

## İBN HALDUN ÜZERİNE BİR BİBLİYOGRAFYA ÇALIŞMASI

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### SUNUŞ

Toplumsal düşüncenin tarihi en az insanlık kadar eskidir. Kuşkusuz İbn Haldun'dan önce toplumları ve olayları inceleyen çeşitli bilim ya da düşüncelerin metodolojik olmasa da sosyolojik nitelikli genellemelerine rastlanır. Fakat olayların salt olay olarak ele alınıp incelenmesi, bunların sosyal, siyasal ve tarihsel kökenlerinin araştırılması ve buna bağlı olarak toplumun oluşum ve değişmesinin sistemli bir biçimde analiz edilmesi İbn Haldun ile başlamaktadır.

«İbn Haldun, değişimin evrenselliğini, tarihin kesintisizliğini - sürekliliğini, insan topluluklarının dinamik ve değişken karakterini gözlediği için kendisinden önceki tarihçileri izlememiştir.»<sup>1</sup> De Boer da bu yönüyle İbn Haldun'u halefsiz ve selemsiz olarak tanımlamıştır.<sup>2</sup>

Tarihi, efsanesiz ve mübalağasız bir bilim olarak sunmaya çalışan büyük düşünür İbn Haldun uzun yıllar İslam dünyasınca tanınmaz. Batı dünyası ise henüz karanlıklar içinde yüzmektedir. En önemli eseri Mukaddime, Katip Çelebi ve Naima gibi tarihçiler tarafından 16. yy. da tanıtılmaya başlar. Asıl yaygınlık kazanması Pirizade'nin (Ö. 1749) başlayıp Cevdet Paşa'nın (Ö. 1895) tamamladığı çeviri ile olmuştur. (Pirizade'nin çevirdiği bölüm 1858, Cevdet Paşa'nın ki ise 1860 ta yayınlanmıştır). «Hammer 'Arap Montesquieu'sü adını verdiği İbn Haldun'un Mukaddimesi hakkında Pirizade'nin Türkçe tercümesine dayanarak 1822 yılında 'Journal Asiatique' dergisinde yazdığı 12 sayfalık küçük makalesinde İbn Haldun Mukaddimesinin o zamanki Osmanlı ilim ve devlet adamları arasında ideoloji yaratan bir eser sıfatıyla çok okunduğunu zikretmiştir.<sup>3</sup>

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(\*) S. Ü. Fen-Edebiyat Fakültesi Sosyoloji Bölümü Araştırma Görevlisi.

1) Hassan, Ümit. İbn Haldun'un Metodu ve Siyaset Teorisi, A.Ü. S.B.F. Yayınları, No: 405, Sevinç Matbaası, Ank., 1977, s. 125.

2) İbid, s. 34.

3) Togan, Zeki Velidi, Tarihte Usul, İ.Ü. Ed. Fak. Yay. İstanbul, 1969, s. 159.

Batının İbn Haldun'u tanıması için 19. yüzyıla kadar beklemesi gerekecektir. Baron de Slane Mukaddimeyi uzun bir çalışmadan sonra Fransızcaya çevirir. Fakat batı aydınından hiç ses çıkmaz, uzun süre ilgisizdir. Son yüzyılın ortalarına doğru İbn Haldunla yeniden ve daha yakından ilgilenmeye başlayan araştırmacılar çok sayıda kitap ve makale yayınlamışlardır. Öyle ki, ünlü tarihçi A. Toynbee «... 'Umumi Tarih'ine hazırladığı ve bir tarih felsefesi kitabı olarak kaleme aldığı Mukaddime, şüphesiz türünün en büyük eseridir. Şimdiye kadar hiçbir yerde, hiçbir çağda ve hiçbir insan zekası böyle bir eser yaratmamıştır» diyerek hayranlığını ifade etmiştir.

Fakat bu arada dikkati çeken en önemli nokta İbn Haldun'un düşünce sisteminin bir bütün olarak ele alınmamasıdır. Denilebilir ki, gerek batı gerekse İslam dünyasında ortaya konulan kitap ve makalelerin hemen hemen tümü onu bütünüyle ele alıp değerlendiren objektif eserler olmaksızın uzak değişik ekol ya da kişilerin yorumlarına dayanak olarak sunulmuştur. Bu durumda hiç şüphesiz İbn Haldun'u araştıran kişi ya da ekollerin sayısı kadar ortaya değişik görüşler çıkmaktadır. Bazı araştırmacılara göre İbn Haldun tarihçi,<sup>5</sup> tarih felsefecisi,<sup>6</sup> sosyolog,<sup>7</sup> kültür tarihçisi,<sup>8</sup> İslam hukukçusu ve ilahiyatçısı,<sup>9</sup> bazılarının göre de ekonomisttir.<sup>10</sup> Aslıyan, düşünürü şu ya da bu bilimin dar sınırları içinde ele almak değil, onun düşünce sistemini ve yöntemini iyi anlamak ve saptırmadan anlatmak olsa gerektir.

İbn Haldun üzerinde uzun yıllar çalışarak Mukaddimeyi İngilizceye çeviren E. Rosenthal, onu «dinin etkisine kapılmış laik bir düşünür»<sup>11</sup> olarak görürken M. Mahdi'ye göre «İbn Haldun ne ampirist, ne determinist, ne

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4) Toynbee, A. A Study of History, London, 1962, C. 3, s. 322.

5) Brockelmann, C. History of the Islamic Peoples, Routledge and Kegan Paul, London, 1964, s. 215.

6) Hitti, Philip K. The Arabs: A Short History, Macmillan, London, 1968, s. 138.

7) Issawi, Charles, An Arab Philosophy of History, John Murray, London, 1969, s. 10.

8) Mahdi, Muhsin, İbn Khaldun, International Encyclopedia of Social Sciences.

9) Gibb, Hamilton A. R., «Islamic Background of İbn Khaldun's Political Theory», Bulletin of the School of Oriental Studies, C. 7, London, 1933, s. 23.

10) Boulakia, Jean David C., «İbn Khaldun: A Fourteenth-Century Economist», Journal of Political Economy, C. 79, No: 5, 1971.

11) Hassan, Ü., op. cilt. s. 56-57.

pozitivist, ne de pragmatist değildir. İbn Haldun'un kültür biliminin temelleri kadim felsefedir, amacı da felsefenin bir gereğini yerine getirmektir.»<sup>12</sup> Bunlara karşılık H. A. R. Gibb, «İbn Haldun'da sosyolojik değil moral ve dinsel bir temel aranmalıdır, onda hiçbir halde İslam Ortodoksisine aykırı düşünce bulunmaz»<sup>13</sup> demektedir.

İbn Haldun'un sadece bir yönünü ele alan araştırmalar çoğu kez yanlış yargılamalarla sonuçlanırken; bir kısım araştırmacılar da bilerek düşünün gözlem ve görüşlerini kendi savlarını doğrulayıcı bir dayanak olarak değerlendirmişlerdir. Ünlü İngiliz tarihçisi A. Toynbee, onu kendi görüşlerini açıklama ve ispatlama aracı olarak kullanır.<sup>14</sup> Yine Mukaddime çeviricisi E. Rosenthal, İbn Haldun düşüncesinin odak noktaları olan bir takım kavramlara, asıl anlamlarından saptırarak, çevirisinde yer vermiştir. Bu tavrı Ü. Hassan «... En azından, İslam ortaçağ ürünlerinin dünyayı kavramamızda yarar sağlayacak ürünler olması ihtimali -ve tehlikesi (?) - karşısında, bu ürünlerin sadece 'hayretle incelenecek' fikirleri içeren eserler düzeyinde kalmasını tercih etmek zihniyetinden doğmaktadır»<sup>15</sup> diyerek açıklamaktadır.

Bizim buradaki amacımız «İbn Haldun araştırmalarının» eleştirisini yapmak değildir. Bu, ayrı bir çalışma konusu olabilir. Vurgulamak istediğimiz, sadece bundan sonraki araştırmalar için bu önemli noktaya dikkatleri çekmekti.

Büyük bölümü O.D.T.Ü. Kütüphanesinde hazırlanan bu çalışma 550'ye yakın kitap ve makaleyi içermekte. Birinci bölümde araştırmacılara asıl kaynak olabilecek İbn Haldun'un özgün eserleri ve bunların çevirilerinin bir listesi verilmekte. İbn Haldun'u ya da en önemli eseri Mukaddimeyi konu edinen kitap ve makaleler ikinci bölümde yer almaktadır.

Bibliyografyanın hazırlanmasında birincil kaynak, yıllık uluslararası yayın katalogları olmuştur. Ancak bu arada bibliyografyaya geçmeden önce, gerek elde edilen listelerin karşılaştırılması ve gerekse kataloglarda yer almayan özellikle 1960 öncesi döneme ait kitap ve makalelerin bibliyografyaya alınmasında temel kabul edilen iki önemli kaynağa işaret etmek istiyorum. Bunlardan birincisi 1958 yılında yayınlanan Mukaddime'nin İngilizce çevirisinde yer alan (E. Rosenthal, C. 3 s. 485 - 512) «Selec-

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12) İbid. s. 63.

13) İbid. s. 57.

14) İbid. s. 62, dipnot. 214

15) İbid. s. 197, dipnot. 65.

ted Bibliography». Diđeri ise 1967'ye kadar olan alıřmaları da ieren ve «Selected Bibliography»nin yeniden dzenlenmiř ve geniřletilmiř bir biimi olan W. J. Fischel'in «İbn Khaldun in Egypt: His Public Functions and His Historical Research, University of California Press, Berkeley and Los Angeles, 1967, s. 171 - 212.» adlı arařtırmasına eklediđi «İbn Khaldunniana: A Bibliography of Writings on and Pertaining to Ibn Khaldun»dur.

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