



## ABOUT “ASAR UL-BAQIYA” (MANUSCRIPTS, EDITIONS AND TRANSLATIONS)

**Tojiyev Fazliddin Hayitmurod o‘g‘li**

*Teacher of the Department of Social Sciences. Alfraganus University*

*ORCID: 0009-0001-0088-8316*

### ANNOTATION

*Historical sources, materials play an important role in the study of each era. In this articles highlights of manuscripts, editions and translations in the book “Asar ul-baqiya”.*

**KEY WORDS:** *history, historical sources, manuscripts, editions and translations.*

The Remaining Signs of Past Centuries (Arabic: Kitab al-athar al-baqiyah `an al-qurūn al-khaliyah, also known as Chronology of Ancient Nations or Vestiges of the Past, after the translation published by Eduard Sachau in 1879) by Abu Rayhan al-Biruni, is a comparative study of calendars of different cultures and civilizations, interlaced with mathematical, astronomical, and historical information, exploring the customs and religions of different peoples. Completed in 1000 AD (AH 390/1), it is Al-Biruni's first major work, compiled in Gorgan, at the court of Qabus, when he was in his late twenties.[1]

In 998, he went to the court of the Ziyarid amir of Tabaristan, Shams al-Mo'ali Abol-hasan Ghaboos ibn Wushmgir. There he wrote his first important work, al-Athar al-Baqiya 'an al-Qorun al-Khaliyya (literally: “The remaining traces of past centuries” and translated as “Chronology of ancient nations” or “Vestiges of the Past”) on historical and scientific chronology, probably around 1000 A.D., though he later made some amendments to the book.

The text survives in an early 14th-century Ilkhanid manuscript by Ibn al-Kutbi (the “Edinburgh codex”, AH 707 / AD 1307–8, 179 folios, Northwestern Iran or northern Iraq, kept at the Edinburgh University Library, MS Arab 161). The manuscript contains 25 paintings and survives also in an exact 17th-century Ottoman copy (MS Arabe 1489, kept in the Bibliothèque nationale de France)[2].

Hillenbrand (2000) interprets the choice and placement of illustrations throughout the text as a cycle which emphasizes the interest of the Ilkhanids in religions other than the predominant Islam, many illustrations showing specific episodes related to Manichaeism, Buddhism, Judaism, and Christianity. Other illustrations show a keen interest in topics of history and science. The account of the birth of Julius Caesar is illustrated with a realistic rendition of a cesarean section.

The Shi'ite inclination of those responsible for the production is particularly evident from the two concluding images, the largest and most accomplished in the manuscript, which illustrate two episodes in the life of Muhammad, both centrally involving `Ali, Hasan, and Husayn: The Day of Cursing (fol. 161r) and The Investiture of `Ali at Ghadir Khumm (fol. 162r). The manuscript has a total of five images depicting Muhammad, including the first miniature which shows the Prophet as he prohibits Nasi' (fol. 6v). The cycle is among the earliest depictions of Muhammad in Persian art. The earliest extant representation of Muhammad in a Persian manuscript is in the Marzubannama of 1299 (Archaeology Museum Library, Istanbul, MS 216).

The style of the images is kept in a hybrid style between that of pre-Mongol period Persia and the Chinese style introduced with the Mongol invasions.

He discussed his idea of history in The Chronology of the Ancient Nations, also known as The Remaining Signs of Past Centuries. It is a comparative study of calendars of different cultures and civilizations, interlaced with mathematical, astronomical, and historical information, exploring the customs and religions of different peoples.[3]

In the Chronology of Ancient Nations, he mentions the birth and death of the Caliphs, Shia Imams, Fatimah (daughter of Muhammad) and Khadija (Muhammad's wife).



Biruni's main essay on political history, *Kitab al-musamara fi akbar Khvarazm* (Book of nightly conversation concerning the affairs of Khvarazm) is now known only from quotations in Bayhaqi's *Tarikh-e Mas'udi*. In addition to this various discussions of historical events and methodology are found in connection with the lists of kings in his *al-Athar al-baqiya* and in the *Qanun* as well as elsewhere in the *Athar*, in India, and scattered throughout his other works. Al-Biruni's "Chronology of Ancient Nations" attempted to accurately establish the length of various historical eras.

Though Biruni often quotes the Koran as an irrefutable source of truth, his attitude toward the human sources of historical fact, whether written or oral, is characterized by intelligent skepticism. His method is, briefly, to collect as many traditions as he can concerning a topic, to subject them to impartial assessments of their plausibility, rejecting those that are contrary to reason or to nature, and to compare the remainder in a search for the most believable and consistent solution to any contradictions. He recognizes that this task can never be completely carried out, both because of the limitations of time and resources available to the historian and because of the loss or corruption of much relevant material, but feels it to be his duty to make the attempt for the benefit of future scholars (*Athar*, pp. 4-5, tr. Sachau, pp.3-4)[4].

Examples of this methodology are easily found in the *Athar*. He assembles from books and from oral informants seven different versions of the Persian names of the five epagomenal days, but has no means for determining which, if any, is more authoritative than the others (pp. 43-44, tr. pp. 53-54). In chapter six he collects every available king list and records them accurately even when he is aware that they are full of scribal errors (p. 84, tr. p. 98), but is seldom able to resolve their differences (p. 100, tr. pp. 108-09). Only in the case of the Askanian, i.e., Parthians, was he able to solve this problem by comparing the lists with the evidence of Mani's *Sabuhragan* (pp. 112-19, tr. pp. 116--22), which enabled him to condemn the Sasanian king list reconstructed by Kesrawi (pp. 129-31, tr. pp. 127-28).[5]

Biruni's rejection of historical traditions that contain logical incoherencies or inherent implausibilities is best exemplified by his discussion of different stories concerning *Du'l-Qarnayn* and forged genealogies of famous people in chapter four of the *Athar* (pp. 36-42, tr. pp. 43-51). His frequent application of his knowledge of astronomy to the criticism of historical sources is seen, for instance, in his treatment of the determination of the length of Ramazan (pp. 64-68, tr. pp. 76-81). However, those who are subject to his most sarcastic diatribes in the *Athar* are the astrologers such as Abu Ma'sar Balki (q.v.), who reconstructed history to fit their own theories of astral influences (pp. 25-27, 78-83, tr. pp. 29-31, 90--97). This repugnance, however, does not deter him from expounding, though with apologies, Abū Ma'sar's theory of cycles in the final chapter of the *Qanun* (bk. 9, chap. 12, vol. 3, pp. 1471-82; see Pingree, 1968, pp. 59-63).[6]

Finally, Biruni's insistence on the historian's maintaining impartiality in confronting two contradictory historical traditions is most evident in his investigations into various Jewish and Christian views of Old Testament chronology (pp. 15-23, 72-78, tr. pp. 18-27, 85--90). Both sides justly receive his criticisms of their historical methodology. Similarly, in his discussion of the religious calendars of the Harranians, Jews, and Christians he carefully describes the computations upon which each is based and points out their numerous scientific errors while appealing to all three groups to accept his complete objectivity (p. 322, tr. p. 319).[7]

Al-Biruni was the person who first subdivided the hour sexagesimally into minutes, seconds, thirds and fourths in 1000 while discussing Jewish months

## REFERENCES

1. Al-Biruni (1879) [1000]. *The Chronology of Ancient Nations*. Translated by Sachau, C. Edward. pp. 147-149.
2. C. Eduard Sachau (ed.), *Chronologie orientalischer Völker von Alberuni*, Leipzig 1878, reprinted Leipzig 1923, Baghdad 1963.
3. 2004 reprint: Kessinger Publishing, ISBN 0-7661-8908-2.
4. C. Eduard Sachau (trans.), *The Chronology of Ancient Nations: An English Version of the Arabic Text of the Athâr-ul-Bâkiya of Albîrûnî, or 'Vestiges of the Past', Collected and Reduced ... by the Author in A. H. 390 - 1, A. D. 1000*, London 1879.
5. 2002 reprint: Adamant Media Corporation, ISBN 978-1-4021-6079-0.
6. 1969 reprint: Minerva-Verlag; Unverand edition.
7. 1984 reprint: Aristide D Caratzas Pub. ISBN 978-0-89241-178-8
8. Hojamuradov I. R., Saparov B. B., Kuiliev T. K. THE ROLE OF NATIONAL HERITAGE AND VALUES IN FORMATION OF SELF-CONSCIOUSNESS //Theoretical & Applied Science. – 2020. – №. 2. – C. 753-757.
9. Muminov B. O., Saparov B. B., Saparov A. B. IMPORTANT APPROACHES TO ASSESSING FARM CAPITALIZATION //Central Asian Academic Journal of Scientific Research. – 2021. – T. 1. – №. 3. – C. 36-40.
10. Saparov B., Kuyliev T. Spiritual heritage as a worldview factor in the development of society //ISJ Theoretical & Applied Science, –pp. – 2020. – C. 69-72.