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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2021 Issue: 06 Volume: 98

Published: 15.06.2021 <http://T-Science.org>

QR – Issue



QR – Article



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LINGUISTIC PROPERTIES OF GEORTONIMS IN BERUNI'S WORKS

Abstract: The article deals with the linguistic study of religious and secular gerontonyms in Beruni's works, the history, essence, distribution, development, linguistic and cultural development of Navruz gerontonymy as a national linguoculture, the pre-Islamic history of Central Asia, Khorezm, Sughd peoples - Cultural aspects, linguistic features are analyzed and the sociolinguistic, ethnolinguistic nature is covered on the basis of evidence.

Key words: geortonym, Navruz holiday, seasonal geortonym, Mehrjon, chrononym, Navsarja month, Chiri month, Umri month, Ispandarmaja month, leap year, earthquake year, year of peace, year of acquaintance, farvardin moh - summer beginning, tir moh - autumn head, mehr moh - the beginning of winter, diy moh - spring.

Language: English

Citation: Solikhodjayeva, H. (2021). Linguistic properties of geortonyms in Beruni's works. *ISJ Theoretical & Applied Science*, 06 (98), 401-403.

Soi: <http://s-o-i.org/1.1/TAS-06-98-47> **Doi:** <https://dx.doi.org/10.15863/TAS>

Scopus ASCC: 1203.

Introduction

Abu Rayhan Beruni's "Monuments of Ancient Peoples" is an important source in the study of Central Asian holidays, including the Uzbek people. In this work, Beruni left invaluable historical and cultural insights into the famous days, festivals and customs of the ancient Iranians, Khorezmians, Sogdians, Romans, Jews, Syrians, Christians, Indians and other peoples. What is important for us is that it provides interesting information about the pre-Islamic annual calendar holidays of the peoples of Central Asia, including Khorezm and Sughd.

Materials and methods.

Abu Rayhan Beruni in his work "Monuments of ancient peoples" divided the pre-Islamic Eid of Khorezm into two types:

- secular holidays;
- religious holidays.

According to Beruni, the Sogdians celebrated Navruz on the first day of the month of Mavsard and Uncle Rumush on the 28th (Eid al-Fitr); 12th day of Niysanj - Mohirj; Day 7 of Basonj - Brother Nikh; Day 15 - Amshvora (the feast of eating things that have not been touched by fire); On the 18th day of the month in Ashi-x, the feast of Boboxvora or Bomixvora (drinking pure, pure juice squeezed from grapes); 1st day of F-g'-mining month - Nim sarda

(half of the year); J-m-d-i-j 24th day of the month Bod omkom; At the end of the month of X-sh-n-m, Eid (holidays) were held, such as a day of mourning for the dead.

Beruni notes that the following holidays are celebrated in Khorezm: Navsarja - the beginning of the year (Navruz); 1st day of x-r-v-dod month - Arijosuvon (getting out of warm clothes, opening feast); 15th day of the month of Chiri - Ajg'or (Eid al-Fitr in late autumn); A-x-sh-r-v-i-r 1st day of the month - F-g'-b-r-i-x or Fa-g'-r-u-ba (the day when the Khorezm kings went to the outskirts of the city with the onset of cold and protected it from the wild); 1st day of the month of Umrah - Azdokandkhvor (the day when fat houses gather around the stoves and bake in cold houses); Day 13 - Chiri-lipstick (half of the year); The 15th of Rome is the Night of Mina (Eid in early spring in memory of a woman who died in the cold at night); The 4th day of the month of Ispandarmaja - Hajj, the 10th day - Vakhshangom (belief in water); Day 20 - Like Inga (the day to build houses close to each other).

Evidence suggests that there have been many festivals in the past, mainly in connection with nature and changes in it, especially seasonal changes and the weather.

According to Abu Rayhan Beruni, the ancient Khorezmians had a perfect account of the year, they knew the movement of the sun and moon, and the

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position of the constellations better than the Arabs. Therefore, our ancestors used the movement of celestial bodies to create a calendar. The folk calendar, created in ancient times, is the product of our ancestors' long-term observation of natural phenomena, great life experiences and life skills. In addition, Beruni often dwells on the feasts and ceremonies of other nations. For example, "Pop Hayit", "Navruz Hayit" and others.

The years are called by names, not by numbers. For example, in the time of the Prophet: the year of the earthquake, the year of peace, the year of friendship, and soon.

The scholar writes of the chrononyms of the years: "I have heard from the Iranians that the kings of the Peshdadiyya, who were kings of the whole world, made the year three hundred and sixty days and each month of the year more or less thirty days, and added a month to every six years." those who call it "kabisa"; they added two months [to the year] every one hundred and twenty years: one of these two months [added] because of the five days [remaining], and the other because of a quarter of a day. They celebrate the leap year and call it a "blessed" year, when they are engaged in prayer and good deeds." In the time of the Messenger of Allaah (peace and blessings of Allaah be upon him and his descendants), people used to call each year between the migration and [his] death by a special name derived from an incident that happened to [the Prophet] in that year. The first year is the "Year of Permission to Emigrate," the second is the "Year of the Order to Fight the Infidels," the third is the "Year of Test Purification," the fourth is the "Year of Peace," the fifth is the "Year of the Earthquake," and the sixth is the "Year of Familiarity." The "Year of Victory," the eighth is the "Year of Equality," the ninth is the "Year of Salvation," and the tenth is the "Year of Farewell." Because people called those years by such names, there was no need to number them (years) after the migration.

It is clear that the naming of years according to social, domestic, political, natural goals, aspirations and characteristics has existed since ancient times.

Beruni notes, "The Iranians knew the four seasons through the months when they were leaping through the years, because the situation between [the seasons and the months] is close to each other: farvardin moh is the beginning of summer, tir moh is the beginning of autumn, mehr moh is the beginning of winter, diy moh - It was the beginning of spring. They had [Eid] days that they used during the months according to the four seasons. When Kabisa was abolished, the times of those [Eid] days changed.

Some of these days are for worldly affairs and some for religious matters." So, the history of the modern Mehrjon holiday dates back to ancient times.

In his book Navruznama, Umar Khayyam tells the story of his solar calendar. The play is a perfect illustration of the fact that the kings of Iran celebrated and celebrated Navruz according to this calendar. The work is a unique source for studying the history of Navruz and its associated legends and traditions.

Umar Khayyam linked the date of Navruz to Jamshid: "Jamshid ordered that day (the beginning of the month of Farvardin) to be called Navruz, and ordered the people to celebrate the beginning of the month of Farvardin every year and to consider it a new year."

Conclusion.

Alisher Navoi, while thinking about Jamshid in his work "Tarihi muluki ajam" ("History of Ajam kings"), writes that one of his great discoveries was the invention of Navruz: "And they call it a chihil minor. When the building was finished, the world gathered salotin and ashraf and akobirin and celebrated. At that time, the sun turned its attention to the pious ruby, he sat on the throne in the building, proclaimed justice to the world, and celebrated Navruz that day." According to Beruni, the history of Navruz is connected with Jamshid.

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