

ABU RAYHON BERUNIY'S ATTITUDE TO THE ANCIENT KHOREZM LANGUAGE

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ABSTRACT

This article examines Abu Rayhan Beruni's attitude towards the Khorezm language. The peculiarities of Khorezmian writing are also analyzed. The Khorezmian words in the works of Abu Rayhan Beruni are phonetically interpreted. In the article, the author comments on the dialects of the Khorezmian language, which are confirmed on the basis of many medieval Arabic sources.

Keywords: Khorezm language, Abu Rayhan Beruni, relic, gloss, philology.

INTRODUCTION

Khorezm is a relic language in the general sense. A dead language that is philologically known only through fragmentary short letters, gloss, and onomastic units is called a relic language. A complete and reliable restoration of the grammar and vocabulary of a relict language, determining its place in the classification of genetically close languages, is often difficult due to the insufficiency of preserved information [4, p. 84]. The works of Abu Rayhan Beruni, which contain about two hundred Khorezm words, serve as one of the main sources for us. The phonetic description of the Khorezmian words in Beruni's works and the nature of the writing in which they are expressed, as well as the principle of their application, have not yet been fully elucidated. It is important to pay attention to one important aspect of the issue. Beruni lived two centuries after the first Khorezmian script based on the Aramaic alphabet came into circulation, and almost two centuries after the last Khorezmian script based on the Arabic alphabet was widely used. The Khorezmian words quoted by Beruni in his works are noted with some phonetic changes in the texts written in both types of writing. However, Beruni in his works gave two different forms of some words with phonetic differences. This situation leads to an observation about the dialects of the Khorezmian language, which have long been predicted by experts. The dialects of the Khorezm language have not yet been studied, nor have they found their own scientific explanation. Our in-depth approach to this issue is limited in one article. Therefore, the issue of Khorezm dialects is addressed as phonetically as possible.

The phonetic analysis of the Khorezmian words quoted by Beruni shows that the Khorezmian language was surrounded by a continuous and important process of development between the VIII and XII centuries. These include phonetics, including spelling, writing, spelling, and speech. Therefore, we have defined the period between the VIII-XII centuries as an "intermediate period" between the Khorezmian script based on the Aramaic alphabet and the Khorezmian script based on the Arabic alphabet. How can it be explained that the writing reform, that is, the creation of a new alphabet by adding letters typical of Khorezmian phonetics to Arabic graphics, took place before the Beruni period, but it did not use this alphabet extensively in the expression of Khorezmian words? We think that these and other similar issues should definitely be analyzed in depth.

At the end of the 7th century, the Khorezm oasis consisted of three large territories. These are the southeastern region, centered in the city of Kot, the northwestern region, later renamed Gurganj, and the Kardar region, north of the oasis. Local dialects of the Khorezm language may have been formed in these geographically and administratively protected areas. Thus, it is known that Beruni spoke the Khorezm dialect "Kot". The Kardar dialect was influenced by Turkic-Oghuz languages, the Kot dialect by Persian, and the Gurganj dialect by Arabic.

Dialectal differences made it difficult for others to understand the Khorezmian language [1, p. 546].

Written sources of the X-XI centuries testify to the general state of the Khorezm language at that time. Istakhri (850-934), commenting on the Khorezmians, states that "their language is separate and there is no other language like it in Khorasan". Muqaddisi (946-1000) said, "The Khorezm language is not understood outside the country. According to its pronunciation, this language is similar to the language of the people of Omul and Farob, but more in line with the Bukhara dialect. Here we are talking about the "Kot" dialect of the Khorezm language according to Muqaddisi, it corresponds to the Bukhara dialect.

The centuries-old rule of the African Khorezm kings in southeastern Khorezm came to an end in the late tenth century. The Emir of Gurganj annexed the lands of southeastern Khorezm to Gurganj in order to create a strong centralized state. The Emir of Gurganj, Mamun ibn Muhammad, accepts the title of Khorezmshah. During his reign, the Arabic language and writing traditions prevailed, and the administration and office work were conducted in Arabic. Khorezmshah Mamun II established a scientific center in Gurganj called "Dor ul-hikma val-ma'arif". Abu Nasr ibn Iraq, Abu Rayhan Beruni, Abu Sahl al-Christian, Abu Ali ibn Sina and other great scholars of his time worked here. These scholars wrote their works in Arabic, the "language of science" of the time.

Beruni rightly points out the shortcomings of the Arabic script: "In the Arabic script" says Beruni, "there is a great calamity, and that is that the double letters are similar in form and that punctuation and Arabic characters are needed to distinguish them." If these are left out, the meaning becomes unclear... " [5, p. 58].

The Khorezm language, which has become a means of communication and everyday communication between the population, was also used in the palace of the Khorezm kings in Gurganj. Abul Fazl Bayhaqi (995-1077) narrates from Beruni that Yaqub Jandi, who sent an envoy to Khorezmshah to Ghazna, wrote a letter from Ghazna to Khorezmshah in Khorezm language. Mahmud Ghaznavi, after occupying Khorezm three years later, accidentally found this letter and ordered it to be translated [2, p. 672-673]. In Gurganj, science, essay style, calligraphy and book traditions flourished on the basis of Arabic language and writing. Under the auspices of the ruling circles, scribes, scribes, jurists and writers gained great prestige and high ranks in the Muslim East, encouraging the Arabic language and writing. The madrassa education and schooling system also required the study of Arabic language and script in connection with Islam. Naturally, this situation limited the ability to create scientific works and works of art in the Khorezm language. As a result, the sources of scientific thinking and the sources of logical observation were reflected in Arabic. The silences of artistic imagery, on the other hand, were expressed through Persian. Regarding this, Beruni writes: "Khorezmian is my mother tongue. If I wanted to write any science in this language, it would feel as if a camel was standing under a tarn in the rain or like a giraffe lying in a ditch" [3, p. 138].

While writing his works in Arabic, Beruni also included Khorezmian words in them. In the work "Saydana" he reflects the phonemes p, c, g, b, ž, which are part of Khorezmian words and do not exist in Arabic, using the letters بـجـكـز [3, p. 52]. In Osar ul-Baqiya, the phonemes c, β, ž are expressed by the letters چـڙ. Beruni did not use the letters پ and گ at all in his works. For example, Beruni used the letter b in the Khorezmian name of the بـقـقـم /بـقـقـنـك "baqqom" tree instead of the letter ب, which represents the sound p [6, p. 47]. In the ancient Khorezm calendar, جـيـري jyry, which means the fourth month of the year and the thirteenth day of the month, is used in the name "Chiri", Beruni, instead of the letter ج, which reflects the sound of چ [8, p. 57]. Beruni, in the composite of the names of the second, third and eleventh months of the year, replaces the letter k in the Khorezmian word انـگـام angām, which means "holiday". In the Khorezmian calendar, the sixteenth day of the month is called فـيـغ fyy, meaning "god". Beruni

uses the letter ف in the name instead of the letter β, which represents the sound ف. Beruni reports that in Saydana, the letter ص is used instead of the letter چ in some names. From this important information of Beruni, it is known that the letter چ was used to express the sound before without the introduction of the Persian letter ص. For example, صرم <چرم> carm; صنچ <چنچ> canj; صليب <چليب> calib [3, p. 53].

Before the letter خ was introduced, the sound it represented could have been represented by the Persian letter چ. Sources written in Arabic use the letter ص instead of the Persian letter چ. In our opinion, before the formation of the letter خ, it can be assumed that the sound it represented was reflected in the VIII-IX centuries by the letter ص, and in the IX-X centuries by the Persian letter چ [7].

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