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LIFESTYLE OF ANCIENT PEOPLES: ACCORDING TO HISTORICAL DATA OF BERUNI

Annotation

This article explores the significance of the scientific heritage of Abu Rayhan Beruni in the context of the study of intercultural relations. The author draws attention to the valuable information contained in his works about the various peoples and cultures that past researchers encountered and wrote about. Particular attention is paid to identifying the contribution of ancient civilizations to the history of intercultural interactions. The role of cities, which in the Middle Ages served as centres of science, culture and education, is also considered. The significance of Beruni's scientific heritage is emphasized by the presence of numerous manuscripts containing a variety of information.

Keywords: Historical heritage, Beruni, cultural exchanges, intercultural interactions, research of archaeological finds, scientific heritage of Samarkand.

ОБРАЗ ЖИЗНИ ДРЕВНИХ НАРОДОВ: ПО ИСТОРИЧЕСКИМ ДАННЫМ БЕРУНИ

Аннотация

В данной статье исследуется значимость научного наследия Абу Райхана Беруни в контексте изучения межкультурных отношений. Автор обращает внимание на ценные сведения, содержащиеся в его работах, о различных народах и культурах, с которыми исследователи прошлого сталкивались и о которых они писали. Особое внимание уделяется выявлению вклада древних цивилизаций в историю межкультурных взаимодействий. Также рассматривается роль городов, которые в средние века служили центрами науки, культуры и образования. Значимость научного наследия Беруни подчеркивается наличием многочисленных рукописей, содержащих разнообразную информацию.

Ключевые слова: Историческое наследие, Беруни, культурные обмены, межкультурные взаимодействия, исследования археологических находок, научное наследие Самарканда.

QADIMGI XALQLARNING TURMUSH TARZI: BERUNIY TARIXIY MA'LUMOTLARI ASOSIDA

Annotatsiya

Maqolada Abu Rayhon Beruniy ilmiy merosining ahamiyati madaniyatlararo munosabatlarni o'rganish kontekstida o'rganilgan bo'lib, muallif o'z asarlarida o'tmish tadqiqotchilar duch kelgan va yozgan turli xalqlar va madaniyatlar haqidagi qimmatli ma'lumotlarga e'tibor qaratgan. Shuningdek, qadimgi sivilizatsiyalarning madaniyatlararo o'zaro aloqalar tarixiga qo'shgan hissasini aniqlashga alohida e'tibor qaratilib, o'rta asrlarda fan, madaniyat va ta'lim markazlari bo'lib xizmat qilgan shaharlarning roli ham ko'rib chiqilgan. Beruniy ilmiy merosining ahamiyati xilma-xil ma'lumotlarni o'z ichiga olgan ko'plab qo'lyozmalarning mavjudligi bilan ta'kidlanadi.

Kalit so'zlar: Tarixiy meros, Beruniy, madaniy almashinuvlar, madaniyatlararo aloqalar, arxeologik topilmalarni tadqiq etish, Samarqand ilmiy merosi.

Introduction. Scientific progress in the science and culture of the peoples of the East in the IX-XI centuries was, undoubtedly, largely due to the fruitful work of Central Asian scientists. Professor B. Abduhalimov explained in his monograph that during this period, new discoveries in mathematics, astronomy, medicine, chemistry, geography, linguistics, hadith studies, philosophy, literature and other fields could not be imagined without Central Asian scientists [1]. Of course, the role of Abu Rayhan Beruni (973-1048) in the development of these intercultural ties is incomparable.

Studying the works of Abu Rayhan Beruni, we come across interesting information about many peoples and nationalities, whose names have been preserved in history. In his works, he mentions the ancient Sogdians and Khwarazmians, who played an important role in the history of our country, among the peoples who made a great contribution to the history of world civilization. News about Samarkand, which in the Middle Ages was the cradle of science and culture, is especially important.

Literature review. Historically, the Sogdians were a people who lived until the 10th-11th centuries AD. Before

this, they fought against the tyranny of the Achaemenids from the 6th to the 4th centuries BC. They were influenced by the Greco-Macedonians in the 4th century. They fought for their political independence back in the times of the Greco-Bactrian state and the Kushan dynasty. Subsequently, the Sogds retained their independence in political life during the Turkic Khaganate.

In the V-VIII centuries, the country of Sogd was a state united around Kesh, which was one of several local territories, and later the central city of Samarkand. It is known from history that the Sogdians fought for the freedom of the country with the Turkic peoples during the Arab invasion.

Here we consider it necessary to dwell on the place of the Sogdians in the ancient spiritual life of our country. They followed Zoroastrianism, Buddhism, Monism, Christianity and other religious beliefs and served as a crossroads in the spread of these religions to other regions. For example, a certain part of the inhabitants of Samarkand believed in the Nestorian movement of Christianity. At the beginning of the VII century, the Nestorian metropolis was founded in

Samarkand. Christian literature was also created during this period.

There are many written monuments about the Sogdians, and the scope of their content varies. In particular, among the Sogdians the most basic tenets of Buddhism, treatises on ethics, literature devoted to the lives of Buddhist saints, and numerous examples of Buddha's sutras were found and studied. It has come down to us in the form of books and scrolls. They reflect the beliefs, trust, hopes and dreams of our ancestors before Islam, philosophical and moral observations such as glorifying good and condemning evil. Some of these written monuments survive in London. Among them, one of these written monuments is especially noteworthy as a moral and philosophical treatise - the text "Sutra on the causes and consequences of our actions" [2]. It describes the moral foundations of the Buddha's teachings.

Methodology & empirical analysis. As a result of extensive archaeological and scientific research carried out in the Central Asian region in the last quarter of the 19th and early 20th centuries, many Sogdian inscriptions were discovered. It was difficult even to determine the language of the found monuments. In 1904, the fact that the terms of the Sogdian calendar in Abu Rayhan Beruni's *Osor al-Bakiya* coincided with the terms in these unknown language texts became the basis for the opinion that their language was Sogdian. Scientific research into the thousand-year-old forgotten written heritage of the Sogdians has begun [2]. In this regard, Beruni's information about the Sogdians is important.

From the middle of the 8th century, the introduction of paper production in Samarkand led to the rise of science and culture. It is known that in the early days of the caliphate, Egyptian papyrus and leather were used as writing materials. "The production of paper in Samarkand as a result destroyed the dependence of the countries located on the territory of the Caliphate on Egypt" [3]. Beruni's subsequent comments on this matter in India also confirm our opinion. "Various papers are a Chinese invention. The captured Chinese began the art of paper making in Samarkand. Subsequently, paper began to be produced in different countries and the need for it was covered" [4]. Here Beruni is referring to the fact that the Muslims defeated the Chinese at the Battle of Talos in 751, and that some captured Chinese knew about paper production and that they established paper production in Samarkand. The second part of Beruni's work "Mineralogy" mentions methods of obtaining paper in Samarkand.

Gold is called *harisun* (*chrysos*) in Roman, *dahaba* in Syriac, *suwari* in Hindi, *altun* in Turkish, *zar* in Farsi and *zahab* in Arabic. "It is said that the reason it is called *zahab* is because it leaves quickly and returns slowly to its owners. They also say that a person who sees him in the mine will freeze and almost lose consciousness. And then it is called "rajul zahaba" ("fainting, loss of consciousness"). *Mishjan* is a heavy stone that is placed on running water using a tap. *Mishjan* is a heavy stone that is placed on running water. *Mishjan* is tied crosswise to a log. In Samarkand, *khinnob* (hemp) is crushed in this way to make paper" [5].

By the 10th century, Samarkand remained the main center of paper production, despite the fact that paper production had begun in Tarablus, Tabariya and Damascus in Syria. Therefore, in the East of the Caliphate, many books were written and large libraries were created. In a short period, cities such as Bukhara, Samarkand, Marv, Gurganch and Kat became major cultural centres.

The first major work of Abu Raihan Beruni is the work "Monuments Left by Ancient Peoples", its Arabic name "Al-osor al-Bakiya an al-qurun al-khaliyya", in Europe it is known as "Chronology", in Uzbek oriental studies as "Osor al-Bakiya" [6]. This work brought the scientist great fame. In

addition to providing information about historical events and various ethno-religious views, *Osar al-baqiya* also touches on the calendars and holidays of the ancient Sogdians.

The tenth chapter of this work is called "A Lay on the Holidays of the Sogdians" and is dedicated to the holidays of the Sogdians, which were celebrated all year round. In the early Middle Ages, the Samarkand, Bukhara and Kashkadarya regions of modern Uzbekistan, the northwestern regions of Tajikistan were called Sogdian. The Sogdians, like the Persians and Khwarazmians, were Zoroastrians. Their language was part of the Eastern Iranian language group, such as Khwarazmian, and was very different from Persian and Tajik, which were part of the Western Iranian language group.

Results. According to Beruni, the months of Sogd are also divided into quarters of the year, and the first of the Sogdian months *Navsard* (*Navruz*) is the beginning of summer. There was no difference between them and the Persians regarding the beginning of the year and some months. "The beginning of the Persian and Sogdian years was the same until Zoroastrianism arose. After Zoroastrianism, the Persians transferred the extra five days from leap months to the end of each month, but the Sogdians did not transfer them and left them in place [7]." In this regard, Beruni's work "The Canon of Masudi" also mentions the following: "Also, the Iranians moved these five days to the end of the year, and then moved them to the end of the leap month. When the month of *Obon* arrived, there was confusion in the affairs of the country, and due to the confusion, these days remained in the month of *Obon*. The Sogdian and *Maverannahr* polytheists did not change, but remained in their calculations" [8].

Speaking about the months and years of the Sogdians, Beruni cites that in this regard, the ancient inhabitants of Khwarazm and Sogd also followed the Persians, submitting to them during the reign of the Persians.

There are many holidays and famous days, as well as months, in Sogd, and Beruni mentions the holidays that reached him: "*Navsard* – the first day of this month - is the date of *Navruz*, the big *Navruz*. The twenty-eighth day of *Navsard* is the day of the holiday of the Bukharan pagans (*Romush Agom*). On this day they gather around the fire in the village of *Romush* (now *Romitan*). "*Romush Agom*" is one of the most expensive holidays for them; it is held in every village" [7].

"Another famous month is *Fagakon*, the first day of this month is called *Nim Sarda*. This means "six months". The second day is a holiday, and it is called "*Miniid Khvora*". On this day, the Sogds gather around fires and eat food made from millet flour, butter and sugar. The Sogdians also have a month called "*Masafug*", which is a holiday from the fifth to the fifteenth of this month. Then for seven days there was a Muslim bazaar in *Sharg* (*Sharg* is a large village not far from Bukhara. But it is not known where it is located. According to Hamavi, this is an Arabized form of the term "*Charg*")" [7]. This information is also presented in the work of the scientist "*Kitab al-Tafhim*", and we will dwell on this work.

Among Beruni's works, a special place is occupied by the work "*Tafhim*" [9] ("The meaning of elementary information from astronomy"). This work is available in two languages. There are 23 copies of his manuscripts written in Arabic and Persian preserved in the world's manuscript treasuries. The information provided indicates that the work was very widespread in the Middle Ages. As a result of studying the information provided by experts in catalogs of oriental manuscripts about Beruni's work "*Tafhim*", it was established that the Tashkent copy of this work is one of the oldest copies in the world [10]. The sixth chapter of this work, called chronology, talks about the calendars and holy days of the Sogdians and Khwarazmians. This work somewhat

complements the above information about the Sogdian month "Masafug".

According to Beruni: "In their months there are national holidays called Agamas, but we do not have any information about this. Residents of Bukhara call the Sogdian months the first and second months, respectively, by their names. A market for the so-called first and second mahizage is being organized. From what we are told, both of these markets sell stolen items. In this case, everything gets mixed up and a lot is lost. Of these two markets, the first was in the third month, that is, on the thirteenth day of Nison, and the second in the fourth month, that is, on the thirteenth day of the month of Viska. The bazaar in Tavovis (an ancient city between Bukhara and Samarkand) is a large and crowded market of the city. It begins on the fifteenth day of the sixth month, that is, the fifteenth day of Mahikhanda, and lasts for seven days. The bazaar in Sharga begins in the tenth month, that is, in the middle of the month of Masofug" [11].

Conclusions. Along with the ancient Sogdians, Beruni provides information about the famous days of the ancient Khwarazmian pagans, noting that their language is close to Sogdian. "They follow the Sogdians in maintaining the calendar. The names of the months are no different, except for the difference in their dialect. They call Navruz Navsarji (New Day)" [11]. However, "Osor Al-Bakiya" says that the beginning of the year and month of the Khwarazmians corresponds to the Sogdian and differs from the Persian. That is, "The images of the Khwarazmians are similar to the Sogdians; for them the beginning of summer is the beginning of Navsarji" [7].

Thus, the calendars in Sogd consisted of 12 months, were used over wide areas and contributed to the expansion of mutual cultural contacts. From the information provided by Abu Rayhan Beruni, it is clear that it is important to study the contribution of the Khwarazm and Sogdian peoples, which are an integral part of Central Asia, to world culture.

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