nature and God change with the culture of human thought. Primitive people gave their gods conventional characteristics such as bodies, physical features, and anthropomorphic qualities. Educated and more advanced groups described the gods in forms and categories developed as love, compassion, spiritual beings, and transcendental categories. In any society, the concept of God or gods reflects the culture and sophistication of the society.

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<sup>1</sup> Francis Bacon. *New Organon and Related Notes*, Fulton H. Anderson, ed. (New York: Liberal Arts Press, 1960), p. 52.

David Hume (1711-1776) was one of the first exponents of this approach in our time. He elaborated on the anthropomorphic nature of divinity. According to Hume, conceptions of the divine did not arise from contemplation, but from the natural uncertainty of life and fear of the future. Considering the idea of God from an evolutionary perspective, Hume rejected the theory of original monetaism and believed that the oldest form of religion was paganism or polytheism. According to Hume, the origin of the idea of God came as a result of humans projecting their hopes and fears onto the universe, and then worshiping the gods created in their imaginations. Naturally, they were mistaken.<sup>2</sup>

In the history of Uzbek, ancient Turkic Islam, the theonymic studies mainly started with the work "Al-Maqsad al-asna Sharh" by Imam Abu Hamid Al-Ghazali. Speaking about the study of the meaning of God's attributes, in particular, the main source of understanding the names, first of all, the interpretations of the Holy Scriptures. Tafsir is regarded by Islamic scholars as the main source for explaining Islamic theonyms. It is appropriate to highlight the tafsir of ibn Abbas among the main tafsirs. Also noteworthy are the commentaries of Islamic scholars such as al-Tabari, al-Tusturi, Jalolein, and al-Nasafi.

According to the science of Qur'anic exegesis, the basic creed of Tawhid is always followed in explaining the meanings of the verses. Scholars point to verse 180 of Surah Araf as the basic rule that shows the basics of understanding the names of Allah. It says that the Creator is a beautiful name and those who deny it are those who have lost their way. Therefore, we can conclude that the main source of information about the attributes of Allah is the Qur'an and hadith, as well as the interpretation of these texts. When interpreting the names of God, it is important to observe the following. Hierarchy of meanings: The original meaning is that God is free from creation. God's presence beyond place, image and direction. The Creator's Greatness and Power, Creation, Endowment, Sovereignty, and Divinity are His Own. Analysis of the names of Allah shows that all of them have a great impact on the mind of the believer. Because reciting the names of God is a form of

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<sup>2</sup> David Hume. Natural History of Religion. H. E. Root, tah. (Stanford: Stanford University Press, 1957), vol. 2. p. 28.

worship in Sufism. In addition, it is a powerful tool that affects the psyche and mind of a person, which helps to rediscover the view of the world, attitude, and look positively at oneself and others.

"Theonym" (from the Greek Theog, - God (Allah) - onoma - noun) - means the general concept of the name of God and units with a meaning close to it. "Theonymy" refers to the collection of religious units, while "theonymics" refers to the field that studies such religious units. Theonyms are very ancient lexical units in the language, the period of their emergence is related to the religious views of mankind in the ancient world, the first religious concepts - animism, totemism, taboo, euphemism, and other ideas. The emergence of theonyms has experienced periods of polytheism and monotheism.<sup>3</sup> The information found in the works of scientists such as G.P.Snesaryov, O.A.Sukhareva, N.Dgrenkova, M.V.Stebleva, T.D.Bayalieva, N.F.Mokshin valuable regarding Turkic theonyms, especially its history in ancient times.<sup>4</sup> For example, in the article of G.P. Snesaryov, the ancient deities of Arabian tribes are al-Lot, al-Uzzo, Manot; Yemenite deities Wadd, Suva'; Ramuza, Ahraman, Ahura-Mazda belonging to ancient history, as well as dragons, giants, fairies related to mythical images, their genesis, etymology are discussed. Although observations are made about Allah (God, God, Tengri, Creator, Yazdon, Azza and Jalla, god, goddesses and units related to these concepts) in historical, artistic, ethnographic, folkloristic, mythological, partially linguistic sciences, theonym, theonymy the concept, specific lexical onomastic units included in its scope, their limits and scope, there are no coherent opinions so far. Based on the concept of theonym and the meaning of the term, it can be said that it is appropriate to include only the name of God, as well as the names of other ancient gods and goddesses that appeared together with ancient religious ideas. However, in some studies, God's 99 attributes (Sattar, Wahid, Hamid, Jabbar, Ghaffar, Qadir) are given as theonyms, which seems a bit silly. Because they are not theonyms, it is explained by the fact that these adjectives are written in small

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<sup>3</sup> Begmatov E., Uluqov N. O'zbek onomastikasi terminlarining izohli lug'ati, - Namangan, 2006. - B. 75.

<sup>4</sup> Onomastika Vostoka - M.: Nauka, 1980. - 236 s.

letters in some places. In fact, these names should also be given with capital letters. We can see those Turkish names such as Tengri, Khudo, Yazdan, Uzi, Yazdon, which are doublets and synonyms of the theonym of Allah, are given in different capital letters and small letters in the texts of artistic works. In fact, according to the current spelling rules, these theonyms should be given with capital letters.

Today, as in all fields, the classification and content of each term related to religious ideas and concepts are being studied in depth by experts and linguists. As a result, in some works, the concepts of theonym and theonymy are not understood as lexical units related to any religious concepts and ideas, contrary to their original meaning. Accordingly, the scope of theonymy is extremely widened, including the names of blessed persons with religious meaning, holy persons, saints, real and unreal (imaginary, mythological) subjects and figures who were objects of worship in the past, and they are often referred to by the term agnonym. In some works, the scope of theonym and theonymy is understood more broadly, and it includes necronyms - the names of places where religious ceremonies are performed (churches, monasteries, mosques, even madrasas), objects considered sacred, proper names of things - toponymy, and the microscale of theonymy. In our opinion, it is appropriate to distinguish and limit the concepts of theonym (geonymy), agnonym (agnonymy), necronym (necronymy), and the lexical units that fall within their scope.

Theonyms are the names of living things and persons, while necronyms are names of objects - cemeteries, graves, sacred places of this type. Essentially, theonyms are close to anthroponyms, anthroponymic scope, while agnonyms and necronyms belong to toponymy, toponymic scope, as proper nouns of inanimate objects. Accordingly, the inclusion of agnonyms and necronyms in the theonymy is probably not very correct in terms of content and logic. For example, A. Aslanov in his Ph.D. work considers that one of the characteristics of Shofirkon district onomastics is a large number of 65 nekronyms in its composition, and collects the names of 131 mosques, graves, 17 saints, 10 cemeteries, 2 khanaqahs (houses). He

notes that the total number of such necronymes is more than 230.<sup>5</sup> Accordingly, when theonym (theonymy) means only the name (names) of God, when it is called agnonym (agnonymy) it means the name of things and persons considered holy, and when it is called necronyms, in accordance with the meaning of this term, graves, cemeteries (cemeteries, cemeteries), as well as some it is appropriate to understand the name of religious objects (mosque, madrasa, khanaqah, etc.). The names of the prophets form the main part of the theonyms. The word "Paygambar" is Persian, meaning Prophet "payg'om" - message, "burdan" - to bring, that is, "bringer of news", "Messenger". In religious literature, especially in the Qur'an and hadiths, the words "Nabi" and "Rasul" are used for prophets. The names of 28 prophets are mentioned in the Qur'an: Adam, Idris (Enoch), Nuh (Noah), Hud (Heber), Salih (Methusaleh), Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), Yaqub (Jacob), Yusuf (Joseph), Lut (Lot), Ayyub (Job), Zulkifl (Ezekiel), Shuayb (Jethro), Musa (Moses), Harun (Aaron), Davud (David), Sulaymon (Solomon), Yunus (Jonah), Ilyas (Elias), Yahya (John the Baptist), Zakariyo (Zachariah), Iso (Jesus), Muhammad, Luqmoi, Zulqarnain.<sup>6</sup> 7 of the 114 suras in the Qur'an are named after prophets: Jonah – 10 Surah, Hud -11 Surah, Yusuf – 12 Surah, Ibrahim -14 Surah, Muhammad - 47 Surah, Noah -71 Surah, Man (Adam) - 76 Surah. Names of prophets, i.e., theonyms have been introduced into the Turkic languages, including the Uzbek vocabulary, through the Qur'an and Islam. From the 12<sup>th</sup> - 13<sup>th</sup> centuries, such theonym began to take a strong place in the vocabulary of the old Turkic (Uzbek) language. Most of the names of the prophets were transferred to the Qur'an from holy books such as "Zabur", "Torah", and "Bible". Later, some names of the prophets began to change from geonymic units to simple anthroponyms, that is, they began to be widely used as simple names of people. For example, the leaders of the Samanid state that ruled Central Asia in the 9<sup>th</sup> -10<sup>th</sup> centuries were named Noah, Ilyas, Yahya, Ishaq, Hamid, Yaqub, Ahmed, Ismail and Abu Ibrahim.<sup>7</sup> Starting from the 12<sup>th</sup> century, such theonymic anthroponyms began to

<sup>5</sup> Aslanov A .S . Shofirkon tumani mikrotoponimiyasining lingvistik tahlili. ND A . - Toshkent, 2005 . - 26 b.

<sup>6</sup> Begmatov E . Ism chiroyi. -Toshkent : Fan, 1994. - 150 6.

<sup>7</sup> Begmatov E . Ism chiroyi. -Toshkent : Fan, 1994. - 152 6.

be used in Turkish literary records such as "Kutadgu bilik", "Hibbatul haqqaq", "Kissasi Rabguzi", "The Book of Boqirghan".

Alisher Navoi's work "Tarihi anbiyo va hukamo" is directly devoted to the analysis of such theonyms.<sup>8</sup> Abulgozi Bahadirkhan's work "Shaarei Turk" contains a lot of theonyms. N. Husanov created a monograph devoted to the analysis of such theonymic anthroponyms.<sup>9</sup> The main part of this work includes the analysis of prophets, their ancestors, descendants of Muhammad (Phub), names of caliphs, 149 names of saints and angels. Also, the names of saints such as Khizr, Lukman, Azrael, Gabriel, Israfil, Mekoil, Munkar and Nakir Azozil, Malik, Uzzo, Uzoyo, Horut and Morut are among the theonyms.

In conclusion, it can be said that the main source of information about the names of Allah is the Qur'an and hadith, as well as the interpretation of these texts. In interpreting the attributes of God, it is important to observe the following. Hierarchy of meanings: The original meaning is that God is free from creation. God's presence beyond place, image, direction. The Creator's Greatness and Power, Creation, Endowment, Sovereignty, and Divinity are His Own. All the attributes of God have a great impact on the mind of the believer. Because reciting the names of God is a form of worship in Sufism. In addition, it is a powerful tool that has a positive effect on the psyche and mind of a person, which helps him to understand himself by rediscovering the landscape of the world and the meaning of his creation.

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<sup>9</sup> Husanov N. XV asr o'zbek yozma yodgorliklari tilidagi antroponimlarning leksik -semantik va uslubiy xususiyatlarini (1 - kitob ) - Toshkent: " Yozuvchi " , 1996 - 126 b.

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