

## *New Interpretation of Beruni's Pseudonym*

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**Abstract - Beruni's rich scientific heritage is not yet fully understood. Beruni learned from the great scientist Abu Nasir ibn Iraq about the Euclidean geometry and Ptolemy's astronomical teachings. Till 995 he solved the practical issues of astronomy, geography, and geodesy, created the globe of the Earth and sky, and wrote several books on astronomy. One of these works was completed in 1025 by Geodesy. This work is devoted to "setting the boundaries of places to determine the distance between cities". At the end of Chapter 4, Biruni contemplated the measurement of the circumference of the Earth. From time immemorial, people have been interested in knowing the shape and size of the earth, and different peoples have different views of the shape of the Earth.**

**Keywords - Beruniy, Beruni, Kat, Khorezm, Desert, Binkat, Banokat, Pseudonym.**

The ruins of Kot are 2.5 km from Beruni. Located in the north, this mausoleum preserves the mausoleum of Sheikh Abbas Wali, a huge brick-walled tower, the remains of the city defense wall, and the ruins of the fortress. In the 11th century, this city was a very large cultural and scientific center. After all, it was the capital of the Khorezm state. It is known that Côte d'Ivoire was used differently at different times as a toponymic term. Kass, Kat, Cyrus. Al-fir, Elephant, Pil, Shobbas, Shaykhabbos, Qiyot, and Qiyat are among them. There is some information on the etymological content of the Cote Toponym.

Based on the views of V. Bartold<sup>1</sup> (Vol. I, p. 199), we can say that Côte d'Ivoire, in the ancient Khorezmian language, means "wall in the desert", or "desert". The scientist cites this idea with the information of the medieval traveler, geographer Yakut Khamavi (XIII century) "Mu'jam al-buldon" (Dictionary of the countries). In the Uzbek constitution there is information that the Kot means

"village".<sup>2</sup> This is because the word Kot or Kata meant a large courtyard in the ancient Iranian terminology, where a seed or part of it lived. The term kot, which means widespread village in Central Asia, is obviously derived from the primitive term "kad", or "kata". Therefore, ancient toponyms such as Binkat and Banokat were formed. In particular, the term "katkhudo" - "the governor of the fold" - is preserved to our day and means the head of a particular community and even the head of the family.<sup>3</sup>

The city of Kot is one of the oldest cultural centers in our country. There are some confusing ideas about its history and the period it was built. In particular, the famous oriental scientist I. Abdullaev, in translating Beruniy's book "Monuments from Ancient Peoples," explains that the fortress was built in the beginning of the sixth century, in

<sup>2</sup> Qomus, book.5, p.68

<sup>3</sup> Ya. G'ulomov, Istoriya orosheniya Xorezma s drevnix vremen do nashix dnei M., 1957, p.47

<sup>1</sup> Bartold V.V. K istorii orosheniya Uzbekistana. 1914

the city of Al Fir-Khorezm, near the city of Qiyot<sup>4</sup>. It is not here that Master Al-Firih says the first fortress was built, but that the founder of the Afrig dynasty, Afrig (dying 305), built a castle in the center of al-Fir-Kot. Abu Rayhon Beruniy wrote about it: "He built his fortress on al-Fir after the outbreak"<sup>5</sup>. Consequently, the al-Fir castle existed before the Afrigs. If this were not the case, the Greek geographer would not have mentioned Kot in the works of Hekati Miletsky (III-IV centuries BC). This means that the city was flourishing and prosperous before Hekaty Miletsky, 2,300 years ago. Therefore, his reputation reached Greece, and he was noted in his works. Kot was very crowded even in the Middle Ages.

Therefore, it has become a trading center of the Turkic peoples. It improved from year to year and improved in the architectural way. Medieval geographer Abu Sa'd Abdulkarim ibn Muhammad al-Samoni says that the medieval city of Kot was called Raboti Berun. The same rabbi was born in Berun or Kot in 362, or on September 4, 973, the great son of the Uzbek people, a prominent scientist and master of encyclopedic knowledge, Abu-Ray-Raihon ibn Ahmad al-Beruniy. We praise him as Abu Raykhon Beruniy.

Beruniy is his pseudonym, that is, proportion. It is well known that the ratio reflects in part the origin and lineage of the individual. The concept of birun means beyond. Therefore, all Beruniy scholars believe that the scholar chose this pseudonym because he was born and raised not just in Kot.

And Abu Rayhon is his nickname, which in Arabic means "father of Rayhon" or "man of basil." It is known that he was interested in plants from an early age, probably because of his nickname Abu Rayhon. In addition, the word rakhil means "thank you" and "sustenance" in Arabic. From this perspective, Abu Raihon also means "compassionate", "compassionate"<sup>6</sup>.

The origin of the pseudonym of Beruniy was medieval scholar Abdulkarim al-Sam'oni in his book *Kitab al-ansab* (The book of lineages). This is because Abdulkarim al-Samoni was of Marwi origin and was born 139 years younger than Beruniy, 64 years after Beruniy's death (948), which means that he was not a contemporary, not an

interlocutor. For this reason, Sam'oni also makes a hypothesis about Beruniy's pseudonym: "The Beruniy is referring to the outskirts of Khorezm. Anyone born outside of the city is called "someone beruniy". The astrologer Abu Raykhon is known for this rate<sup>7</sup>.

Due to this message from Sam'oni, the scientific community developed the idea that Beruniy was born in a village in the suburbs of Kot. The renowned oriental scholars, without any hesitation, remain indifferent to the messages of the Sam'oni.

In particular, the well-known researcher of the Khorezm region, academician S.P.Tolstov, oriental scientist, academician I.Yu. Krachkovsky, supports this hypothesis: "I think academic I.Yu. Krachkowski's sharp hypothesis that "Beruniy's ratio" is a literary pseudonym that derives from the nose, or rather, the word "out of the city," derides itself from humor (SP Tolstov 1950, p. 9). In fact, this hypothesis, as Professor S.P. Tolstov said, was based not on I.Yu. Krachkovskiy's, but Abdulkarim al-Sam'oni's. According to Sam'ani, this idea is widespread among all Beruni scholars. In particular, the translator of Beruniy's "Monuments from the Past" I. Abdullaev, without any hesitation, ignores the brilliant message that Samoni's Rabat Al-Fir is called "Berun". In fact, Abdulkarim al-Samani calls Al-Fir, the city of Kot, "Raboti Berun" in his book *Al-Ansab* (The Book of Prophets)<sup>8</sup>.

There are also the following rationale that complement our thoughts on the fact that Beruniy was born not just outside Kot:

The direct influence of Kot on Beruni's early literacy and education. This city was one of the cultural centers of prosperity in Beruniy. The fact that the city is a large shopping and cultural center, has always made it popular with not only commercial people but also people of science and art. It is likely that this was the first impetus for a talented young scientist like Beruniy to blossom in the flower buds.

Born and grew up in the interior of the fortress, it was important for Abu Khalifa, a prominent Iranian astronomer, philosopher and mathematician Abu Nasr Mansur Ali ibn Iraq, to become prominent in the Khorezm state. The fact

<sup>4</sup> I. Abdullayev, 1967, p.47.

<sup>5</sup> Beruniy, 1967. P.71.

<sup>6</sup> I.Abdullayev . 1968. p.6.

<sup>7</sup> I.Abdullayev . 1968.

<sup>8</sup> O'zbekiston milliy qomusi, book 5, article about "Kot".

that Beruniy even wrote poems in this regard confirms our point.

Similar ideas to our point of view have been partially acknowledged by Beruni scholars in the past. In his research<sup>9</sup>, for example, P.G. Bulgakov makes hypotheses that are consistent with our view. But not only P.G. Bulgakov, any other Beruniy expert can prove the etymology of Beruniy's pseudonym. That is, if he was born inside the Beruniy castle, he cannot prove why he had the nickname "Beruniy". So, we should look for the reason for the Beruniy's pseudonym in the unusual way, from the content of the toponyms of that area, to Beruniy's birthplace. Because pseudonyms are often used in the name of the person's birthplace.

Why does Abu Sa'ad Abdulkarim ibn Muhammad al-Sam'oni call the city of Kot Rabat "Berun"? Apparently, this toponymic term is also derived from this meaning because of its geographical location. Because we have already mentioned that the term "Kot" by Jacob Khamavi means "Wall in the Desert." The steppe probably means that it is used in the steppe, near the outskirts of the country (Khorezm), outside the Korakum desert. Secondly, it is possible to understand that this toponym was formed due to the architectural structure of the city of Kot. Because Al-Fir is a place and a brick fortress on the outskirts of Khorezm (the country means A.N.)! Above all these fortresses there were castles of kings, such as Gumdon in Yemen. The residence of the courtyard is a stone fortress in front of the city's public mosque, like San'a (the capital of Yemen).

Al-Fir was seen at a distance of ten miles (about 20 km, A.N.) and beyond<sup>10</sup>. Therefore, it is also interesting that the fortress was a three-storey fortress, also known as the "Berun" by the Khorezmian people during the Al-Fir, the fortress of the Firun. This is because the Khorezmian people nowadays call the center of the fortress the "blue", the middle ring "darun" (inner Khorezmian A.N.) and the "outside" (Khorezm dish dishan A.N.). So, we have reason to believe that the rabbi, who was mentioned by Abu Sa'd as-Samani, was not born outside the Beruniy al-Fir castle, but was also born in the fortress of Berun.

That is why, the city of Kot, the largest cultural center, and the bustling literary and scientific environment here, have had a positive impact on the creative work of young

Muhammad. In Kot's observatory, Beruniy independently observes, and as a result, creates his first small volume of works under the influence of these observations. Their success has motivated the young scientist to act more confidently in science. In Beruniy, his confidence in his scientific potential is strengthened. His thoughts about the history of his native Khorezm began to be documented during his stay in Kot. This information is then used extensively in the compilation of the work "Monuments from the People of the Past" at Jurjan (Palace of Kabus ibn Vashmgir).

At that time the city of Kot was in a state of desolation. In this regard, the dams along the coast, which restrained the chaotic waves of the Amu Darya, were also repaired and lost their durability. Thus, Jayhun (at that time the Amu Darya was called by the Arabs - A.N.), or daggish (the destruction of the coast – is called degishi A.N.) is increasingly destroying the city. Beruniy writes: "Every year Jayhun demolished, destroyed and destroyed it (the fortress of Al Fir), until finally the work of Alexander in the thousand three hundred and fifty years (in 993 AD) nothing was left from it"<sup>11</sup>.

Significant changes occur in Khorezm and Central Asia in the years 994- 1995. The nomadic tribes led by the Karakhanids invade the Samonians. As a result, a coup d'état in Khorezm was also invaded by the Emir of Kot Urgench by Ma'mun-I. This will put an end to the Afrig dynasty ruling in the city. Beruniy's life as a deposed ambassador is also in jeopardy, and at the age of 22 he has to leave his homeland<sup>12</sup>.

However, according to historical data, the city of Kot existed after Beruni's time.

So this city was not completely flowing, as Beruniy said, or was rebuilt, as the Arab tourist Ibn Batuta said. In fact, the tourist stops in Kot as he travels from Gurganch to Bukhara. Ibn Batuta writes: "We traveled four days from Gurganch to Kot. There were no villages in this range. Kot is a small but beautiful city"<sup>13</sup>. According to another report, during the first expedition of Amir Temur to Khorezm (1372), Kot was a well fortified fortress<sup>14</sup>. According to

<sup>11</sup> Beruniy, 1967,p.71

<sup>12</sup> I. Abdullayev, 1967, p.7

<sup>13</sup> Ibn Batuta, 1988, p.79

<sup>14</sup> Ya. G'ulomov, 1957, p.179

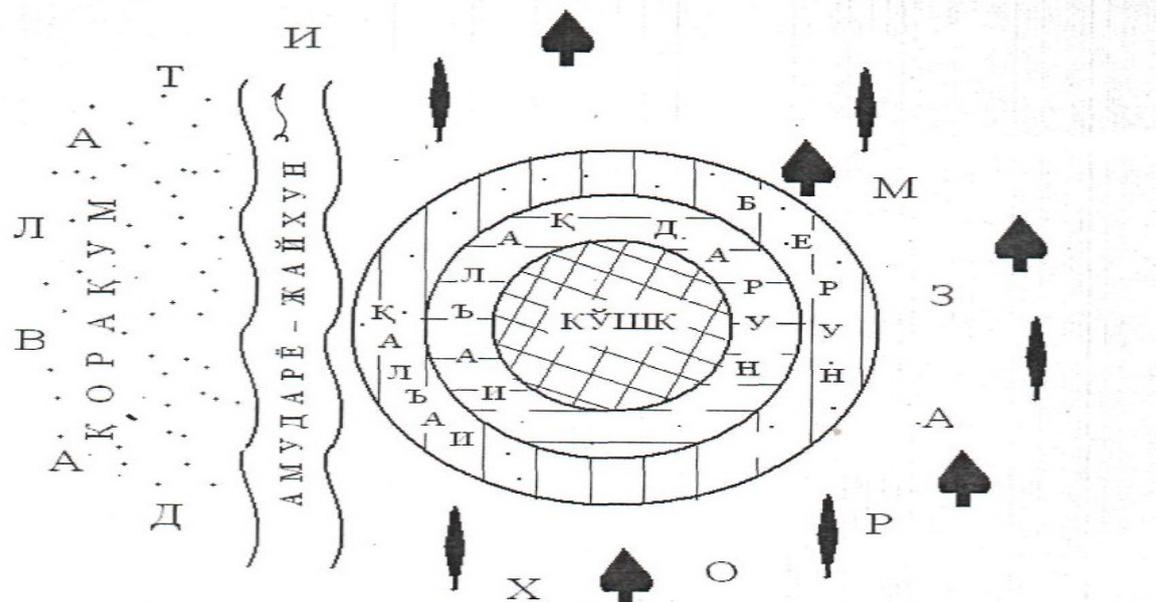
<sup>9</sup> Bulgakov, 1972, p.28.

<sup>10</sup> Beruniy Abu Rayhon, 1968,p.71

reports, there were royal elephants in the interior of the Fir Castle, and hence it was known as the "Castle of Elephant".

In fact, it doesn't matter if Abu Raykhan Beruniy was born in Kot, or was born in a village outside the castle. But Master Abu Raykhan Beruniy is such a great child of our nation that we should not only know his birthplace, but also

to take pride in learning every step he takes. After all, we are obliged to honor our ancestor, to learn about his life and creative activity, before the great scientific legacy of our countryman, known as the greatest wisdom of history.



Picture 1. The schematic appearance of Kot castle

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