

**Some Cross-Sections from The Muslim World of the XIV<sup>th</sup> Century in  
the Muqaddimah of Ibn Khaldûn**

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**Abstract**

A historian's taking in account his period he lived or he witnessed is very important. In this sense, Ibn Kaldûn, as an universalist historian having been lived in the XIV. Century, and having written a universal history called *Kitab al-Ibar ve Diwân al-Mubtadai wa al Khabar*, has given some certain information in it's *Muqaddimah* about the events done in the different places of Muslim World occurred in his age, the fourteenth century.

We tried to fix up these evaluations about the education and instruction, social life, political life and as well as along with the art and architecture concepts being separated in the diverse parts of his book within the contemporary understanding of scholarship.

At the end we established that the author has seen the instruction as an art, and he considered the fact that the providence of the necessary in the life is the main factor for the establishment of the civil life. The architecture and art has been formed not only its own achievements but also outside influences especially previous civilizations lived before..

**Keywords:** Ibn Khaldûn, Muqaddimah, XIV. Century, education and instruction, social and political life.

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### **Extended Summary**

#### **Purpose**

The aim of this study is to determine the views of İbn-i Haldun on the era in which he lived, who influenced ongoing eras with his valuable thoughts as an author.

#### **Method**

As a starting point for this research, his scattered statements and views in Mukaddime about his era were compiled as an ensemble. These analyses were grouped as Education, Social life, Political life, Art and Architecture. Next, other data sources related to same research topics were gathered and compared to those of İbn-i Haldun. Some instructions were, then, given so as to understand deeply the related issue.

#### **Results**

As a conclusion, it was seen that the author did not accept the prolongation of educational period but for the educational quality and also he considered education as an art which leads positive improvements in the society. It is possible to reach the targeted point in education only by gaining skills. In Islamic world, the tremendous achievements were gained by this method. However, it is not until 16<sup>th</sup> century that the success continued. One of the main reasons for this declining is that repetitive methods replaced with pragmatic ones in education in Islamic world. Moreover, continuing wars in Pendulous, rebellion, and blows etc. all these ones caused declining of civilizations, and becoming banal of education, scholars, and educational institutions. On the other hand, it was witnessed that there was a horrible plague epidemic, in that time especially in the mid terms of 16<sup>th</sup> century in the Mediterranean countries, which caused the death of millions of people. This epidemic also caused many misfortunes in education but also in many fields; that is, many scholars and students passed away direly.

As an inevitable result of social life, human beings constructed so many buildings and cities. It is a targeted point that human beings desired to reach as regards to wellbeing and development. Accordingly, there has been competition between cities. The most crucial aspect as regards to competition is the abundance of population. People must live in ensemble so as to maintain their survival beings. They can, then, get easily what they desire in these big crowded cities. Associately, Egypt and Cairo were the most important regions in 14<sup>th</sup> century as regards to statements above.

#### **Discussion**

With respect to political life issues in Islamic world in 14<sup>th</sup> century, especially homage culture was transformed so much from its origin in this era. Initially, homage, which means “a promise for obeying” was considered gradually as kissing the hand, foot, and skirt of the king by inclining on the land. We saw in the latter periods that many works were shared by many people charged by the king in this century.

Army and fleets are the most important facts of the policy and the state because the wars were continuing intensely in 14<sup>th</sup> century. According to Ibn-i Haldun,

war is based on the fact that “human’s desire for from each other”. In that century, in his region and many others ones that he knows well, “the war technique array by array” was left. After he learnt that, he stated that Turkish fight by shooting arrows and this was a wonderful war discipline.

### **Conclusion**

One another primordial aspect related to states is the tax discipline. According to Ibn-i Haldun, a state starts to collect more tax from its citizens when it enters a senile period. This continues till to demolishing of the state. Hence, in Africa, a state called in that time as “Cerid”, it had a tyrant state management and it burdened so much taxation to its citizens. This case led it to be collapsed.

On the other hand, art develops in the cities. Abilities develop in time in a society as result of longitudinal repetitions. Accordingly, when art settles in a city, the effects of the art continue for long times even if the state was collapsed. The most visible example of this situation is clearly seen in Andalusia in 14<sup>th</sup> century. Yet, the art culture, which had developed in the society for centuries, maintains its effects for so long years in spite of its fade-out.

A society constructs its art culture not only by feeding from its inner dynamics but also from many varied factors feeding its art culture. Especially, before a society starts to live there, there have been many societies who had lived there and left their artistic and cultural values which shape the existing one.

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