HISTORICAL AND PHILOSOPHICAL ANALYSIS OF AHMAD ZAKI WALIDI'S WORK "BERUNIY"

Abstract: this article is devoted to the scientific heritage of Zaki walidi, religious, secular, natural and scientific philosophy of Abu Rayhan Beruni played an important role in the formation of philosophical thoughts of walidi.

Key words: heritage, philosophy, Islam, religion, map, civilization, people, world, history, culture, arts, nation.

Abu Rayhan Muhammad ibn Ahmad al-Beruni al-Khorezmi (973-1051) is one of the most famous encyclopedic geniuses not only in the Islamic world, but also in the Middle Ages.

It is widely acknowledged that Beruni, known as Al-Ustaz, was born in 973 (362) in Qiyat (Madinah ul Khorezm, now Sheikh Abbas Wali).

Zaki al-Walidi quotes Beruniy in his book, “Tahdid nihayat al-amakin” and Saydana, in which he argues that the domination of the non-Muslims in the Islamic world is useless. In addition, in the preface to Saydana, Beruni considers that his mother tongue is a language of science, that he cannot write a book in it, and that Arabic and Persian are foreign languages. He admits that learning these languages later made it much more difficult to use these languages.

Validi also argues in this work "Beruni" [1] about the works written in the high culture of the Khorezm people and the Khorezm language, according to which the Khorezm language is an ancient language. The Khorezmians knew Persian very well. That is why they were able to speak this language fluently. Validi Beruni also translated his book "Basic Concepts from the Art of Astrology" into
Arabic for the daughter of Hussein al-Khwarizmi, one of the famous people of Khorezm. (Nuruos-maniye Kütüp., Nr. 2780).

Beruni disliked the Karakhanids and thought that they had invaded the Samanid land, and the travels of the Turks living in present-day Afghanistan to India were of great benefit to him as he studied their conquests and culture there. In his works, Beruni was very interested in the origin (ethnography) of the Turkic peoples.

Zaki al-Walidi said that the "autochthonous" population in the eastern part of the Mozandaran Pass in Khorasan was Turkic, that Oguzs and Pechenegs lived in the Middle and Lower Amudarya basins in BC, and that the Iraqi people came here later. Beruni notes that this was not the result of the actions of individual Turks, but at the same time the result of his own research. This is evident in the spelling of Turkish words in Beruni's works. (E.g. heat, sea, heat). It is clear from this that Beruni's Turk writes that he was under the influence of the Khorezmians, especially the Biscuits.

According to Validi, Beruniy was involved in almost all fields of science. Although the nickname "Beruniy" is interpreted in Samanid and Yakut languages as "stranger" and "remote place", the form "Berun" in ancient sources also means "foreign city", "stranger", "person living in a foreign city". (Somoni and Tabrizi wrote the same). Although Ali ibn Zayd al-Bayhaqi (Tatimmat sivan al-Hikma, nsr. Muhammad Safi, p. 62) referred to this word (Beruni) as the name of a city, the sources do not indicate that Khorezm was a city with this name. (Hudud al alam var. 25 a)

Only Jurjan mentions that it consisted of two cities called Andaruni and Beruni, and that Hamid Allah (Hamidullah) Qazvini (Nuzhat, nsr. Gibb, p. 179) had a neighborhood called Chah Berun between Urgench and Marv. It is understood from Beruni's opinion (Yakut, Irsad, vi, 313) that perhaps his father died in his youth because Beruni says he cannot remember it well. His mother was a woman who made a living by collecting and selling firewood. (Yakot, Irsad, vi
At the same time, it should be noted that Beruni came to Qiyat in his youth, met a Turkmen doctor and was brought up in the palace of Khorezmshah. Beruni's interest in science was strong from a young age. The famous scholar Abu Nasr ibn Ali was educated in the hands of the Iraqi Mansur. In any case, it is noteworthy that Abu Nasr ibn Ali, a well-known scientist and mathematician from the Beruni Khorezm dynasty, defended Mansur (see Zeki Walidi Togan, Ibn Fadlan, p. 10) and was one of his rulers. says to be at the beginning. (Irsad, vi, 312, man Kranse, Dil spherik van menelaos in der Verbesserung von Abu Nasr Mansur b, Alib. Irak, Berlin, 1939, p. 112)

Yaqut Hamawi states, "Another teacher of Beruni is Abul Samad ibn samad al Hakim." East Khorezm was the center of the ancient Khorezm dynasty, which ruled Khorezm before the advent of Islam. Western Khorezm, with its center in Gurganch (Gurganch, Urgench), was ruled by the sons of their rival, King Mamun. Zaki al-Walidi took it from Abu Abdullah Muhammad ibn Ahmad ibn Iraq, the last ruler of Khorezm. It is in the course of this event that we can see that Beruni, who was engaged in the invention of astronomical instruments around Qiyat, was therefore forced to give up his career with worldly affairs, leaving his research work behind. (Zeki Velidi Togan, Sifat al ma, mora ala al Biruni, p. 59) It is clear from this that Beruni was the most trustworthy man of the ancient palace of the Khorezmshahs. But the struggles that began for the throne do not allow the scientist to continue much of his scientific work. It is known that after that he left his homeland and lived for some time in the ancient city of Ray (now Tehran). After that, until 1009, Qurus ibn Vashmgir took the young scholar under his protection in Jurjan.

Beruni's greatest work, Monuments of Ancient Peoples, was written in 1000 at the age of 28. Beruni is very much preparing to write it. He presents this work to the ruler.

Beruni had various scientific discussions with the young scientist Ibn Sina on questions and answers on physics and philosophy of nature. The answers to
these discussions of Ibn Sina are that the two pamphlets given in book form are kept in the library of the university where Walidi worked. (see Broekelmann, GAL, Sappl., I, 822) One of these pamphlets says that it is in the Faizullah Efendi Library in Istanbul at 2188, and the other is in the Inabek Library in Bursa at number 19. Al-Beruni gives information about Ibn Sina in the philosophy of nature (issues of life).

After the death of Ali ibn Ma'mun, one of the sons of Shah Ma'mun, in 1009, Beruni went to Jurjan. Beruni emphasizes that this man is the most respected ruler of the sons of Ma'mun. After the conquest of Khorezm by Mahmud Ghaznavi in 1017, Beruni and several scholars were taken to Ghazni.

It was during this period that Beruni (who was also a teacher of Ibn Sina) met the philosopher and physician Ali Sahl Isa al-Masihi. This man also served in the palace at that time and from there he went to Jurjan, that is, to Ali ibn al-Ma'mun. For one reason or another, he studied the Assyrian language, but also Greek (because he talked to scholars).

Walidi said Ghazni will take Mahmoud Beruni and his teachers Abu Nasr Mansur and Abdul Samad to Ghazni. According to Beruni, it is understood that he was imprisoned in the Treasury. (Abu Fazil al Bayhaki, History of Sultan Mas, ud, nsr. Morley p. 448).

According to Yaqut, Beruni and his mentor Abdul Samad will be sentenced to death and Beruni will be pardoned.

The language of science is Arabic, which is a problem in the East, and when Beruni translates Greek works, he says, of course, that work must be edited (studied) by translators. (Saydana, nsr. Mayerhof, p. 8 a). Al-Beruni’s statement about the Arabic alphabet is likened to that of Rashid al-Din Tabib, who lived in the palace of the Ilkhanids in the fourteenth century.

We know that Beruni was not the first scholar to argue about some of the shortcomings of the Arabic script. Earlier, Hamza Isfahani (al-Tanbih ala hudus al-tasnif Mehmed Razwini, pp. 23, 27) explained the matter in detail, pointing out
that a word written in Arabic letters can be read in more than 200 forms, even without actions (vowels).

Beruni argues that reading historical events from an economic and religious point of view is unscientific.

After the division of the Beruni cultural world into 2, i.e., eastern and western cultures, the Chinese are shown to be the creators of the eastern cultures of the Turks and the Indians. Islamic culture, on the other hand, is a successor to Western culture, which has largely surpassed Greek culture, and as a result of the Turks' conversion to Islam, this culture has spread to a wide range of fields, bringing the science of humanity to new heights. (Tahdid al amokim, page 245).

In his research, al-Beruni treated every religion and sect with respect. On the other hand, the treasury was persecuted as early as the days when Mahmud, like Yaqut, came to the treasury. Because the rulers liked him, they liked everything he did. Beruni's 81 years of material and spiritual life came to an end in 1051 in the Treasury.

Beruni's death is mentioned by one of his disciples, Abul Fazil al-Sarahsi, who lived 770 years on a lunar calendar on the 2nd Friday of the month of Rajab for 440 years. However, sources say that he was 80 years old at the time of writing his latest book, Kitab al-Saydana.

REFERENCES
3. Zeki Velidi Togan, Birunis picture of the world, mukaddime, s.III.