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MAKING AN EFFORT TO FIND OUT THE LAWS OF THE HISTORICAL EXISTENCE FIELD: A DISCUSSION ON THE POSSIBILITY OF PHILOSOPHY OF HISTORY IN IBN KHALDUN

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Abstract: The philosophical consciousness, aiming to attain universal knowledge, not only contemplates the meaning and value of the laws prevalent in nature but also dedicates time to the realm of historical and cultural existence shaped by specific events. Many philosophers have been primarily concerned with exploring the laws governing the field of cultural and social existence, where humans humanize themselves as social beings. Ibn Khaldun, a distinguished thinker, has made significant contributions to the field of humanities, particularly in the philosophy and science of history, approaching it with a perspective closely aligned with modern scientific understanding. Ibn Khaldun proposed original ideas on the methodologies of historical and social sciences, suggesting that laws similar to those in natural sciences can be discovered in history and social sciences. He delves into the merits of historiography, appreciates its various methods, and highlights historians' errors. Moreover, Ibn Khaldun, who presents an original metaphysics of history, initially endeavors to establish the fundamental principles that transform history into a scientific discipline encompassing social and political events. As one of the few thinkers to approach the realm of historical existence with philosophical interest, Ibn Khaldun adopts a rational and critical approach. Within this framework, he introduces a social and historical theory, referred to as "umran," to elucidate events within the domain of social and political existence. This article aims to shed light on Ibn Khaldun's unique perspective on the realm of historical and social existence and contribute to the ongoing discussions concerning this field.

Keywords: Ibn Khaldun, History, Philosophy of History, Metaphysics of History, Methodology of History

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TARİHSEL VARLIK ALANININ YASALARININ KEŞFİNE İLİŞKİN BİR ÇABA ORTAYA KOYMAK: İBN HALDUN'DA TARİH FELSEFESİNİN İMKANINA İLİŞKİN BİR TARTIŞMA

Öz: Tümel bir bilgiye ulaşmaya çalışan felsefi bilinç, doğa içerisinde cari olan yasaların anlamı ve değeri üzerinde düşündüğü gibi, tikel hadiselerin oluşturduğu tarihsel ve kültürel varlık alanı üzerinde de mesai harcamaktadır. Toplumsal bir varlık olarak insanın içerisinde insanlaştığı kültürel ve toplumsal varlık alanının yasalarının keşfine dair bir çaba pek çok filozofun temel uğraşısı olmuştur. Tarihsel ve kültürel varlık alanına ilişkin düşünce tarihinde dikkat çekici düşünceler ileri süren düşünürlerden birisi de İbn Haldun olmuştur. Tarih felsefesi ve siyaset felsefesi disiplinleri başta olmak üzere insani bilimler alanında ortaya koyduğu özgün bakış açısıyla İbn Haldun kendi zamanını aşmış bir düşünürdür. Tarih ve toplum gibi beşeri disiplinler alanında modern bilim perspektifine yakın görüşler ortaya koymuş olan İbn Haldun doğa bilimleri alanında ulaşılan yasalara benzer şekilde tarih ve sosyal bilimler alanında da elde edilebilecek olan yasaların keşfi istikametinde önemli bir metodolojik tartışma gerçekleştirmiştir. Tarihsel varlık alanına felsefi bir ilgiyle yaklaşan nadir düşünürlerden birisi olan İbn Haldun, söz konusu alana rasyonel ve eleştirel bir tarzda yaklaşmıştır. Bu çerçevede o, sosyal ve siyasal varlık alanındaki hadiseleri açıklamaya yönelik umran adını verdiği sosyal ve tarihsel bir kuram ortaya koymuştur. Bu doğrultuda özgün bir tarih metafiziği ortaya koymuş olan İbn Haldun, öncelikle sosyal ve siyasal hadiselerin içerisinde gerçekleştiği bir varlık kategorisi olarak tarihi bilimsel bir disiplin haline getirecek olan temel ilkeleri belirlemeye çalışmıştır. Bu makale, İbn Haldun'un tarihsel ve toplumsal varlık alanına ilişkin geliştirmiş olduğu özgün bakış açısına dikkatleri çekmeyi ve söz konusu alana ilişkin tartışmalara katkı sunmayı amaçlamaktadır.

Anahtar Kelimeler: İbn Haldun, Tarih, Tarih Felsefesi, Tarih Metafiziği, Tarih Metodolojisi

1. Introduction

The philosophical consciousness, in its pursuit of universal knowledge, not only contemplates the meaning and value of the laws prevailing in nature but also delves into the realm of historical and cultural existence shaped by specific events. Many philosophers have focused on the endeavor to uncover the laws governing the field of cultural and social existence, where human beings humanize themselves as social beings. The historical and cultural sphere sets human beings apart from other living organisms, transcending their biological and physiological nature. It can be argued that humans exist in history as cultural beings. The concept of history holds significant importance within human thought. Matters such as understanding the historical context underlying human actions have rendered the field of history a significant philosophical problem. As implied by the phrase "learning from history," knowledge of history enables a better comprehension of our present selves by understanding the forces, choices, and conditions that have led us to our current circumstances. As Irwin has put it, "Ibn Khaldun intended his readers to take warning lessons from his history" (Irwin, 2018: 7). Therefore, philosophers have been concerned not only with history itself but also with the nature of historical knowledge. There are different approaches to the philosophy of history. Idealist, positivist, analytic, and theological philosophers have approached the field of history with diverse analyses and arguments (Little, 2020).

Discussions on the nature of time, accompanied by concepts such as existence and change, were of course the main philosophical discussion of Antiquity. However, the search for non-historical truth, especially evident in Aristotle's approach, reveals the *theoria-historia* opposition in Antiquity. In the Middle Ages, especially Augustine (354-430) showed a special interest in philosophy of history from a theological perspective. As seen in Descartes (1596-1650), who is widely regarded as a foundational figure in modern philosophy, particularly in the fields of physics and mathematics, modern science emerged through significant advancements in the natural sciences. Consequently, the field of history and social sciences was somewhat neglected during this period. However, it can be stated that the field of historical existence gained philosophical interest in today's sense, mostly after the 18th century. The Enlightenment paid special attention to historical and cultural sciences. After that, it is necessary to remember especially Dilthey (1833-1911)'s methodological attitude towards spiritual and cultural sciences. Afterwards, schools such as the hermenotic tradition and the French Historical Epistemology movement can be mentioned within this framework.

Actually, humanities and social sciences especially history began to gain significance in the 19th century. Numerous philosopher-thinkers, ranging from Hegel (1770-1831) to Marx (1818-1883), from Herder (1744-1803) to Dilthey, displayed philosophical interest in history as a domain of human action and existence. Before these philosophers, especially Vico (1668-1744) should be remembered in the field of philosophy of history. Giambattista Vico explored history as a sphere shaped by the actions of the human species. According to Vico, the area in which the human mind can truly unravel mysteries lies within the realm of historical existence: "all the philosophers have so studiously pursued science of the natural world (since God made it, only God has science of the natural world) and have given no care to meditating upon this world of nations - that is, the civil World- about which, since men have made it, men can pursue science" (Vico, 2020: 331).

An original and unique name that preceded Vico in the field of human sciences, especially history, was undoubtedly Ibn Khaldun (1332-1406). Long before Vico's inclination towards directing the human mind to the realm of history and spirituality, Ibn Khaldun exhibited a philosophical interest in the field of history. Ibn Khaldun stands out as the most prominent figure in the philosophy of history during the pre-modern era. With his distinct perspective on historical reality, Ibn Khaldun holds a significant place among the philosophers mentioned. Consequently, Ibn Khaldun has served as a source of inspiration for modern and contemporary philosophers in the realm of history and social philosophy.

It is impossible not to recall Ibn Khaldun in his homeland, where he was born and lived approximately 700 years ago. I am delighted to be in Tunisia, this beautiful North African country where Ibn Khaldun was born and spent a significant part of his life. Having had the opportunity to delve into conversations with this eminent thinker and philosopher brings me great joy. Ibn Khaldun, who resided in the 14th century and whose significance became more evident in modern times, stands as a unique figure in

the realm of social sciences philosophy. His quest involved uncovering the enduring order underlying the transient and the particular. Ibn Khaldun holds an exceptional place in the history of thought, presenting an original social theory that intertwines various disciplines such as sociology, history, philosophy, economy, politics, sociology of law, social anthropology, and philosophy of history. Through his methodology and theories, Ibn Khaldun seems to resonate with the contemporary world, calling out from the realm of humanities. As Cemil Meriç, an influential figure in contemporary Turkish thought, aptly put it, Ibn Khaldun is "the only star in his own sky" (Meriç, 2016: 139).

Ibn Khaldun had extensive experiences in North Africa and Spain and actively engaged in practical and political affairs from a young age. His autobiography reveals his active involvement in the social and political life of his era and region (İbn Haldun, 2011). This practical and political engagement forms the backdrop of his realistic social and political theory. Drawing from these experiences, Ibn Khaldun composed his renowned work, the *Muqaddimah*, related to whose importance, Dale states, "the historiographical significance of that remarkable work is still not well understood" (Dale, 2006: 431). He conducted travels among tribes, studied the lives of Bedouins, and constructed a social theory through a comparison of Bedouinism and urbanism. The significance of the *Muqaddimah* lies in its original theoretical and philosophical endeavor to uncover the principles and laws governing the discipline of history. As Lawrence puts it, the *Muqaddimah* "formulat[es] a universal theory of history" (Lawrence, 1984: 6). Ibn Khaldun strove to reach universal laws that transcend the mere accumulation of specific events. The current study seeks to rekindle a discussion on the epistemological foundations of Ibn Khaldun's metaphysics of history and society.

The presence of multi-layered and intricate parameters within the historical and cultural realm of reality is remarkable. What are the principles or laws that govern history as a comprehensive domain encompassing the actions and activities of human societies? Philosophical thought, of course, grapples with the historical field from a philosophical standpoint. Philosophical thought inherently adopts a profound, all-encompassing, and critical perspective when scrutinizing facts and events. Thus, how does philosophical thought approach the category of historical existence as a domain of specific events? It is evident that delving into the fields of historical, social, political, and cultural existence poses a much more complex challenge than investigating the realm of physical or empirical existence.

Ibn Khaldun's seminal work, the *Muqaddimah*, goes beyond being a general historical account merely describing particular events of specific peoples, geographies, or the world. Ibn Khaldun, who has carved out an exceptional place for himself in the annals of thought, integrates disciplines such as sociology, history, politics, and anthropology, and designates the discipline he puts forth as the science of "umran." The science of Umran delves into the essence of human societies and the historical processes through which these societies perpetuate their existence. Through the lens of the science of Umran, the birth, development, and decline of states are examined.

2. Key Concepts of Ibn Khaldun's Philosophy of Politics and History: 'Umrân, State, Asabiya and Change

Ibn Khaldun presents his explanations in the fields of history and political philosophy within an anthropological framework. In this context, Ibn Khaldun asserts that God created humans in a more disadvantaged state compared to other animals. Animals such as lions, elephants, oxen, horses, and donkeys possess greater physical strength than humans. Therefore, humans must rely on solidarity with their fellow beings under any circumstances. Ibn Khaldun states that "Aggressiveness is natural in living things." As a result, God has bestowed each living creature with a specific defense mechanism. To humans, God has granted the ability to think and hands for self-defense. Humans have developed tools using their hands and minds to protect themselves. In this way, humans have acquired a level of power equivalent to that of other animals. For instance, they fashioned spears as substitutes for horns and created swords and shields as alternatives to lions' claws. Ibn Khaldun emphasizes the necessity of cooperation for self-preservation against both other animals and fellow humans. Humans cannot independently construct the tools necessary for their survival and defense. Therefore, different occupational groups are essential (Ibn Khaldun, 2015: 103-104).

Furthermore, Ibn Khaldun delves into the emergence and dissolution of civilizations and states through the lens of the science of umran. He explores how humans, as social beings, created the organizational structure known as the state.

Human social organization is something necessary. The philosophers expressed this fact by saying: 'Man is "political" by nature.' That is, he cannot do without the social organization for which the philosophers use the technical term 'town' (polis). This is what civilization means. (The necessary character of human social organization or civilization) is explained by the fact that God created and fashioned man in a form that can live and subsist only with the help of food. He guided man to a natural desire for food and instilled in him the power that enables him to obtain it. However, the power of the individual human being is not sufficient for him to obtain (the food) he needs, and does not provide him with as much food as he requires to live. Even if we assume an absolute minimum of food—that is, food enough for one day, (a little) wheat, for instance—that amount of food could be obtained only after much preparation such as grinding, kneading, and baking. Each of these three operations requires utensils and tools that can be provided only with the help of several crafts, such as the crafts of the blacksmith, the carpenter, and the potter. Assuming that a man could eat unprepared grain, an even greater number of operations would be necessary in order to obtain the grain: sowing and reaping, and threshing to separate it from the husks of the ear. Each of these operations requires a number of tools and many more crafts than those just mentioned. It is beyond the power of one man alone to do all that, or part of it, by himself. Thus, he cannot do without a combination of many powers from among his fellow beings, if he is to obtain food for himself and for them. Through co-operation, the needs of a number of persons, many times greater than their own number, can be satisfied. (Ibn Khaldun, 2015: 76).

Ibn Khaldun presents a theory of politics that takes into account the evil side of human nature. He states, "Consequently, social organization is necessary for the human species.

Without it, the existence of human beings would be incomplete" (Ibn Khaldun, 2015: 105). According to Ibn Khaldun, this observation also accounts for the emergence of states and civilizations. Ibn Khaldun emphasizes that a competent social scientist should be capable of explaining the formation and transformation of states and civilizations. He refers to this particular science, in which he presents his principles and methodology, as "umran".

The science of Umran is a research field that pertains to the human and social realm, encompassing disciplines such as history, sociology, anthropology, and politics. It is a logically grounded discipline with an analytical perspective, distinguishing it from rhetoric. The science of Umran does not aim to provide an ideal political philosophy. Instead, it seeks to identify the enduring and immutable principles underlying events occurring within the human, social, and historical domains. The central focus of the science of "umran" which can also be regarded as the science of civilization history, is to elucidate the phenomenon of change. In this context, Ibn Khaldun puts in place the concept of 'asabiyya'. Ibn Khaldun asks the question of what the basic dynamic is that historically led to the emergence and disappearance of states, and within this framework, he establishes the concept of 'asabiya' as a key concept.

According to Ibn Khaldun, the power that gives rise to states is called 'aşabîyah.' 'Aşabîyah refers to a core of power that enables a group of people to surpass other groups. Related to asabiyyah, Fromherz remarks, "For Ibn Khaldun, 'asabiyya was the driving force of history. This idea, that the rise and fall of dynasties is fundamentally linked to 'asabiyya, is a primary thesis of Ibn Khaldun's famed book, the Muqaddimah, or introduction to history" (Fromherz, 2010: 3). Understanding the distinct nature of events and situations occurring within civilizations is crucial. The science of history is one of the disciplines through which nations transmit knowledge to one another. When establishing an epistemological framework for political and social philosophy, Ibn Khaldun turns to the disciplines of history and geography. He examines how historical events unfold and change. Change is an extremely slow, profound, and concealed process. Consequently, aside from a select few wise individuals, it is unlikely for people to notice and intervene in the process of change. Ibn Khaldun explains, "the condition of the world and of nations, their customs and sects, does not persist in the same form or in a constant manner. There are differences according to days and periods, and changes from one condition to another. Such is the case with individuals, times, and cities, and it likewise happens in connection with regions and districts, periods and dynasties" (Ibn Khaldun, 2015: 76). In this regard Ibn Khaldun presents a cyclical understanding of history instead of a linear understanding of history. Thus, world history consists of the history of the change of power. Ibn Khaldun explains the emergence, development, decline and collapse of states within a certain model. Ibn Khaldun bases this model on a cyclical understanding of history. Ibn Khaldun states that history does not progress in a straight line, instead it proceeds in a cyclicity with ups and downs (Arslan, 2019: 118).

The concepts of change and asabiyya are fundamental to Ibn Khaldun's philosophy of history and politics. Ibn Khaldun elucidates change through 'aşabîyah. He considers

'aşabîyah as an internal factor driving change in history. 'Aşabîyah is described as "Ibn Khaldun's most untranslatable term" (İbn Haldun, 2016: 28). It encompasses various meanings such as "group feeling," "corporate spirit," "feeling of solidarity," "group solidarity," "group will," "communal spirit," "esprit de corps," "social cohesion," "solidarity," and "striking power" (İbn Haldun, 2016: 27, 28). Ibn Khaldun asserts, "Group feeling results only from blood relationship or something corresponding to it" (Ibn Khaldun, 2015: 173). Feelings of solidarity (aşabîyah) are linked to the kinship solidarity inherent in an individual. When something happens to a relative, a person experiences deeper sadness or offers stronger support when they are persecuted. Blood establishes connections. A person's sense of closeness to relatives, starting with their immediate family, weakens and diminishes in strength as the connections extend. Eventually, they identify with the largest group, humanity, believing it originates from the same ancestor. In this context, it should be stated more emphatically that Ibn Khaldun's political theory is based on a confrontational perspective rather than a contractual one.

Ibn Khaldun states that the dynamics that shape and dissolve civilizations and states in the historical process develop gradually, profoundly, and covertly. Consequently, except for a few qualified researchers and thinkers, people cannot discern the laws governing this change. Ibn Khaldun asserts that to comprehend the dynamics that transform history and to uncover the laws of history, meticulous and careful examination of the history of civilizations is necessary. Ibn Khaldun posits that history essentially represents knowledge about human social organization, which itself is inseparable from world civilization (Ibn Khaldun, 2015: 89). However, "asabiya ... gives a tribe the strength to found a state, [and it] can only exist within the context of 'umran badawi'" (Lacoste, 1984: 100).

Ibn Khaldun deals with the history of man as a social being as the history of political events. In this sense, he constantly emphasizes the inseparable relationship between philosophy of history and philosophy of politics. In this sense, he presents a scientific discipline, which he named umran, including disciplines such as history, geography and psychology. Ibn Khaldun introduces the science of umran in connection with the philosophy of history. He aims to examine whether the accounts of events align with the laws of nature in the world of facts using his historical methodology. In this regard, Ibn Khaldun's fundamental question is how history progresses and what forces propel it forward. To answer this question, a method of approaching the historical field must be proposed. Ibn Khaldun suggests approaching the historical field with a philosophical method.

3. Looking at the Field of History from a Philosophical Point of View

Ibn Khaldun dedicates the introduction of his work to historiography, recognizing it as a significant research field that allows for different approaches. History is a subject of great interest to everyone. People would embark on journeys riding horses and camels in their quest to learn about history. The general public, even those who are indifferent to other matters, yearn to learn history. Rulers compete with each other to acquire historical knowledge. As a laboratory of social and political events, history is a highly

sought-after discipline. Ibn Khaldun observes, "The men in the street, the ordinary people, aspire to know it. Kings and leaders vie for it." Nonetheless, scholars and ignorant individuals are on equal footing when it comes to understanding history. Ibn Khaldun extensively explores the merits of historiography, appreciates its various methodologies, and highlights historians' errors (Ibn Khaldun, 2016: 50-54).

In seeking to elevate history from a domain where scholars and ignorant individuals are equated, Ibn Khaldun endeavors to transform the knowledge of the field into a more qualified form. He distinguishes two meanings of history: the outward meaning and the inner meaning. Ibn Khaldun particularly emphasizes that, in its inner sense, history encompasses the philosophy of history. He focuses on the inner meaning of history, stating, "The inner meaning of history, on the other hand, involves speculation and an attempt to get at the truth, subtle explanation of the causes and origins of existing things, and deep knowledge of the how and why of events. History, therefore, is firmly rooted in philosophy. It deserves to be accounted a branch of it" (Ibn Khaldun, 2015: 50).

The philosophy of history examines the meaning and value of history from a philosophical standpoint. Adopting a critical perspective, it discerns between accurate and inaccurate information within the historical field. Ibn Khaldun's primary objective is to discover a valid and consistent method that enables the acquisition of accurate information within the realm of history. To achieve this, a critique of knowledge must be put forth.

Ibn Khaldun asserts that the prominent Muslim historians of his time lacked a focus on rational and critical thinking. He remarks, "They did not look for, or pay any attention to, the causes of events and conditions, nor did they eliminate or reject nonsensical stories" (Ibn Khaldun, 2015: 50). As Fischel remarks, Ibn Khaldun's "contribution to historical scholarship went beyond the confines of Islam and transcended his own Muslim civilization" (Fischel, 1961:111). Ibn Khaldun highlights that ordinary historians failed to employ a philosophical perspective (Ibn Khaldun, 2015: 50). Consequently, historians without a philosophical viewpoint struggle to comprehend and explain the fundamental dynamics of social and historical existence, such as change.

Ibn Khaldun examines the various types of misinformation for which historians are responsible and delves into the reasons behind historical errors. He states that falsehood naturally affects historical information, and there are multiple reasons contributing to the presence of untrue historical information (Ibn Khaldun, 2015: 89). Ibn Khaldun provides a list of reasons for the inclusion of false information in historical accounts. One such reason is sectarianism and prejudice. Fanaticism and partisanship make it easier for individuals to accept misinformation. Adherence to sects and ideological biases inevitably leads to the dissemination of untrue historical information. Ibn Khaldun also identifies unquestioning belief in news without critical thinking as another reason for the spread of untrue historical information. Unfortunately, many individuals readily accept historical knowledge without subjecting it to scrutiny. Forgetting the intentions of the transmitter is another factor contributing to the presence of untrue historical information. Therefore, it is essential to question why historical information is conveyed

to us. Understanding the purpose behind the historian's transmission of the information is crucial. Failing to grasp the true purpose and significance of historical information leads to the acceptance of unreal historical information as if it were real. Many transmitters are unaware of the true purpose and convey information based on ordinary observations or oral accounts, without realizing that the information is not authentic. Ibn Khaldun further identifies the failure to make comparisons of facts and events as a source of untrue historical information. Ignorance of the laws of nature also contributes to the presence of false historical information. It is crucial to approach information without delusions. Seeking personal benefits from high-ranking officials is another reason for the dissemination of false historical information. Additionally, it should be noted that unreal historical information enters records due to some historians conveying fake news to please those in positions of power. Some individuals, aiming to benefit from high-ranking officials, serve as sources of untrue historical information. Lastly, Ibn Khaldun points out that some historians make mistakes because they perceive societies and states as immutable. Failing to understand the nature of situations in 'umran leads to the circulation of untrue historical information (Ibn Khaldun, 2015: 89-90; 2016: 107-109).

Ibn Khaldun emphasizes that a meticulous researcher should approach the discipline of history from a scientific standpoint. He remarks, "Lengthy discussion of these mistakes has taken us rather far from the purpose of this work. However, many competent persons and expert historians slipped in connection with such stories and assertions, and they stuck in their minds. Many weak-minded and uncritical men learned these things from them, and even (competent historians) accepted them without critical investigation, and thus (strange stories) crept into their material. In consequence, historiography became nonsensical and confused, and its students fumbled around. Historiography came to be considered a domain of the common people" (Ibn Khaldun, 2015: 75).

Ibn Khaldun provides a rigorous critique of the irrational elements present in the works of renowned historians. He observes that historians predominantly confined themselves to narrating past events, leading to an increase in misconceptions and a mingling of right and wrong. Moreover, historians added lies and exaggerations to these misrepresentations, further complicating matters. Consequently, criticism of historical narratives becomes necessary.

Ibn Khaldun emphasizes the meticulous application of the scientific method in the field of historiography: "Therefore, today, the scholar in this field needs to know the principles of politics, the nature of things, and the differences among nations, places, and periods with regard to ways of life, character qualities, customs, sects, schools, and everything else. He further needs a comprehensive knowledge of present conditions in all these respects. He must compare similarities or differences between present and past conditions. He must know the causes of the similarities in certain cases and of the differences in others." (Ibn Khaldun, 2015: 75)

Ibn Khaldun states that the historian who aims to uncover the laws governing the historical field of existence must adhere to certain principles and methods. In this context, Ibn Khaldun remarks:

He must be aware of the differing origins and beginnings of dynasties and religious groups, as well as of the reasons and incentives that brought them into being and the circumstances and history of the persons who supported them. His goal must be to have complete knowledge of the reasons for every happening, and to be acquainted with the origin of every event. Then, he must check transmitted information with the basic principles he knows. If it fulfils their requirements, it is sound. Otherwise, the historian must consider it as spurious and dispense with it. It was for this reason alone that historiography was highly esteemed by the ancients (...) Most scholars, however, forgot this, the secret of historiography, with the result that it became a stupid occupation. Ordinary people as well as scholars who had no firm foundation of knowledge, considered it a simple matter to study and know history, to delve into it and sponge on it. Strays got into the flock, bits of shell were mixed with the nut, truth was adulterated with lies. (Ibn Khaldun, 2015: 76)

According to Ibn Khaldun, history cannot be considered a science solely focused on reporting events. If it were, it would not qualify as a true science. The aspects that transform history into a scientific discipline include delving into the origins of events, drawing comparisons with similar occurrences in the present era, applying fundamental philosophical criteria, engaging in critical analysis, and seeking the genuine meaning behind historical events. Therefore, in order to differentiate between truth and falsehood, it is imperative to conduct thorough research and approach events with a critical mindset.

Conclusion

Ibn Khaldun, a distinguished thinker, has made significant contributions to the field of humanities, particularly in the philosophy of social and history, approaching the field in question with a perspective closely aligned with modern scientific understanding. In this respect, he is a name that has contributed to universal thought. Ibn Khaldun introduces the discipline he presents in the historical and social field as 'umran'. Ibn Khaldun tries to identify the methods and problems of history and social science with the science of 'umran'. Thus, a foresight about which actions will lead to which results in the social and historical field will be obtained. Ibn Khaldun states that the field of history is a field where scholars and ignorant people are equated. According to him, the point that will make history a scientific discipline is to turn to the field with a philosophical perspective. Because, in a deeper sense, history has to be a field where the laws of social change are discovered. For this, a unique methodology needs to be introduced.

Ibn Khaldun holds a significant position in the history of thought due to his endeavors to uncover laws that pertain to the spiritual and cultural realms. Ibn Khaldun examines history as a field where universal laws are valid, not as a field that contains the random coexistence of particular events. In this regard, he places emphasis on a rational and

critical attitude in historiography, incorporating his understanding of human nature as the foundation of political philosophy and the philosophy of history. Ibn Khaldun strives to transform the parameters of geography and history into a controllable and predictable scientific discipline. Ibn Khaldun states that the historical field is exposed to political and ideological manipulations and that those who deal with historiography should be careful. Recognizing that the field of historical existence is often influenced by mythical and irrational modes of thinking, Ibn Khaldun designates it as an area that requires careful application of critical and rational thinking. This approach aims to shift historical knowledge away from being speculative and ideological fiction and facilitate the discovery of certain laws in the realm of events, just as in the realm of facts.

Ibn Khaldun seeks to establish a theory of the historical field that surpasses the traditional opposition between theory and history. Therefore, he approaches the historical field with a critical perspective. Historical information should be reliable and subject to testing. Historical knowledge must align with factual evidence and scientific laws. Therefore, information lacking observational basis and non-compliance with the laws of nature cannot hold historical value. Societies and their relationships do not follow a linear trajectory according to sociological laws. Ways of life evolve, old customs and traditions are replaced by new ones. Ibn Khaldun, who makes significant efforts to establish the methodological principles of the discipline of history, constructs a theoretical framework that enables its development into a scientific discipline. Ibn Khaldun also conducts important analyses in the field of cultural sciences. However, since there was no tradition to carry on his ideas, the continuity of this rational standpoint could not be ensured. Considering the need for the cultural world to evaluate events and phenomena from a rational and scientific standpoint, it becomes necessary to carefully examine his thoughts once again.

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