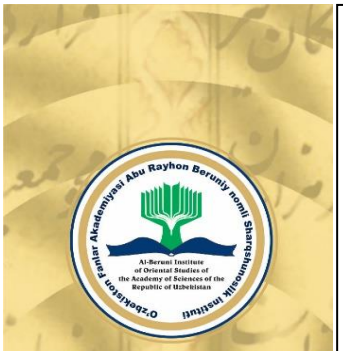


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M. DEMIRCI

AL-BIRUNI'S CONTRIBUTION AND LEADING ROLE TO HISTORICAL CRITICISM IN ISLAMIC HISTORIOGRAPHY

Al-Bīrūnī's Science Understanding. Ebu'r-Rayhan al-Biruni is considered one of the greatest minds recognized by medieval culture and a genius of his time, as he specialized in many sciences and industries. All modern scientists who researched him could not hide their admiration in front of him. Edward Sechau: "Biruni is one of the greatest minds that History has known..." Arthur Bobe: "Biruni is the greatest brain seen in all centuries." Famous science historian Sarton calls the first half of the 11th. century the "al-Bīrūnī's Age". al-Bīrūnī combined geology, history, physics, mathematics, medicine, pharmacy, and philosophy, and historians considers him the founder of anthropology or anthropology because of his comprehensive encyclopedic view and activities surrounding everything related to human affairs in terms of ancient artifacts. Literature and science excelled, especially in experimental astronomy and mechanics. Unfortunately, his attitude towards the problem of knowledge and the scientific method has not been fully studied until now. However, in the face of this slowly evolving landscape, it has had a fascinating effect on modern scientists.

Thinking critically is the active application of reasoning principles to your own and others' ideas to make judgments about communication and reasoning, analyze arguments, uncover underlying assumptions, arrive at perspective, and approach the truth. al-Bīrūnī was famous among scientists for his scientific method, correct methods in the accurate and objective direct examination of facts, and his research. [1: 20–26; 15: 47–52]. Especially in his book called "Taḥqīq mā li-l-hind", he left out hearsay and second-hand information, only concrete and personal information, and a real scientific study was revealed. He presented credible and authentic information about Indian society. In doing so, he provided an objective record of practices observed in all areas of Hindu society. Wherever the record was poor, he openly admitted to the reader its limitations without guessing. As befits a sincere scholar, he provided an objective record of the practices observed in all areas of Hindu society. He is self-confident

enough to admit his shortcomings and ignorance by reflecting on his scientific thought that he is not absolute, and that the ultimate knowledge belongs to Allah.

Before entering the subject, he explains how he advanced the research step by step by making etymological explanations as follows: “In most of my work, I simply criticize unless there is a special reason. Therefore, I will mention the necessary Sanskrit names and technical terms once, where the context of our explanation warrants it. If the word is original, its meaning can be translated into Arabic. I just use the corresponding Arabic word; However, if the Sanskrit word is more practical, we keep it by trying to translate it as accurately as possible. If the word is secondary or derivative and is in general use, we also preserve it, although there is a corresponding term in Arabic, but we explain its meaning before using it. In this way, we tried to make the terminology easier to understand” [2: 182].

We can see Biruni’s understanding of science and his view of science in the long introductions that he wrote to his books. Therefore, the most striking parts when reading Biruni's works are the introduction parts of the works. In this part, he usually reveals the problem, defines its concepts, and clearly explains the methodology to be used in solving the problem. In the introduction to his work called “al-Asar al-Baqiyah”, he starts the subject by defining why he wrote this work, from whom he received support, and the problems of the subject in the first paragraphs: I decided to do my best..." However, before starting the subject, it is determined where the mistake originated. rek "(it is his desire) to learn about the peoples who lived in the past and the centuries we left behind. Because most of the conditions, customs and traditions of these peoples are not something that can be solved by analogy with our logic and feelings. “Biruni draws attention to the need for serious mental cleansing and comfort before starting the subject for such a serious scientific study and says: “[The only thing to do] is to consult the opinions of the people of the book, the people of the different sects and schools, and to continue on the path, by asking ourselves to stay strong. build a foundation; is to compare the views and ideas they put forward to prove what they say. However, we cannot get rid of the prejudices that many people can't get rid of, habits, bigotry, stubbornness, indifference, greed for power, etc. that prevent us from seeing the truth. We need to be purified for reasons such as: This is what I

call, the best way to reach the desired truth, the strongest assistant to remove doubts and doubts. Otherwise, we cannot achieve what we want, even if we try very hard...".

Similarly, "Al-Asar al-Baqiyah" expresses his understanding of knowledge in the preface of his pamphlet Malil al-Hind: "Even if the servant of knowledge is not strong enough to grasp all branches of knowledge, he has to make no distinction between the branches of science. A real scientist should know the usefulness of knowledge in terms of both the essence of knowledge and its subjects, that the taste of knowledge is continuous and uninterrupted, and that knowledge is enjoyed throughout the examination process, but this taste disappears when the purpose is reached. Moreover, a scientist should be grateful to all kinds of knowledge, and to those who have made efforts in this field before him. He should not belittle their work; on the contrary, he should accept learning from them as a guide by looking at what they do. Thus, a person takes the best and the most correct and leaves the contrary to the facts...

There are three basic conditions for any knowledge to be different from ordinary knowledge and to be scientific knowledge: there should be a methodology in which knowledge is produced, existing knowledge should pass through the filter of criticism, and finally, its concepts and boundaries should be clearly defined. al-Bīrūnī's view of the subjects is informative, descriptive, and explanatory, truly scientific and academic in a modern sense. It is not about what should be but about the actual and concrete existing reality. The categories of existence between what is and what should be, between goal and construction, show the richness and abundance of al-Bīrūnī's scientific perspective and world of mentality. For al-Biruni, however, "science for science" has a purely methodological value and does not imply an orientation at all. An abstract metaphysics produced by the pure intellectual contemplation of the Greeks is a purely intellectual pleasure; which means that the value of science is never determined by practical utility. Because the practical benefit in him does not determine the value of anything, so he says in his work "Taḥdid nihāyāt al-amākin li-taṣḥīḥ masāfāt al-masākin": The subjective virtue of something does not provide accidental benefit to it. al-Bīrūnī's mentality, with its realistic scientific curve, does not understand or accept science for science or art for art as closed circles. According to him, science has value if it serves Islamic

values and the needs of Islamic society. The true value of science and its motives for al-Bīrūnī can be found in divine revelation. It is the Qur'an that leads us to contemplate the heavens and the earth, which Allah has created with truth. Undoubtedly, the dimension of faith is one of the factors that shows the love of science embodied in two principles in al-Bīrūnī's personality.

When we look at the developments in the field of Islamic historiography, the storytelling and epic history narration inherited from pre-Islamic Iranian and Indian cultures were influential in some fields in the early period. Muslim Arabs, on the other hand, narrated the conquest while conveying the hadiths of the Prophet, they developed the narrator history method. However, they put forward a very detailed and advanced method of criticism, especially when narrating hadith. However, during the 9th and 10th centuries, historians such as al-Ṭabarī, al-Masʿūdī, and al-Yaʿqūbī continued to write their works with the method of narration [18: 45–46].

The science of history was essentially independent in the hands of the Muslims. Early historians continued their inherited traditions of narrator and chronological history. In a sense, the science of history is a science that Muslim civilization has made an independent discipline. However, history, in terms of its subjects and problems, is a science of criticism and investigation, not an experimental science like astronomy, medicine, and other natural sciences.

Four centuries before Ibn Khaldun in Islamic historiography, al-Bīrūnī made two important contributions to the study of history and society. The first of these made a comprehensive critique of historical information (rumor, legend, and story) with his method, which we mentioned above. Secondly, in explaining the historical events we see in modern historiography, especially used by Annales historians, archeology, geology, anthropology, economics, etc. He included all sciences in historical studies. Since every science develops according to a need in human life, it has developed an approach that considers all the elements surrounding the individual while explaining any historical issue. Thus, al-Bīrūnī's mature methodological awareness shows the diversity of approaches to knowledge according to different fields, and this is accompanied by his fluent application of these implicit approaches, as well as cautious efforts in the approach of each subject. As a result of the comparative studies, the method of criticism, the application of experimental and experiential methods to

history, and the integration of fields such as geography, geology, anthropology, and historical research that al-Bīrūnī put forward in his works; History has both become the subject of scientific research and expanded its field by sitting at the center of human sciences. While using historians as auxiliary sciences for historical research such as language and literature, al-Bīrūnī invites them to specialize in synchronically calculating calendars, geography, and geology by enriching them with knowledge of logic, philosophy, law, or sharia. In the introduction of *Kitab al-Maadin* and Cevahir, while explaining the human's dialogue with the natural environment, he laid the foundations of natural economy theory within his hierarchy of needs and showed how the money economy emerged in the later stages of social development. In this way, perhaps for the first time, he established the relationship between history and economy. In addition, how social strata emerged depends on economic and civil development. Thus, it inspired 19th-century social science theorists and historians such as Ranke [17: 90–92].

As for al-Bīrūnī's methodology of historical criticism, in this field, he first analyzes "discourse analysis" to understand and value a historical event. Namely, he first approaches historical knowledge with suspicion, then detects the contradictions in the text, and then analyzes the fiction of the text.

In particular, he tried to reach the truth of the event by establishing the connections of the people who built the texts with the world of religion and mind. While interpreting the historical stories in the Holy Quran, we see how he successfully used this method and achieved results [11: 79, 85].

While operating the criticism system, al-Bīrūnī uses the "comparison" method to the style of the subject. He often compares Indian society with Greek, Persian, and other societies. K Malil often compares Indian culture, traditions, and science with the Greeks in India. Because most of the time, understanding truth is compared with its counterparts [17: 94].

Because of its scientific spirit and adherence to academic methods, he was one of the earliest to realize that the science of history has a different nature from the experimental sciences. He was preoccupied with the problem of the methodology of historical science, therefore, the pioneer is considered one of the methodological thinkers or founders of the science of history, interested in the secularization of this subject. Influenced by his expertise, experience and methodology in natural sciences, he was able to develop a more realistic and objective methodology and understanding of

history based on concrete data and facts. Thus Al-Biruni says that the best way to bring out into the open what is true in history is by rational inference and comparison with the things a man has himself seen and felt. But because our knowledge of the early periods of the history of mankind is based largely on people's religious traditions, historians are always faced with difficulties in this matter. In cases that are unclear the only way to get anywhere near the truth is to apply a comparative method of approach to the traditions, to avoid the habit of closing one's eyes to the facts, to shun fanaticism and chauvinism, and to rise above egotism and emotional reactions which only blind a man. This is certainly a difficult path to follow. Although facts and traditions are partially mixed with fiction, a part of them conforms to the facts or is plausible enough to be true. For this reason, it is difficult to distinguish truth from falsehood. Thus the way al-Birunl has indicated i.e. rational inference, comparison, and impartial objective criticism is the only one by which to reach the truth. Since the life span of one man does not suffice for him to survey based on this critical approach even the history of a single nation - let alone the history of all nations, we can do no more than take the events closest and best known to us controlled by the judgment of knowledgeable and reliable people and subject them to critical scrutiny. All the rest we should leave aside [18: 1975. 180; 1954. 44–45].

He strongly warns against the "fanaticism" that hinders scientific and rational research, especially in human studies. Biruni's scientific mentality and methodological point of view are the strongest representatives of distance from fanaticism as a value and scientific law [11: 39]. Therefore, he was able to open up to the legacy of other civilizations such as Indian, Persian, Greek, Turkish and formulate them by penetrating deeply. He contributed greatly to the sciences of pre-Islamic civilizations such as Indian and Greek civilizations and their development in line with the spirit of Islam" [14: 194]. At the same time, it is also valuable for world historiography that al-Bīrūnī looked at history at the civilizational level at that time and treated them as a unit of historical analysis. Biruni's scientific studies on history and civilization have been systematically integrated with other sciences supporting the studies of history, and he has expanded the field of history.

This genius, whose original scientific spirit made him a respected theologian, was one of the earliest to realize that the science of history has a different nature from that of the empirical sciences. He was preoccupied with the problem of the methodology of the science of history, so the pioneer is considered one of the methodological thinkers interested in the secularization of this subject or one of the founders of the science of history [18: 1954. 44–45].

Biruni also addressed the problem of collecting historical material and the challenges surrounding it and the intense effort it required, as well as the many methodological problems that arose related to historical research. al-Bīrūnī' s special effort to purify historical narratives from myths and legends draws attention. al-Bīrūnī – unlike most Islamic historians - completely rejected any talk about the beginning of creation and the first centuries because of this law of rational critical arbitration. Balkhazbalat to stir up these conversations. Initially, he refuses to accept any news without confirming its veracity through witnesses or eyewitnesses or verifying historical fact.., matching the news with facts - and this is done simply by relying on reason or arming himself with methodology. Comparison between news to prove the best. A comprehensive critical view. the ability to see multi-dimensionally, the rationality that he frequently resorted to... These methodological foundations and dimensions were also reflected in Biruni's histories and civil studies, thus surpassing the field of history and at the same time expanding the research scale, in which anthropology came to the fore, in a modern sense. He pioneered the historiography of civilization and the establishment of the comparative science of religions. Biruni's work is not only a history of religions but also pioneered the study of the history of civilization by creating a wonderful composition between the heritage of different civilizations such as Hebrews, Christians, Muslims, Greeks, Moroccans, Persians, and Indians. These names we have mentioned are not only religion-based structures but also the science, philosophy, art, etc. they produce. They are nations that have been able to establish a civilization in their fields.

Therefore, the main object of his historical studies is religion or philosophy-based cultures and civilizations that transcend nations and continents. In this respect, it can be considered the pioneer of civilization history studies. However, instead of a misleading perspective that only

centers on Greek civilization, marginalizes, and belittles other civilizations, as in the modern Eurocentric perception of history and civilization; There is an understanding of "eternal wisdom (*covidan-i xirad*)", which considers the contribution of herpes in the civilization adventure of humanity. It demonstrates this by making constant comparisons between civilizations, cultures, and religions. Biruni's study of civilization-based history methodology is best seen in his study of Indian society in his book "Taḥqīq mā li-l-hind min maqūlah maqbūlah fī al-ʿaql aw mardhūlah". Here the doctrine of reincarnation and its laws, myths and legends and the social caste system, fashions, morals and economic activities, types of calligraphy, writing methods, grammar, poetry, literature, art, arithmetic, and sciences, followed by astronomy, zij, calendars, and astrology among the Indians. It reveals all these areas by comparing them with other Iranian, Arab, and Greek civilizations. Thus, al-Bīrūnī's scientific studies on the science of history and civilization were not only systematically integrated with their negative and positive aspects, but also objectively completed due to his interest in auxiliary experimental sciences [11: 52–53; 18: 46–49].

In addition, with his usual realistic and rational point of view, he separated religions from legends and revealed a realistic, rational, and comparative understanding of religion, and dealt with religious issues in an extremely realistic and rational manner. The rationalist and deist Abū Bakr Muḥammad ibn Zakariyyā al-Rāzī, whom he greatly admired, may have tried to compensate for his criticisms of religions, behind his display of such a critical, realistic, and rational approach to religious matters. His studies in the field of the comparative history of religions pioneered names such as Ibn Ḥazm and Shakhristani who came after him.

By placing the historian at the center of the historical method, al-Bīrūnī primarily concentrates on the characteristics that a historian or scientist should have. For there to be a criticism that will lead to healthy and correct results, he first uses al-Fārābī's saying that "human emotions and abilities must work healthily and harmoniously", which is essential for the emergence of a sense of justice in human beings. More precisely, al-Fārābī's vision draws attention to the necessity of a high sense of justice for the historian when approaching these issues, especially since human emotions are involved in historical and social events. And for the manifestation of these characteristics: comprehensive culture, honesty,

impartiality, patience and perseverance in the direction, and courage to reveal the truths one believes in, not to be afraid of being condemned when speaking the truth. We see that he has all these features, and most importantly, his tendency to objectivity is very developed. According to Biruni, falling into the clutches of subjectivity due to disobedience, whims, and personal interests is the most dangerous scourge of scientific research in general and historical research in particular [11: 39].

Al-Bīrūnī, who produces works in different fields, carefully read, and examined all the works written before him on the subject he dealt with in all his works, and then he first criticizes and then analyzes by making radical comparisons. Most of the works he used have not survived. But he certainly used a very rich source of his citations. This is particularly evident in his book "Taḥqīq mā li-l-hind". In this work, he constantly compares Indian society with Greek, Iranian, Jewish, Arab, and Islamic cultures. Al-Biruni collects "insights and theories of the ancients and moderns" on the subject under discussion, especially when he presents the engineering evidence, he must precede the evidence presented before him, and the point is this: he was not devoid of objective comparison, and was able to argue and criticize the scholars before him and his contemporaries, he was fond of pointing out and correcting their mistakes [4: 286]. So, just as he critiqued and corrected the theories of unknown authors, he did with al-Kindī, Thābit ibn Qurrah, Ibrāhīm ibn Sinān, Abī al-Ḥasan al-Baṣrī, Ptolemy, Archimedes, Erasmus... and others. His religion on this subject is not to deliberately examine a subject after encompassing, evaluating, and criticizing everything written about it, and its precursor is not to accept anything after examination, no matter how well-known it is. After proving that he is worthy of recognition, he does not hesitate to value the opinions of others and is surprised to show respect to his relatives. He says that he learned the practice of opinion from his teachers and that he distanced himself from bigotry and distance. Fluency of thought "so that the mind is alert, and the mind oscillates between it and the solidity of something or approach" to incorporate the interpretation he received that is from Abu Nasr al-Fārābī [13: 86–87].

al-Bīrūnī often includes historical events and narrations in his works. He sometimes criticizes these narrations very carefully and with aspects that no one can think of. One of these reports is that Zubeyde, the wife of

the Abbasid caliph Hārūn al-Rashīd, prayed for the monkey after it died, and then lamented and cried. Out of respect for him, I do not find it appropriate to tell this news. But how can it be true what he tells after those who will not be dust on his feet? [6: 74].

al-Bīrūnī also carries out the most ambiguous criticism and investigation in his work "Taḥdid nihāyāt al-amākin li-taṣḥīḥ masāfāt al-masākin". This work is essentially a comparison of all-sky measurements made up to his time. Since he has been constantly measuring the sky since a young age, he reaches realistic conclusions both in his experiments and in the measurements that give different results from each other and their discussions. For example: "In the famous Zic of the Indians with the name of "Sind-i Hind", is given as 24 part. Anyone who studies the practices of the Indians finds that this amount is far from the truth. He does not believe the claim that there are errors in his observations. However, their homeland is far away, they are extremely secretive, and since they are extremely naïve about the slightest right, they emit the smell of knowledge. Although they are far from wisdom, they think that they are wise in the eyes of the people. However, since their implementation is easier than the works based on investigation, they neither listen to the observations nor respect the proof/conclusive evidence, as they bring their supporters to the level of bigotry. They don't hesitate to make mistakes..."

However, Muḥammad ʿAlī al-Makki compares the "center-i-world" while observing, as the main reason why the Indians are mistaken and contradicted. They took care of this for… "On the other hand, I examined and considered all the possibilities in this matter. Because I do not hesitate to accept the truth no matter what source the information comes from…" [8: 61].

With a unique methodological basis, history was cleared of supra-historical narratives and legends, and the field of history was secularized. Most of the legendary information that has come down to us from the traditions and customs of societies is not something that can be solved by analogy with our feelings, but we can solve it by comparing what people from these traditions say. To do this, we need to get away from all kinds of prejudices in our minds. We can solve the truth of the event by going backward in the closest narration [11: 39]. In his "Taḥqīq mā li-l-hind", he shows the ways of throwing light on the obscurities obliterating the facts as

a result of religious and sectarian bigotry. The science of history, which was built on realistic, critical, and rational foundations, was confirmed in Ibn Khaldun's Muqaddimah three centuries later.

We do not know that Ibn Khaldun was influenced by Biruni in his historical thought, especially in his historical criticism method and many other views. Ibn Khaldun is never mentioned in his works. However, his contemporaries in Anatolia and Central Asia had read al-Bīrūnī and were deeply influenced by him. The best example of this is Muḥammad Ibrahim el-İci (d.1380) named "Tuhfat al-Fuqara" (İci, 218). On the contrary, much serious and concentrated thought had already been given to this subject in the Mediterranean and Central Asia at the end of the 14th century. The only Muslim bibliographer to mention the name of Şemsüddin Ismāʿīl Pasha Baghdadi, in his work written in 1255, and I have not yet found this scholar's name mentioned anywhere else. The two great scholars Shams al-Ījī and Ibn Khaldun, although contemporaries, worked on the same subject each unaware of the other, yet they complemented one another. Al-İci was under the influence of al-Bīrūnī who was almost unknown to Ibn Khaldun (a man of greater caliber than al İci). This was why al-İci concept of the world was broader than that of his contemporary in the West of the Islamic world. Because al-Bīrūnī's book "al-Athar al-Baqiya 'an al-Qurun al-Khaliya" emerges as a true rationalist speaking of the need to consider the religious traditions of nations and matters of chronological beginnings in conformity with reason. Thus, presenting al-İci, opinions concerning the starting point of history criticism [18: 1975. 179].

A dozen works were written on history and methodology in the 14th and 15th centuries in the development of Islamic historiography: Taj al-Din al-Subki (d. 1370 A.D.), Muhyiddin Din Al-Kafiyaci (who wrote his work in 1462 A.D.) and Shams al-Dīn al-Sakhāwī (d. 1499 A.D.)...We have a situation before us to examine the influence of al-Bīrūnī on these works.

Conclusion. With his free thought, objective approaches, frankness, realist, critical attitudes, and most importantly, his methodical and systematic thinking, he is the most scientific figure of all time and adheres to the mentality. al-Bīrūnī's being such a critical and inquisitive scholar has the accumulation and opportunities of the Islamic society and culture. Above all, he was able to reach the knowledge of the whole world through his beloved Arabic. Secondly, as a result of the extensive translation

activity that took place two centuries ago, Indians, Greek, Iranian etc. was comfortable with his knowledge. In addition, he was able to make deep-rooted and multidimensional comparisons between them. Thirdly, the scientific activities carried out by the Muslims until that time allowed al-Bīrūnī to criticize ancient works and traditions, and he could easily see and criticize the deficiencies of other works from a high level of knowledge. Finally, al-Bīrūnī's enormous level of knowledge, his command of his subjects and his experience, his careful scrutiny, and his realistic point of view resulted in a high level of criticism and investigation.

al-Bīrūnī looked at historical studies from the perspective of civilization at a very early age, and he brought this perspective to Islamic historiography. He understood that the method of natural sciences and history would be different, but he developed a more realistic historical method inspired by the concrete, experimental, and observational methods of natural sciences. In addition, since he produced works in many fields, he transferred his knowledge and experience in different branches of science to the field of history and expanded the subject and field of history. He has subjected historical legends and supra-historical narratives to strict criticism, but he has perhaps pioneered the oldest mythology and anthropology studies, taking into account why such information was disseminated and its social and cultural function.

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М. ДЕМИРЧИ

БЕРУНИЙНИНГ ИСЛОМ ТАРИХШУНОСЛИГИДА ТАРИХИЙ ТАНҚИДГА ҚЎШГАН ҲИССАСИ ВА ЕТАКЧИ РОЛИ

Ислом олами илмий жиҳатдан энг самарали бўлган даврда (X аср) Хоразмда яшаган Абу Райҳон Беруний илм-фан тарихидаги энг буюк алломалардан биридир. Беруний ўз тафаккур оламида геология, тарих, физика, математика, астрономия, география, геология ва геодезия, тиббиёт, фармация ва фалсафа каби турли соҳаларни бирлаштирган асарлар яратди. У ўзигача бўлган барча маълумотларга танқидий ёндашиб, текшириб, хатоларини аниқлади. Ақл-заковати, кузатиш қобилияти, ахборотни бошқариш услуби ва тизимли танқид ҳамда текшириш қобилиятлари туфайли унинг қарашлари бугунги кунда ҳам ўз кучини сақлаб қолган. У табиий фанларда экспериментал, астрономия ва география каби соҳаларда “математик исбот”, ижтимоий фанларда танқид ва текшириш усулларидан моҳирона фойдаланди. Тафаккур оламида табиий ва ижтимоий фанларни муваффақиятли уйғунлаштириб, оригинал натижаларга эришди.

Абу Яқуб Исҳоқ ал-Киндий ва Абу Бакр Закариё ар-Розий унинг илмдаги кашшофлари эди. У бир ҳақиқий мусулмон сифатида илмий фаолият юритган, ислом эътиқодига таяниб умр кечирган. “Ижтимоий фанлар” тушунчасини биринчи бўлиб қўллаган шахс ал-Берунийдир. У ижтимоий фанларнинг кўплаб соҳаларида кашфиётлар қилди. У тарих, дин, фалсафани реал ва танқидий нуқтаи назардан ўрганиб, танқидий тарихшуносликка асос солди. Беруний асарларида замондош олимларнинг илмий қарашларини кўрамиз.

Калит сўзлар: *Беруний, танқид, тадқиқот, усул, ижтимоий фанлар, тарихшунослик.*

М. ДЕМИРДЖИ

ВКЛАД И ВЕДУЩАЯ РОЛЬ АЛ-БИРУНИ В ИСТОРИЧЕСКОЙ КРИТИКЕ В ИСЛАМСКОЙ ИСТОРИОГРАФИИ-КОНЬЯ

Абу Райхан ал-Бируни, живший в наиболее научно продуктивный период и регион исламского мира (X век – Хорезм), является одним из величайших умов в истории науки. Бируни объединил в своем ментальном мире и создал труды по многим различным областям, таким как геология, история, физика, математика, астрономия, география, геология и геодезия, медицина, фармация и философия. Он методично критиковал, проверял и выявлял ошибки во всей полученной им информации. Благодаря своему интеллекту, навыкам наблюдения, способу обработки информации, систематической критике (критике) и методу проверки (тахкик), его взгляды сохранили свою актуальность и по сей день. Он успешно интегрировал естественные науки с гуманитарными в своем ментальном мире, умело используя экспериментальный метод в естественных науках, метод «математического доказательства» в таких областях, как астрономия и география, и метод критики и проверки в социальных науках, и достиг оригинальных результатов.

Его научными пионерами являются Абу Якуб Исхак ал-Кинди и Абу Бакр Закария ал-Рази. Он осуществлял всю эту научную деятельность как искренний мусульманин, даже при поддержке исламской веры. Бируни был первым, кто использовал понятие «гуманитарные науки». Он провел пионерские исследования во многих областях социальных наук. Он был пионером современной антропологии, сосредоточившись на людях и анализируя их отношения с существованием, знанием и природным миром; и критической историографии, читая историю, религии и философии с реалистичной и критической точки зрения. Мы видим научную точку зрения современного ученого в работах Бируни.

Ключевые слова: *Бируни, критика, проверка, методология, историография.*

M. DEMIRCI

AL-BIRUNI'S CONTRIBUTION AND LEADING ROLE TO HISTORICAL CRITICISM IN ISLAMIC HISTORIOGRAPHY

Abu'r-Rayhan al-Biruni, who lived in the period and region when the Islamic world was most productive in terms of science (10th century – Khwarezm), is one of the greatest divan in the history of science. Biruni produced works by bringing together many different fields such as geology, history, physics, mathematics, astronomy, geography, geology and geodesy, medicine, pharmacy, and philosophy in his mental world. He methodically criticized, verified, and revealed the errors of all the information he received. Thanks to his intelligence, observation skills, the way he handled information, systematic criticism (criticism) and examination method (tahkiq), his views have maintained their validity until today. By skillfully using the experimental method in natural sciences, the "mathematical proof" method in fields such as astronomy and geography, and the criticism and verification method in social sciences, he successfully combined natural sciences with human sciences in the mental world and reached original results.

His scientific pioneers are Abu Yaqub Ishak al-Kindi and Abu Bakr Zakariyya al-Razi. He carried out all these scientific activities as a sincere Muslim, even with the support of the Islamic faith. Biruni was the first to use the concept of "human sciences". He carried out pioneering studies in many areas of social sciences. Focusing on humans and analyzing their relationships with existence, knowledge and the natural world, he pioneered modern anthropology; and critical historiography by reading history, religions and philosophies from a realistic and critical perspective. In Biruni's works, we see the scientific perspective of a contemporary scientist.

Key words: *Biruni, Criticism, Verification, Methodology, Historiography.*