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## HISTORICAL RESEARCH IN BERUNIY WRITING HERITAGE

**Abstract:** This article provides information about the personality of Abu Rayhan Beruni and his works. There is also a gradual account of Beruni's reliance on specific facts in contrast to other authors in the chronology of antiquity and peoples. We can see that Beruni, in the periodicity of the year accounts of different peoples, has identified repetitive differences in some respects and differences in others.

**Key words:** Abu Rayhan Beruni, knowledge, science, Mamun academy, mathematics, astronomy, geography, catalog.

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### Introduction

Abu Rayhan Muhammad ibn Ahmad al-Beruni (973 - 1048) was a great encyclopedic scholar of the Middle Ages. From an early age, he was passionate about education. He studied astronomy, astrology, mathematics, geodesy, geology, mineralogy, geography, arithmetic, medicine, pharmacology, history, philology, and physics, and wrote many works based on them. In addition to his native language, Khorezm, he studied Arabic [9, p.60], Sogdian, Persian, Assyrian, Greek, Coptic, and ancient Hebrew. He later lived in India and studied Sanskrit through the study of Indian culture [1, p.6].

At the Mamun Academy in Urgench, Beruni studied many scientific works, including one of the most famous scientists of the time. Along with the scientific process, Beruni also worked as a consultant in the political affairs of the state at the Mamun II Palace. Beruni diligently and persistently studies the history, culture and languages of different peoples. They are deeply acquainted with the history of Judaism and Christianity, the Torah and the Bible. It quotes passages from the original of the Torah. The scholar, who speaks Arabic as his mother tongue, carefully and comprehensively studies the pre-Islamic and post-Islamic history of the Arabs. Academician A. Yu. In Krachkovsky's words, it is easier to enumerate

areas of interest than to enumerate areas of interest [2, p. 247].

Scholars from India, England, France, and other nations have studied Beruni and his works and translated them into their own languages. These scholars have evaluated Beruni's works differently. In particular, the English scholar Sarton calls the first half of the 11th century the Beruni period. Aural Stein called Beruni an 11th-century Leonardo da Vinci, and Central Asian cultural historian S. P. Tolstoy said, "It makes more sense to call Leonardo da Vinci the 15th-century Beruni." Even Ptolemy is called the Beruni of the second century. The famous Beruni scholar Academician I. Yu. Krachkovsky says the following about Beruni: Academician V. R. Rosen praised Beruni in his time and said with confidence that al-Beruni was a tireless researcher in front of us, but he was also a demanding and demanding person. But he was ruthless in the face of negligence and injustice. He was such an educated man that his knowledge was in the full mastery of all the exact sciences of his time, and his goals in the field of scientific research were not only the pride of his people and time, but also an example for future generations. lib serves [3, p.73].

Indian scholar S. H. Boroni spoke about the work of Oriental scholars in the field of geodesy. it is a unique and large-scale work" [4, p. 2]. We can assume that all the scientific heritage left by Beruni is

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a vast sea, and the various scientific departments are the rivers that flow into it. Anyone can find the gems they are interested in by researching the environment in depth. Beruni was a wise scientist who knew the value of himself and his works. Reflecting on himself and his works, the scholar said: "I have gained such a reputation that their memory and fame will be passed down from generation to generation in the years to come" [5, p.62].

In the past, Arabic was the scientific language of the peoples of the East, and Central Asian scholars wrote in it. Beruni is known as a scholar who wrote in Arabic in such an environment. The second half of the 10th century and the 11th century were a period of great development of science and enlightenment in Khorezm. On the one hand, the ideas of the Avesto and the ancient sciences associated with Zoroastrianism flourished in Khorezm, while the philosophical teachings of ancient Greece, paganism, priesthood traditions from Iran, Isaiah, Judaism, Buddhism spread during the Kushan period, and finally, the religion and culture of Islam had an impact on the spiritual world of the people [6, p.38].

It should be noted that the period of Abu Rayhan Beruni was full of extremely dangerous processes. At that time, the nomadic tribes led by the Qarakhanids began to attack the Samanids. A coup d'etat also took place in Khorezm, which was occupied by the Emir of Kat Urgench, Mamun I (995-997), and ended the African dynasty. Beruni was forced to move due to the political turmoil of the time, and to live in poverty due to financial difficulties. The scientist faced many difficulties during his life and lived for a while in Jurjan, near the Caspian Sea, and later in Ray, Ghazni, India and other places. Beruni began writing *Osar al-Baqiya an-Alqurun al-Khaliya*, or "Monuments of Ancient Peoples," in Jurjan during the period of emigration. Beruni got acquainted with the cultures of different peoples and wrote "Monuments of ancient peoples." The work was dedicated to Qaboos ibn Vashmgir, a well-known representative of the Ziyar dynasty in Khorezm and the Caspian region at that time. The work is a comprehensive encyclopedia that contains all the information about the customs, traditions, holidays, calendars, religions, prophets, holy books of the ancient peoples of ancient Khorezm: ancient Jews, Christians, pagans and Muslims. It is known in Europe as the *Chronology*. The scholar completed this work in Arabic at the age of 27, in the year 1000. During his years in Ghazni, more precisely in 1025, "Geodesy" or "Tahdid nihoyat al-amokin li tasihih distance al-Masokin" (determining the final boundaries of places to check the distance between settlements), "Mashohir Khawarizm" (Famous people of Khorezm). Later, Mahmoud Ghaznavi marched on India and took Beruni along with many other scholars. The scholar's "Basic Concepts of the Art of Astrology" was written in 1029 in the *Treasury*, in which the basic concepts of astrology were explained.

In 1030, Beruni wrote one of his greatest works, *Kitabu fi tahqiqi mo lil hind min maqulatin fil aqli av marzula* ("Identifying the Inconceivable and Inconceivable Doctrines of the Hindus" or "India"). In his play, *Miftohu ilmi-l-hay'a* (The Key to Astronomy), he elaborates on the motion of the earth. But this work has not reached us. Concerning India, Academician VR Rosen wrote: "There is no equivalent literature in the ancient and medieval scientific literature of the East and the West" [7:, p.147].

In 1037, he published a book on astronomy and mathematics, *al-Qanun al-Mas'udi* (Mas'ud's Law), dedicated to Mas'ud al-Ghaznawi. He wrote the book "*Kitab as-Saydana fi-t-tibb*" (The Book of Medicinal Plants) on the properties of medicinal plants in 1045-1048. Beruni's "*Kitabu-l-maqalat wa-l-arz wa-d-diyonot*" (Book on articles, beliefs and religions), "*Kitab fi akhbori Khorezm*" (Book on Khorezm news), "History of books as-sultan Mahmud and his information abihi" (a book on the history of Sultan Mahmud's time and his father) has not yet been found. Beruni included 113 titles in his *al-Fihrist*, including 70 on astronomy, 20 on mathematics, 12 on geography and geodesy, 3 on mineralogy, and 4 on cartography. The scientist then lived for 13 years, during which time he wrote 50 more books. A total of 113 works were named, 104 of which were created by the scientist and 9 works of another author were translated and analyzed. As a result of research conducted by A. Akhmedov on how many works Beruni wrote until 2015, it was found that the number of works that have reached us is 33 [8, p. 3].

This means that 33 out of 180 works of the scientist have survived, and 15 of them have been translated into Uzbek and Russian, as well as in Western languages. Beruni's "Monuments of Ancient Peoples" tells us about the famous days of Iranians, Khorezmians, Sogdians, Romans, Jews, Christians and their similarities and differences, the famous days used by the Arabs before and after Islam, the feasts of the ancient pagans. introduces information about the fasts and feasts of the Sabians. I thought it would be appropriate to cite some of them in my article. In his work, Beruni focuses on the cultures of the peoples of Central Asia and Iran, focusing on the annual accounts of different peoples and their traditions. In *Relics of Ancient Peoples*, the author also cites a number of kingdoms that ruled. These include the Macedonian *batlimus* (Ptolemaic), the Greek, the Christian, the ancient Iranian, the kings of the Sassanid dynasty, the Arab caliphs (Umayyads and Abbasids). The scientist [8:202] said that the verdicts made by different nations were unfounded. For example, the law of the Romans disproves the belief that on the sixth of the last month there is an hour when all the salt water on earth is fresh, and cites the fact that matter undergoes various changes for various reasons. The play is about Iranians who have Eid days that they use during the four

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seasons of the month, some for secular and some for religious purposes. In their secular times, kings and officials held ceremonies to attract the masses. As for the religious holidays, they were caused by the imams, jurists and believers of the Shari'a [11, p. 45] of the Iranians, and consisted of the deeds done for the Hereafter. The play about the Sogdians states that their months are also divided into quarters, and that there is no dispute between them and the Iranians about the beginning of the year and some months, except for an additional five days. Some have suggested that the differences between the origins of the Iranian and Sogdian languages are due to differences in observations. Some say that the beginnings of the Iranian and Sogdian years were the same before Zoroastrianism. The Iranians [12, p. 314] moved an additional five days after Zoroastrianism from the extra months to the end of each month, while the Sogdians left them in place. The Sogdians are said to have as many Eid holidays and celebrations as the Iranians. As for the Khorezm people, it is said that the beginning of the year and the month were similar to the Sogdian people, but different from the Iranians. It was the Eid of the Khorezmians, and before Islam they used to celebrate these Eid and say [10, p.4540], "The great and holy God has commanded the Khorezm people to glorify them." They celebrate other days before their predecessors. It is said that there are no pagans left now, only a group that does not adhere to their religion, does not recognize the superficiality of their religion and does not check the meaning of the truth. There are even reports that the group celebrated Eid not on the basis of the places given to the months, but on the distances between them, and that there were Eid and days that had nothing to do with religion. The Khorezmians also spoke about the Eid al-Fitr, in which they determined the months in July to prepare grapes from raisins, plant crops, pollinate flowers,

transplant seedlings, graft, and so on. As for the Coptic months without caves, although they, like other nations, have Eid during these months, there is no information about this, nor is there any information about their Eid during the Qiblah months. Only the first day of the four months is the Coptic Navruz; It was reported that the Nile River would rise on the sixteenth of this month, and on the twentieth, according to others. There is no doubt that Roman and Assyrian festivals are also held there, because the Egyptians are among the Assyrians and have been in agreement with them for years. But the Copts differed from them in a number of ways. For example, Egypt's dwellings, water, air, rain, etc., are said to have characteristics unmatched by any other place for that period. When it comes to the Romans, the sun is stable with its natural seasons according to the year and rotates in parallel with them. Al-Beruni refers to the peoples of the Byzantine Empire as the Romans, like other medieval Arabic writers. When the year of the Sun is equal to the parts of the year, but unnoticed by the year, and the small number of encounters that make up the tribe of the year disappear, the Romans, Assyrians, and their subjects experience with their years the events that revolve from time to time. they linked the state of the days they had acquired to the year of the sun.

In short, we can know that the scientist had an encyclopedic knowledge for his time, traveled to different regions and carefully observed the processes taking place in their traditions, culture, way of life, economy. At that time, the city of Kat was home to Chinese, Syrians, Romans, Greeks, and even Andalusians (Spaniards). They came not only to study science, but also to spread their knowledge. This indicates that the conditions for learning in Khorezm are wide. Beruni is known as an encyclopedic scholar in such an environment.

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