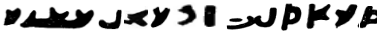**Research Article**

ABU RAYHON BERUNIY AND KHOREZM WRITING

Literature

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Abstract

This article examines the attitude of Abu Rayhan Beruni to the Khorezmian script. The peculiarities of Khorezmian writing are also analyzed. The meaning of Khorezmian words in the works of Abu Rayhan Beruni, such as "al-Osar al-Baqia" and "Kitab as-Saydana fit-tib" is explained. The article contains special ideas about the special letters of the Khorezm script and their use.

Abu Rayhan Beruni writes that Qutayba destroyed and annihilated those who knew the Khorezmian script well, studied their messages and narrations, and taught their knowledge to others [1, p. 72]. Qutayba ibn Muslim was able to read the Khorezmian script and was well acquainted with the books written in this script. Qutayba, who read books and was aware of their content [7, p. 23], according to Beruni, because they killed secretaries who knew the Khorezmian script, killed scholars, and burned books and notebooks written in Khorezmian script, they became illiterate and relied on the power of memorization for their own needs [1, p. 84]. Sources in the Aramaic-based Khorezmian script before the Arab conquest may not have given us this reason. The burning of books in the Khorezm script based on the Aramaic alphabet later led to the gradual forgetting of the ancient culture of ancient Khorezm, its rich literary heritage, as well as examples of written artistic masterpieces and folklore.

The missionary activities organized as a result of the Arab conquest dealt a severe blow to the local Zoroastrian religion and cultural life in Khorezm. Islam, and accordingly the Khorezmian script based on the Aramaic script, lost its former status in the context of the widespread spread of the Arabic script [8, p. 45]. As in other conquered lands, official correspondence in Khorezm was conducted first in Persian and then in Arabic. Representatives of the local ruling dynasty, who remained in vassal status, held power in the right bank of Khorezm, the capital of which was Kot, and minted coins. Among the coins minted at the end of the VIII century there are inscriptions in Khorezm script based on the Aramaic alphabet, as well as inscriptions in Arabic script.

Among the coins of that period, the names of people belonging to the Arabic language are written in the Sogdian script: ⵣⴰⵙⵣⵢ ⵊⵟⵗⵢ ⵣ ⵉ ⵟⵊⵀⵖⵢⴰ – MR 'MLK' wzk'nšw'r "Mr. King Azkadjuvor" (G-VI) [6]. On the obverse there is a Sogdian name ⵟⵔⵔⵓⵕ – 'bdwMLK' Abdullah-shah '. This means that Askadjuvar converted to Islam and adopted the name Abdullah.

Another coin he struck had the Arabic name ابداالله (Abdullah) in place of the Sogdian inscription on the front and the Arabic name محمد (Muhammad) on the reverse. Another coin with the name and title of Askadjuvar was found in Arabic Kufic script. The names فضل (Fazl) or الفضل (al-Fazl) and خعفر (Ja'far) appear in the scripture. The owners of the names may be FazlibnSulayman (782-786) or al-FazlibnYahya (787-789) or Ja'faribn Muhammad (792-793), who were deputies in Khorasan at the end of the 8th century [5, p. 183]. All this indicated that Khorezm was being intensively "Arabized".

As a result, the Aramaic-based Khorezmian script gradually gave way to the Arabic script. Scientific and artistic work in Khorezm was conducted in Arabic and Persian from the IX century, and from the Turkic language in the XII-XIII centuries. Khorezmian scholars such as the famous Muslim scholar and linguist Abdullah al-Mubarak (735-797), the great mathematician Musa al-Khwarizmi (783-850) and Abu Abdullah al-Khwarizmi (10th century) wrote their works in Arabic.

The *Kufic* and *Naskh* scripts of the Arabic script, which are rooted in Nabataean graphics, originally consisted of 22 letters. They could not fully reflect the Arabic sounds in the writing. In 688, the governor of Iraq, Ziad ibn Abihi, ordered Abul Aswad Duvali to create a textbook on grammar. He invents action signs that represent the short a, i, o vowels in writing.

This event took place during the reign of Caliph Abdulmalik. The second reform took place during the reign of Caliph Walid ibn Abdulmalik Marwan (646-705). This time, Nasr ibn 'Asim invents distinguishing certain letters by placing diacritical dots above, below and inside them. The number of letters of the Arabic alphabet has increased to 28. The Persians created their own inscriptions by adding 4 special letters to this alphabet.

The Khorezmian script, based on the Arabic alphabet, was introduced in the second half of the 10th century in the Khorezm state, ruled by representatives of the African dynasty in the southeast of the Khorezm region, with its capital in Kot.

It can be assumed that the need and inability to express the sounds of the Khorezm language in writing has sharply weakened the need of the population for writing. The interregional peculiarities and linguistic differences of the Khorezm language, its inability to become a universal language, as well as the lack of regulation of the sound system and the formation of pronunciation norms, necessitated serious reforms in this regard. This reform was carried out by creating an alphabet with special letters for the expression of sounds typical of the Khorezmian language. As a result, the Khorezmian script based on the Arabic alphabet was formed.

In our opinion, this reform may have taken place during the reign of Khorezmshah Abu Said Ahmad ibn Muhammad ibn Iraq (950-970).

The letters in the Khorezm script, based on the Arabic alphabet, mainly reflected the sounds typical of the Khorezm language. There are also letters in the alphabet that are used in the spelling of words learned from the Arabic language, which do not represent the sounds of the Khorezm language, while retaining the norms of the Arabic script. The Khorezmian script, based on the Arabic script, had 34 letters. The letters come in the alphabet in the following order: ' b p t ϑ j c č ḥ x d δ r z ž s ṣ š ż ṭ ẓ ' γ f β k g q l m n w h y.

The following are examples of Khorezmian words from Abu Rayhan Beruni's Osarul-Baqiya and Kitab as-Saydana for each letter:

ا – *alif*: اخشفرن *uxšfarn-astrn*. "Shining from the light of dawn" [2, pp. 48-49].

ب – *be*: بغنوند *Bəγənwənd-astrn*. "View, appearance" (M., 2016:49).

پ – *ne*: پروى *Pərwy-astrn*. "Group" (M., 2016:47).

ت – *te*: مشتوند *Muštəwənd-astrn*. "Protection" (M., 2016:50).

ث – *se*: غوثف *Γəwϑəf-astr*. "Cattle catcher" (M., 2016:48).

ج – *jim*: سدمسيج *Sədməsyj-astrn*. "A hundred days" (M., 2016:50).

چ – *chim*: چيرى *Cyry-astrn*. "They are thirsty and thirsty" (M., 2016:48).

ڂ – *tsim*: comes only in words belonging to the Khorezm language.

ح – *hoyixutti*: mainly in the form of Arabic assimilations.

خ – *xe*: خويا *Xvyā-astrn*. "Sixth address" (M., 2016:47).

د – *dol*: درمجيك *Dərmcyk-astrn*. "Scorpion" (M., 2015:53) [3, p. 53].

ذ – *zol*: ذاريند *Δārynd-astrn*. "Red, yellow; apogee" (M., 2016:49).

ر – *re*: ريوند *Rywənd-astrn*. "Start (action)" (M., 2016:47).

ز – *ze*: ترازك *Tərazək-astrl*. "Scales" (M., 2015:53).

ژ – *dje*: ژداذ *Žydāδ-astrn*. "Jidoz" (M., 2016:51).

س – *sin*: سارنيك *Sarnyk-astrl*. "Horn" (M., 2015:53).

ص – *sod*: used in Arabic assimilation words.

ش – *shin*: شوشك *Šəwšək-astrn*. "Above the Spike" (M., 2016:49).

ض – *zod*, ط – *to*, ظ – *zo*, ع – *ayn*: used in Arabic assimilation words.

غ – *gayn*: امغ *atγ – astrn*. "bird (hen)" (M., 2016:48).

ف – *fe*: فرخشبيث *Farxšəbyϑ-astrn*. "Night light" (M., 2016:51).

ڤ – comes only in words belonging to the Khorezm language.

ك – *kof*: كيب *Kyb – astrl*. "Fish" (M., 2015:54).

گ – *gof*: in the texts, *kof* was used instead of this letter.

ق – *qof*, ل – *lom*: occurs only in words borrowed from Arabic.

م – *mim*: مرخشيك *Marxašyk-astrn*. "Without light (place)" (M., 2016:49).

ن – *nun*: ناهيج *nāhyc-astrn*. "Zuhra" [4, p. 172].

و – *vov*: وبير *Wəbyr-astrn*. "Snow" (M., 2016:51).

ه – *hoye havvaz*: اخماه *axmāh-astrn*. "Noble, holy month" (M., 2016:47).

ى – *yo*: ويذيو *Vyδyw-astrn*. "Light (star)" (M., 2016:48).

The Khorezmian alphabet, based on the Arabic script, contained 28 letters used in the writing of the Koran. Not all of these letters were used in the Khorezm script.

The first Arabic alphabet, based on the Nabataean script, originally contained 22 letters. Later, the letters ثضغظخذ were formed on the basis of graphic forms of the existing letters تعطحد to express the sounds of the Sami character in writing. Among the first 22 letters in the Arabic script, the letters ىوهنمكأفششزردجتبا reflected the sounds of the Khorezmian language in writing and were used in practice. The rest of the letters لعطصح came from Arabic adjectives.

It is interesting that the letter ق is not only used in Khorezmian words, but also in some places in Arabic words. In the Khorezmian script based on the Arabic alphabet, the Persian letter گ was used instead of the expected letter ق in the Arabic assimilation of the Khorezmian idiom. The letter ق is not used at all in the Khorezm script based on the Arabic alphabet. The Aramaic letter *Qaf* was also used in the Khorezmian script based on the Aramaic alphabet only for Aramaic ideograms. This confirms the absence of the sound *q* in the phonetics of the Khorezmian language.

The reason why the letter ح is not used in the Khorezmian script based on the Arabic alphabet is that the sound h in Khorezmian phonetics is reflected by the Arabic letter ه. The letter ل is also not used in the Khorezm script. In Khorezmian phonetics, the l sound appears later. Thus, 16 of the 22 Arabic letters were used to represent the sounds of the Khorezmian language. In the last Khorezmian script, 4 of the 6 letters that were later added to the Arabic alphabet, ثغخذ, were used to represent the sounds in the Khorezmian phonetics. In particular, the letter ذ was actively used to represent the sound *δ*, the letter خ was actively used to represent the sound *x*. It was not marked with a special letter in the Khorezmian script on the basis of gtovushioromy, which is typical of the Khorezm language and is widely used in oral speech, therefore it was expressed by the letter *gimel*. The letter غ-gayn in the Arabic script has been used effectively to reflect this sound. In Khorezmian phonetics, the basis of speech is historically the *ϑ* sound, which is sometimes pronounced close to the *z* or *δ*d sound in oral speech. To express this sound in writing, the Arabic letter ث - se, which is pronounced in a specific way, was chosen. A total of 20 letters of Arabic graphics were used in the Khorezm script based on the Arabic alphabet.

For the Khorezmian alphabet, this is based on the Arabic script, for the Khorezmian script, which is generally based on the Arabic alphabet, letters representing Persian sounds that do not exist in Arabic, which in turn reflect only consonant sounds that are not present in Persian but specific to Khorezm.

From the VIII century onwards, Arabic writing was practiced in northwestern Khorezm under the vassal of the Emir of Gurganj, a vassal of the Arab Caliphate. The Khorezm language was practiced in this region without writing. From the end of the 8th century to the middle of the 9th century, Africans maintained their dependence on the Samanids in one form or another.

In the ninth century (after 873), the Samanids introduced a new alphabet on the territory of their state. The Persian alphabet, based on the Arabic script, is formed by adding 28 letters of Arabic to the letters پ – *pe*, ژ – *dje*, چ – *chim*, گ – *gof*, which represent the sounds typical of the Persian language. In the formation of the new script, the Africans included the four letters of the Persian alphabet in the Khorezmian alphabet, along with the Arabic letters. In the new script, the Persian letter پ - pe was to represent the Khorezmian sound p. previously, the Arabic letter ب - be, which represented the sound b, was also used in some cases for the Khorezmian vowel. The Persian letter ژ-je is used to represent the Khorezmian sound ž. It is known from the Aramaic texts of the Khorezmian script that the Khorezmian language had a consonant in the system of consonants. However, there was no separate letter that reflected this sound in the Khorezmian script based on the Aramaic alphabet. It is Aramaic מ- represented by the letter samex. The Persian letter چ is derived from the Arabic Khorezmian alphabet, which is based on the Arabic script to denote the letter č. The Aramaic ᒋ-Gimel letter in the Khorezmian script, based on the Arabic alphabet, did not always represent the sound of g. The letter Gimel is used in the Khorezmian script in the Aramaic script only in the Aramaic ideograms. He mainly reflected his gtovushi in the record. The Persian letter گ was supposed to represent the Khorezmian consonant g. However, with the exception of one or two cases, this sound is represented by the letter ك due to its specificity. The fact that this sound is represented by the letter ك is explained by the fact that the Khorezmian script based on the Arabic alphabet and the first classical Persian texts did not have a special letter symbol representing the sound g.

Beginning in the X century, 24 letters of the Arabic-Persian script began to be used in the Khorezm script based on the Arabic alphabet. The letters خ- *c*, ڤ- *β*, ذ- *ḏ*, ر- *r*, پس- *ṡ* are included in the alphabet only in order to express the sounds typical of the Khorezm language. This innovative innovation was, from a philological point of view, extremely necessary for the Khorezmian language of its time. In this way, the Khorezmian alphabet, consisting of 34 letters, was formed on the basis of the Arabic script. 29 of these letters were actively used in the Khorezmian script based on the Arabic alphabet.

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