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IBN KHALDUN - A PROMINENT HISTORIAN AND SCHOLAR, SOCIOLOGIST

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Abstract: This article delves into the life and groundbreaking contributions of Ibn Khaldun, an influential figure in the fields of history, scholarship, and sociology. Born in Tunis in 1332, Ibn Khaldun's work on historiography and sociology has left an indelible mark on our understanding of societies and civilizations. Central to Ibn Khaldun's scholarship was his concept of 'Asabiyyah,' or social cohesion, as a fundamental force driving the rise and fall of civilizations. Through his seminal work, the *Muqaddimah*, he explored the cyclical nature of history, emphasizing the importance of empirical evidence and critical analysis in studying societal dynamics. Furthermore, Ibn Khaldun's practical experiences as a statesman and diplomat informed his scholarly endeavors, giving him a unique perspective on governance and societal organization. His interdisciplinary approach to knowledge and keen insights into the factors shaping the course of history continue to shape academic discourse and deepen our understanding of the past and present. In essence, Ibn Khaldun's enduring legacy as a pioneering historian, scholar, and sociologist underscores the importance of his contributions to the development of these fields, making him a towering figure in intellectual history.

Keywords: history, research, books, development, transformation, sociological essence, human society, knowledge, philosopher, mind, metaphysics.

Introduction

Ibn Khaldun's service to the humanities, which studies social processes, is characterized by the fact that his time substantiated the idea of the need to study the main trends that characterize social life. Noteworthy is his opinion on the issue of studying complex processes in life through the Social Sciences, in particular the science of history. The medieval scholar believes that it is important to systematically study all changes in historical processes. He accused the previous historians of not taking an impartial approach to assessing social phenomena, not taking into account the objective and subjective aspects that cause changes in reality. In his opinion, a scientist who classifies social processes, the names of a particular person, their property, their position in the government cannot be delimited until he can count. On the contrary, any researcher believed that in order to be impartial in the analysis of important historical processes, a particular state must have its main focus on the stage of development.

Methods. "History is one of those sciences", says Ibn Khaldun, "peoples and tribes learn it from each other and try to spread it, it is read with interest from ordinary citizens to merchants, rulers and

generals compete to acquire it, scholars and ignorant people try to be equal in understanding it. “On the surface, history is important information about past generations of states, events reflected in narratives, legends and proverbs. People shared this information with each other about what people did, the changes in their lifestyles, the expansion of countries, borders and spheres of activity, how people lived on earth and lived until the end of their lives. From the internal point of view, history is research, restoration of truth, determination of the basis and origin of all things, study of the essence of events.

That’s why the philosopher strongly emphasized that history takes a proper place as the basis of social sciences. Ibn Khaldun said that the mature Muslim historians collected important events and wrote them down in books, while the scholars who are superficially engaged in history added legends to these events, gave free rein to their imaginations and ideas, and accused them of turning them into false news. As a result, the followers of such people follow their footsteps and imitate them. They only write down what they hear, they don’t pay attention to the causes of events and conditions, they don’t even try to find evidence, - noted Ibn Khaldun.

He tried to classify the realities and transformation processes in the people’s life and show them in order according to their importance and significance. In particular, the transition of people from rural to urban life; four times the change of generation in the family; creation of the state and its development; such as the evolutionary transition of caliphate to kingship and the transformation of governance.

The scholar scientifically substantiates the characteristic repeatability of historical changes and believes that the new always preserves the elements of the old. The direction in which the changes will take place is determined by the nature of the events taking place. By “the nature of events” Ibn Khaldun meant the laws of their internal functioning. According to medieval theologians, the free will of Allah rules the universe.

He changes the direction of realities and processes in the direction of events according to his will and desire. According to Ibn Khaldun, the nature of historical developments is determined by the actions of internal and external factors characteristic of the period. In turn, historical developments are subject to general and natural laws, their causes and principles.

Results. The sociological essence of Ibn Khaldun’s social teaching on history is as follows:

- 1) Everything in history is based on its internal laws, the history of all periods has its own typical nature;
- 2) The development of events is subject to certain established procedures and principles;
- 3) In the sequence of events, a logical interdependence applies and they arise from the necessity of cause and effect.

Dominance over nature is the core of this law. In Ibn Khaldun’s views, the idea of ruling over nature is a priority. “All over the world”, he says, “strict and strict order prevails”. All of them are arranged in a chain, like cause and effect. An important place in the thinker’s teaching was the analysis of issues such as the social life of his time, the origin of human society, the laws of its development, the transition of humanity from a simple state to a complex one.

Analyzing Ibn Khaldun’s views, the purpose of sociology is not necessarily to study supernatural and divine phenomena. Ibn Khaldun, in particular, considers the science of astrology to be very harmful to mankind. After all, people should be engaged in areas that they understand emotionally and intellectually.

Ibn Khaldun analyzed the categories of good and evil, and these characteristics exist as a natural force in society, and people should be supporters of good and active repellers of evil. At the same time, Ibn Khaldun also rejects metaphysical views. In his opinion, the task of sciences should be focused on

studying the natural world, existence and human society. Because the human world is the most promising and the most authentic of learning.

Ibn Khaldun's view on the difference between knowledge and faith also shows that he was much higher than the Arab philosophers of his time. His refusal to promote the world of supernatural phenomena, his teaching about society gained great importance. In his book, Ibn Khaldun analyzed the problems of the "theory of consciousness", considered the human mind as an object of consciousness, and searched for answers to the questions of what serves as the subject of science, and whether it is possible to understand the laws of social life with consciousness. In this way, he promoted the problem of "theory of understanding" as a theory against Arab philosophers engaged in metaphysics.

In addition the scholar covered in detail the "theory of understanding" and the psychological doctrine of the spirit associated with it in his work "Muqaddima". As an object of knowledge, he understood the external world, humanity and the existing nature that surrounds him. He was critical of Sufi subjective idealism. "The Sufis", Ibn Khaldun notes, "believe that all the diversity of the world exists not in reality, but only in the human mind". Also in life there is no heat hot, cold, color, Earth, Water, Fire, sky and even a star, all of which exist because there is a feeling, a feeling that can be received without rejection". Ibn Khaldun considers this view to be incorrect.

As he illuminates the process of realization, he relies on the gnoseological and psychological theories of the major philosophers Ibn Sina and Ibn Rushd. It is believed that the Center for the management of the process of realization is the soul of a person. The soul is inclined to internal and external receptive forces. The fact that external receptive forces act using 5 senses: these are vision, hearing, etc. The process of perception begins with the perception of events and phenomena of the outside world with the organs of human perception.

From this, the internal receptive forces reflect the following perceptual step: the first force, the general sensation, the feeling, the second, the perception, these forces are located in the center of the general sensation and in the anterior half of the brain, while the imagination is located in the posterior part. The next step in perception is the memory in which the impression concept derivative occurs in individuals.

Memory is the ability to remember all the perceived things. The center of movement of these forces is located in the posterior half of the brain. This means that the process of understanding and knowing reaches up to the ability to think. Its center of action is the midbrain. The thought of a person according to Ibn Khaldun's teachings is the meaning of his whole life.

Ibn Khaldun is considered close to Ibn Sina's psychological teaching with his concept of perception and psychological theory. The Thinker is distinguished from other contemporaries, above all, by his belief in the greatness of human thought. Not indifferent to the lyric, he wrote hymns, qasidas (odas) glorifying human thought, through thought, the order of events that man understood.

For example, when a person is intended to cover the roof of a house, in his opinion, the walls are understood in the first place, since they serve to hold the roof. Then to the foundation, because it raises the walls. Then his thinking will stop and his practical action will begin. He will now start work from the construction of the foundation, and then the wall, finally, by closing the roof, the movement is completed. The essence of this is that the beginning of an action is the end of that thought, that is, the end, while the beginning of the thought is the end of that action. As for the movement of other living beings, their movements are exaggerated, since they do not have the characteristic of thinking. Because, animals know things only by feeling, by feeling.

Humanity rules the world with the realization of its actions, all processes in it are controlled by the human mind. Thinking is a unique feature that distinguishes a person from an animal. There are people who can mentally observe the causal and inextricable relationship of the 3-4 events that come in a row.

Some human beings have the ability to observe relationships between 5-6 events, facts. In this they are considered those who have the greatest power of reason. In particular, chess players can be cited.

What is the role of human thought? To the questions of what is the main content of thought, The scholar answers the following: if all major Arab philosophers believe that the high goal of human thought is to realize the world of supernatural phenomena, then Ibn Khaldun rejected the perception of the world of supernatural phenomena by human thought. Human thought can only understand the laws of the world, which are felt naturally.

For the deaf, everything is given only through 4 senses and consciousness, but hearing is not in it. Just like there was no vision for the blind. Thinking, mind is a clear Libra, its reasoning is appropriate, the highest limit of the use of human thought, Ibn Khaldun believes that the idea of the existence of human-like in society is the creation of visions of their origin and causes. In fact, a person is the content of truthfulness.

Ibn Khaldun is considered the next most influential thinker after Ibn Sina, according to the scope of his scientific research devoted to the knowledge of the essence of social reality associated with the universe and man. The fact that everything approaches the phenomenon in a realistic way with the template, measure of intelligence and thinking is an important aspect of its method of cognition.

In addition, in the book “Muqaddima”, the method of knowing reality “rational”, that is, by the power of reason thinking, promotes the focus of social phenomena on the analysis of processes. The work's chapter, “on how clergy are more in politics and lagging behind different directions than others”, accuses such scribes of abstract, ignorant thinking.

“They”, the thinker noted, “think with general and self-favorable concepts, they do not take into account specific things and phenomena, or specific social class communities, private parties that relate to a specific social layer, and then artificially generalize these peoples, groups to this general reality, commenting in addition. Here is why he himself brings them out of life, isolated, not understanding the phenomena and processes that occur. Thus, dealing with changes in social reality requests the scientist to always understand reality and evolve it impartially”.

This approach made the scribes of the time, in a dead end. As a result, they sought to forcibly adapt the interpretation of reality to the verses of the Qoran and the judgments of the sunna. The scholar opposes those who engage in “ulumi aqliyya” to their interpretive approaches in question. Consequently, there is no doubt that the opinion and knowledge of truthful scientists will impartially express reality in reality.

Ibn Khaldun approaches the interpretation of socio-political issues even more closely than the traditional “ilmi naqliyya” people, that is, interpreting the Holy Koran for everything, restricting the contemplation of various practices with reason. The scholar contrasted the method of learning through mental thinking with thinkers in abstract metaphysical ways and those who seek to solve everything for their own good. He demonstrated a new, distinctive scientific perspective in sociology on the analysis of the origin of society and the state, its knowledge. His method of contemplation was radically different, even from the ideas of his predecessors regarding the Order of a wise society.

Discussion. Ibn Khaldun wrote in this khaq in his “Muqaddimah”, including: “Farabi’s “Madinai fozila”, “al-Madina al-Fozila”, “the Spiritual Medina” of the Ihwan as-Safo group (Al-Madina ar-Ruhi), Abu Ali Ibn Sina's “The just city” (al-Madina al-Odila), Ibn Baj's “Madinai Kamila” and Ibn Rushd’s “Madinai Fozila” are my ideas in this regard” .

Indeed at that time, the origin of society and the state, making a completely special moment in its essence and practice, that is, its approach from the point of view of Science, created controversy among the people of Islamic social thought. Some of them did not consider Ibn Khaldun a philosopher.

Because the scholar in his work “Muqaddima” had already expressed very sharply negative opinions about philosophy and its representatives.

The thinker attributes the special features of the approach to the study of socio-political issues with the tool of reason to the following factors and reasons.

Including the attack of nomads (such as Genghis Khan and Hulagukhan in the 3rd century) on the centers of civilization of the Near and Middle East, constant clashes of the population of Bedouins and cities, the emirate of the Almokhad powerful empire of 1227 in the Maghreb, the crisis of the Marinids in southern Morocco, mutual and intertribal destructive wars and the end of Islamic rule in Andalusia, and finally, the destructive activities of the Mamluk State for Egypt and Syria All this was well known to Ibn Khaldun, the author of the multi-volume work “Muqaddimah” and a participant in these events. These circumstances were objective and empirical factors in understanding the nature of social processes.

Ingenuity, mature intelligence, wisdom, the desire to understand what happened were considered an important subjective factor for the emergence of the scholar’s “new social science”, that is, the sociology of pride . It was during this period that the shift and to some extent the development of various political ideas within the Social Sciences was of great importance. Despite some errors, a great role was played by the eschatalogy of the people of the “Ikhwan as-Safa” ecclesiastical approach, the philosophical psychological, mystical ideas of Ibn Sina and Ibn Baj, in the structuring of wise strata through philosophy, metaphysical sciences, in terms of structure, uniqueness of the universe and its components to a certain extent.

Conclusion. In conclusion, Ibn Khaldun’s contribution to the sciences of history, philosophy is an indication that a radical turn has taken place in the social sciences, and this situation reveals a completely new era of religious-secular thought, in view of the style of thinking of his time, the scientific worldview and the requirements of the theory of cognition.

The worldly thinking of the sage, the creation of the world, the emergence of man, the conclusions about the formation of cultures and its decline, the deep scientific analysis of the development of human society, the unprecedented analysis, the materialistic study of the relationship between man and nature, the world and man, were not only in the Islamic world, but also in the whole world. It is significant because it has risen to the level of a unique scientific revolution in the breadth of human thought.

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