

Abu Rayhan Beruni's Work "Memorials" As A Philological Source

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Abstract: This article discusses folklore samples and some poetic excerpts from Abu Rayhan Beruni's work "Monuments Left by Ancient Peoples." Beruni's skill in using poetic fragments is discussed. Samples of poems cited in the work "Monuments," as well as legends and stories, are analyzed and comprehensive conclusions are drawn.

Keywords: "Yodgorliklar" (Monuments), Navruz, folklore samples, legends, myths, stories, source, facts and assumptions, literary scholar, poet poet, poetic excerpt, interpretation, analysis, skill.

Introduction: Abu Rayhan Beruni is a great encyclopedic scholar, thinker, historian, ethnographer, naturalist, and philologist who occupies an incomparable place in the history of world science. His scientific legacy encompasses dozens of scientific fields. In the words of Academician Krachkovsky, it is easier to list the areas Abu Rayhan Beruni was not interested in than to list the areas he was interested in. "Another aspect that demonstrates Beruni as a philologist-scholar is his deep knowledge of Arabic literature. The Saydana contains quotes from the works of 65 poets, among whom are excerpts from the poems of both pre-Islamic poets and Beruni's Ghaznavid contemporaries. In total, the Saydana contains 141 poetic excerpts of 350 lines, 50 of which are without the poet's name. Through these poetic excerpts, Beruni explains the etymology of some medicine names, the homeland of others, and in some cases their appearance or characteristics. At the same time, it also corrects errors encountered in the source it uses". Looking at the scientific heritage of Abu Rayhan Beruni, we witness how deep and diverse it is. The scholar did not write a separate work on literature or philology in general. Nevertheless, in his works devoted to various sciences and fields of science, it becomes clear that he is a skilled philologist, folklorist, literary theorist, poetry scholar, and expert in the

history of world literature and translation. The proof of the above-mentioned words about the scientist can be seen in one form or another in all his works. In particular, the philological views of the encyclopedic scholar are clearly manifested in such works as "Monuments of Ancient Peoples," "India," "Mineralogy," "Saydana." Looking at the titles of Beruni's works and familiarizing oneself with their contents, it is incorrect to make a superficial conclusion that these books have no connection to literature or literary studies. Because Abu Rayhan Beruni writes in his work "Monuments Left by Ancient Peoples": "Although in some places we (this book) move on to various sciences and engage in (issues) that are far from our exposition, this is not for the purpose of prolonging and expanding the discussion, but rather to avoid boring the reader. Because constantly looking at the same thing leads to boredom and impatience. When (the student) moves from science to science, it's like walking in different gardens, before he can see one, another begins, and as they say 'every new thing has pleasure,' he becomes interested in (seeing) them and wants to examine them." Beruni, adhering to this principle in all his works, did not bore his reader. At the same time, they report useful, substantiated information, issues, and events they have witnessed.

In Abu Rayhan Beruni's work "Monuments of Ancient

Peoples," information and reports are presented in a zij manner. Taking into account the proximity of poetry to the human soul and its greater impact than prose, Beruni skillfully used poems and poetic fragments in his works, albeit in small quantities. Beruni scholar Aziz Qayumov, who conducted special research on this topic, in his book "Beruni and Literature," while researching Beruni's works related to literature, also touches upon the poems in "Monuments." A. Kayumov writes in the section of the book entitled "Beruni and Literature in the Arabic Language": In the book "Monuments of the Past," Beruni, as usual, expresses many scientific and theoretical conclusions through some poems. Let's consider them by dividing them into three categories. While one series of poems explains cosmic phenomena, the second series of poems explains natural phenomena. Another series of poems depicts various events in the life of society, the state and experiences of people." Aziz Kayumov divided the poems cited in "Monuments" into three categories in the general sense. Dividing them into separate groups based on content and topics and studying them more thoroughly is one of the pressing issues yet to come.

In Berni's work "Monuments of Ancient Peoples," which we are discussing, several poetic excerpts are presented in the chapter titled "On the Virtues of the Chosen Ones in Calculations." The poems are directly related to the issues being discussed, and they serve to substantiate the issue, substantiate the event being discussed, and enrich it. For example, when writing about the names of Arabic months, he compares the information he provided with the books of scholars before him, compares them, and after discussing the naming of months in his time and their specific characteristics, lists the names of months in sequence. Not forgetting to write a note as a comment on the track of the list, he notes: "Sometimes these names are found in a different order from what we have shown. For example, one of the poets versified them in his poem.

Mutamiru Nojirandan boshladik,
So'ngra Xavvon hamda Suvon ergashur.
Keynidan Zabbo kelar, so'ng Boida.
Kelgach Asamm, dushmanlik ham kar bo'lur.
So'ngra Vog'il, Notilayu Adila –
Jami go'zal shonu shuhrat nuridir.
Kelsa Ranna ham Burak, so'ng vassalom, –
Panja bilan oy sanash bo'ldi tamom. "

In the poem, twelve months are listed in order. In the process of reading it, one can sense that the poem is not a high example of artistry, and the fact that the number of syllables and rhymes in it are not very

proportional to each other may be related to the translation of this poem, of course. However, the main aspect that needs to be paid attention here is that the poem corresponds to the topic being discussed. One of the main reasons why Abu Rayhan Beruni included poetic excerpts in his works was that the poems served as a means to increase the reader's interest in the topic, to quickly and easily memorize pure scientific information. It is precisely in the work "Monuments Left by Ancient Peoples," in the chapter entitled "On the Virtues of Months Designated in Calculations of the Year," discussing issues related to the disputed nature of months, it is also worth noting that it stands out separately from other chapters in this work by citing poems dedicated to the order of months given in a different form. We present another of these poems below. "Abu Sahl Isa ibn Yahya al-Masihi recited these months in verse and said:

Samud oylari: Mujib, keyin Munjir.
Mulzumga Mundir yondashadi, keyin Musdir (keladi);
So'ngra havbar kelib, keyin Havbal kiradi,
U ikkisidan keyin Mavhar turadi, so'ng Daymur.
Dabir o'tkandan keyin Hayfal va Musbil kelib,
Nihoyat shular bilan oylar tamom bo'ladi."

As can be seen, the names of the months in the first poem and the names of the months in the second poetic passage are not the same. This indicates that the months are not named the same way.

When citing poems, Beruni does not pay special attention to their authors. Most importantly, relevance to the topic takes precedence. For this reason, in some places the authors of the poems are cited, and in some places they are given in the form of "in the poem of one poet," "written by one of the poets."

The work "Monuments of Ancient Peoples" was completed in 1000 and is dedicated to the Emir of Jurjan, Qabus ibn Vashmgir. It provides extensive information about the calendar systems, holidays, rituals, and customs of different peoples. "The closest work of the great scholar to literature and folklore is the book "Al-Asar al-Baqiya an al-Qurin al-Khaliya," which is known in Europe as "Chronology," and in the East as "Asar al-Baqiya," that is, "Monuments Left by Ancient Peoples." This work is not a chronological work collected from previous historical books describing the lives of kings and famous personalities, but rather a historical-ethnographic work explaining the history of peoples' culture, the essence of their rituals and beliefs."

One of the most important aspects of the book is that it contains not only accurate facts and historical information, but also legends, stories, ritual songs,

proverbs and sayings preserved among the people. The work "Monuments" is one of the unique sources that provides detailed information about the calendars, holidays, and religious traditions of the ancient Persian, Greek, Roman, Indian, Syriac, Jewish, and Turkic peoples. Abu Rayhan Beruni often relies on folk legends, compares them with other written sources, and in some cases includes his own observations. One of the aspects of the work "Monuments" that should be especially emphasized is that it also contains information about the holidays celebrated by certain peoples. In particular, folklore elements are often found in the depiction of New Year's rituals and religious customs.

Abu Rayhan Beruni cites a legend widespread among the ancient Persians about the origin of the Navruz holiday. "When al-Ma'mun asked Ali ibn Musa ar-Raza about Navruz, he said: 'Navruz is a day that the angels honor, because they were created on this day, and the prophets also honored it, because it is the first day of the era.'" It is known that Abu Rayhan Beruni directly cites not his own hypotheses about the origin of Navruz, not his assumptions about the history of this day, but rather the words of the great ones who first expressed their opinion about Navruz. In this way, he touches upon other legends about Navruz. "It is narrated from Abdussamad ibn Ali that he attributed it to his grandfather Abdullah ibn Abbas. On the day of Navruz, a silver cup filled with halva was gifted to the Prophet (peace be upon him). Then the Prophet (peace be upon him) asked: "What is this?" They answered: "Navruz." The Prophet (peace be upon him) asked, "What is Nowruz?" "The great holiday of the Persians." He specifically mentions this holiday and the event related to the Prophet (peace be upon him), as well as the narrators who provide information about the event. Thus, when speaking about this day, he also refers to sacred Islamic sources. Through these legends, the mythical roots of the Navruz holiday, its connection with mythological heroes, are revealed. Thus, the origin of the holiday is explained not only by natural phenomena or seasons, but also by mythological ideas in the consciousness of the people. In addition, the work cites legends about the New Year's celebrations, which are widespread among different peoples. These legends reflect the uniqueness of the beliefs of each people. It is recalled that the good words spoken on the day of Navruz, the wishes expressed by people to each other, have been preserved as a traditional custom. One of them is "It was customary among Persians to give each other sugar on the day of Navruz." , "That morning, a silent man appeared on Mount Bushanj holding a bundle of herbs. It appears for about an hour and then disappears

by the same time next year," "On this day, people sprinkle water on each other" he examines the genesis of legends and customs associated with this day. He also cites legends related to the beliefs, views, and traditional customs of the Persians. In general, the use of poems by the encyclopedic scholar in his research on various sciences and their fields is a special phenomenon. He showed the harmony of literature and other sciences by giving an artistic spirit to the scientific text. At the same time, he indicated that he was a person who loved literature, especially poetry.

Abu Rayhan Beruni's work "Monuments of Ancient Peoples" is valuable as one of the written sources containing legends, views, and interpretations of Navruz. The information provided by the author shows the antiquity of Navruz, the common value of the peoples of the East.

The work "Monuments" as a philological source is also valuable as a rare source providing much information about the oral folk art, literature, poetry of ancient peoples, as well as other branches of science.

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