

IBN Haldun's Historical Philosophy (1332-1406)

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Abstract--- *One of the thinkers Abdurakhman Mukhammad Ibn Khaldun, who seriously developed the Eastern philosophical thinking, enriched it with his scientific views and developed a philosophical approach to history. He developed the methodology of historical philosophy. He laid theoretical foundations for researching the past. Ibn Khaldun's philosophy of history is a great philosophy that combines religious and secular philosophical sciences with the categories of history and sociology, cultural studies, human studies, aesthetics and logic, reason and thinking, character and morality. The article examines his views on the philosophy of history.*

Keywords--- *Philosophy of History, Understanding of History, Falsification of the Past, Historical Development, the Essence of Decline, Truth, History, Methodology, Critical Analysis, Cross-cultural Integration, Civilization, Eastern Philosophy, Western Philosophy, Theocratic Theory, Dualistic Theory, Idealism, Humanism, Positivism, Creation and Consequently, the Scientific Worldview, the Theory of Knowledge, Worldly Thinking, the Universe and Man.*

I. INTRODUCTION

In the East, there are basically two directions to study history. This is directly related to nature, natural phenomena, the creation of the universe, the second is the historical, philosophical, spiritual and moral aspects of human history, the formation of human life related to the history of mankind. It comprises logical analysis and research that combines all this.

Each historian approaches the past in terms of the social order of its time, its contents and values, and evaluates historical development based on these views and needs. However, internal and external influences on historical processes, certain events - the spiritual, social and economic basis of society and the nature of natural phenomena, must be investigated in terms of the actual interconnectedness. At its core, the whole essence of natural and socio-historical development is manifested in both directions. That is why the renowned historian Ahmad Zaki Walidi, in his book *Method in History*, says, "When we study our own lives, we see that our whole existence depends on two things. On the one hand, we have external circumstances or circumstances that meet or exceed our needs, and on the other, we have our own desires. Society also exists. In addition to the general conditions, such as earthquakes, various disasters from the sky, wars and cholera, climate change, the individual group desire, as well as the internal forces of humanity, play a role in influencing human existence" [1].

II. ANALYSIS

The greater the influence of external influence - natural disasters, various infectious diseases, wars and massacres - on the development of humanity and the development of human society, the greater the conflict between the internal and political interests of a particular social group. These manifests themselves directly in history as a reflection of a person's role, goals and aspirations, dreams and hopes. In some cases, some individuals have an

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extraordinary sense of reality. As a result, they dramatically change the existing social system represented by geniuses, great commanders, and prophets. They establish their own socio-economic, political, legal, spiritual, moral and ideological norms. This is how history is presented as a fictional biography and expression of the spirit of mankind.

One of the great scholars of the Orient, who has developed the philosophy of history, enriched it with its scientific views, and developed a philosophical approach to history is Abdurahman Muhammad Ibn Khaldun.

Ibn Khaldun was a prominent figure, philosopher and historian of his time, and was a well-known person who earned the title of "Valiuddin". As a great political figure, he is a well-known scientist with extensive experience in managing society, making a worthy contribution to the socio-cultural development of the human society, but with a profound religious and secular knowledge.

Ibn Khaldun is a scientist who has demonstrated his unique ability to study the history of humanity, its formation, factors and stages of development, the relationship between man and society, man and nature, and has made a number of scientific and theoretical achievements in this regard.

The philosophy of Ibn Khaldun is mixed with history and sociology, humanity, philosophy and logic. At the same time, the East and the West have created a unique school of thought in the world as a form of religious thought that combines with secular thought. One of his most famous works is the Introduction, which has created a unique way of understanding history and interpreting human experiences through religious and secular thinking. He said of history: "Science has two aspects. The first is the exterior, which tells the story of ancient countries and the other is the inner aspect of one of the studies, which is the history and discovery of new ideas. History a science that clearly seeks out the causes of the foundations of the universe. This is a profound knowledge of events and their causes" [2].

In this way, Ibn Khaldun emphasizes the general and internal aspects of historical research. The external side of scientific analysis involves various countries, states, peoples, their experiences, and thus, historical events. From this point of view he sees the roots of history in philosophy. Calls for relevant philosophical ideas, generalizations, and conclusions, and as a result, adds history to philosophical sciences. As a rare historian of his time, Ibn Khaldun strongly condemns the disadvantages and shortcomings of the traditional methods of history, such as distorting, confusing the past, and presenting the facts in their own interests. He emphasizes that the origins of each nation and people, their way of development, and the in-depth study of historical development help the nation to awaken, to know its value and to make clear future plans.

The priority of justice in history, the fact that history has always been the main criterion, and the analysis of any event requires a direct approach, fairness. Writing a story about history, he describes his approach to historiography: "In creating this book and dividing it into chapters, I came up with an unknown path, created a wonderful new way, and helped the reader benefit from exploring the causes of events and commented on the laws of human civilization development" [2]. This "new method" of Ibn Khaldun has put an end to the evils of history, such as narrative, exaggerated writing, slander, and critical criticism. He has created specific scientific and theoretical norms on the acquisition of the status of science by historians. This can be seen in:

First, the study of the cause of all events, the discovery of its essence, provides the basis for understanding the historical context. It allows you to think about it.

On the other hand, Ibn Khaldun gives a social character to any historical reality, and by opening the layers of social essence he evaluates the essence of that time, the socio-political environment and the way of life.

Thirdly, "Interpretation of the laws of development of human society" gave impetus to the development of such subjects as law and philosophy, sociology, political science, and logic. Through this interpretation, Ibn Khaldun paved the way for intellectual perfection and intellectual development. As the reader browses through his books, he becomes an observer of historical events, thinking, reacting and evaluating events. This was a reflection of the philosophy of history.

Ibn Khaldun promoted the principle of paying more attention to real-life and real-world analysis by eliminating the various myths, tales and legends that were available in the history, and thus making a significant contribution to the development of a whole new direction of history. According to him, history "... is an independent science, the object of study, a community of humanity and a community of people whose field of action is to explain the causes and circumstances of events, one after another" [2].

This is how the philosophy of Eastern history developed. Therefore, the research object of history has become a direct human society. Through the analysis of the existing social and political processes in the society, the realities, the dominant policies and methods of governance, the foundations of certain realities were explored. This form of research has become a subject of history. As a result, Ibn Khaldun's research methodology and methodology have thus become an important determinant of the development of social sciences.

III. DISCUSSION

The significance of Ibn Khaldun's scientific activity and philosophy of history is not less clear. He is a great thinker, peculiar interpreter and philosophical thinker on the formation and degradation of man and society, man and world, and human society. The representatives of the Muslim culture and philosophy of the time of Ibn Khaldun and those who lived at that time developed and maintained the philosophy of Ibn Khaldun.

It is also worth noting that today Western scholars who have created a scientific school of philosophy, sociology and social philosophy have used the philosophy of the Orient in the context of their own civilization. In particular, Farabi, Beruni, Al-Razi, Abulhasan Mawardi, Nizamulmuluk, Ghazali, Ibn Bojja, Ibn Khaldun, Ibn Rushd and others studied the scientific heritage and philosophies of the Muslim world. They mastered and regulated them from the point of view of civilization of the modern era, developed a holistic system and presented a new scientific and theoretical method.

Ibn Khaldun's work on the study of the laws of human society, in particular the Preface, shows that it can be called "the sociologist of the Islamic intellectual circles, the system of oppression and despotism." Indeed, it gives new ideas and interpretations that are worth paying attention to" said Sayyid Muhammad Khotami [2].

In the philosophy of history, Ibn Khaldun has a special place. As he assesses human society, studying its regularities, he focuses on the human and the human factor, elevates it to the leading tool. Knowledge, abilities,

attitudes, thinking, imagination and perception are aspects of the human being that are different from the animal and the divine blessing that elevates it to the value. In view of these unparalleled human capabilities, he reflects on society, its management, its ruler and its qualities: The basis of human society is that people "live together in kinship and tribal society to meet their needs in a particular city or part of it." So a society is the unity of people, tribes living in a particular place. According to Ibn Khaldun, this unity of needs and interests is based on a mutual understanding of each other, the preservation of mutual respect and attention, and the leadership of the most respected, entrepreneurial community.

When studying the laws of human society, Ibn Khaldun divides it in terms of spiritual, social, economic, and political opportunities. The first is a non-cultural, primitive wildlife community. The second is a cultured society, to some extent, mentally formed, with a method and experience of governance. In any case, according to his conclusions, a person lives within the society in terms of the need for survival. It cannot be outside of it. The need for self-interest, selfishness, the need to eat more and better lives, and the tendency to incite conflicts, and escalate tensions between members of society. Ibn Khaldun says that in such a situation the ruler feels a need and says: "A ruler is a member of a society that is superior to others and governs people so that they do no harm to one another. This is the meaning of the kingdom" [2].

According to Ibn Khaldun's philosophy, any historical process is the product of human intelligence. Everyone acts within the limits of his intellect and the way he lives. Such a situation, which is characteristic of each individual, determines the moral image of the society as a whole and its intellectual level. For this reason, Ibn Khaldun is satisfied with the nature of the people, which is understood by intuition, and is satisfied with the points that come from it, and does not want to investigate it. For those who have no knowledge, the heart of them is inclined toward superstition.

This shows, on the one hand, that education and culture are as important to society as they are to humans. As a result, the truth is that the common people are ignorant of the knowledge. When he builds a society that offers ample opportunity for superstition, educated people will discover new horizons of human development while taking on new heights of progress. After all, an enlightened society is made up of an educated people. In a society dominated by ignorance, heresy and superstition are rampant. The destiny of the people and the nation is brought to happiness and humiliation. From this point of view, the whole essence and social value of the motto "Opposition to idea, idea versus idea, ignorance is clear".

This is how Ibn Khaldun's conception of the laws of society, its basis as a moral and social phenomenon, and the emergence of certain rules and regulations of society were formed.

Ibn Khaldun, reflecting on the origins and development of human society, also states: "The roots and foundations of human society are in the wilderness. This is because the life of the Bedouins does not go beyond the basic human needs, while urban life is a far-fetched period, driven by the claims and desires of possessing unnecessary things. Although the essentials of first importance are not present in life, however, the life of the Bedouin is almost like the root of the tree, since it is primitive in regard to what is possible to live. City life is its horn"[2].

In this analysis, Ibn Khaldun views human beings as social reality. It seeks out social essence from him. A manager who manages, engages, determines development factors and directions, and develops development strategies, concludes that these are the same characteristics.

Man as a creature is a world of good and evil. The world is endless and diverse. Accordingly, man is a priceless gift, who is always condemned to live in every moment of his life in pursuit of good and evil, and hate rather than evil.

According to Ibn Khaldun's philosophy, man naturally acts with kindness. He rejoices in goodness, does not quote love. Otherwise it will suffer endless suffering. Governance must have this quality in its essence and nature. Then any government - the kingdom - will be involved in good deeds and humane ideas in political terms.

Commenting on the human and society, state and governance, political power, its role and place before society, Ibn Khaldun said, "Government is for the benefit of the people, and therefore the people are authorized to organize it. The key here is that society must have a well-organized organization and order to safeguard its own interests, to avoid internal strife and incidents, conflicts and external attacks." [2].

This is how Ibn Khaldun clarified the concept of political power. It defines its specific objectives from the point of view of civil society principles. Develops theoretical and practical aspects of political actions and practical activities necessary for ensuring stability in the society. It reflects on the issues that are still relevant today, about the activeness of citizens and the need for direct participation in political power. Emphasizes on the need for government to be smart and wise, entrepreneurial, and organized in order to stay organized, united around common interests, and ignore the small details.

Ibn Khaldun's philosophy of history occupies a special place in the history of human society, and he concludes that "a state like humans has its own life cycle." [2]. He believes that the natural life span of human life is 120 years. Some may live longer, and some may live less. From the point of view of the present scientific views and prophecies of his time, Ibn Khaldun concludes that by comparing the natural life of the state with that of three generations. In it, the first generation says, "With the help of the force, they will gain power and act according to their wildlife, that is, with zeal, anger, perseverance, and patience. Because of this, he remains in power. The second generation "will be lazy by using the fruits of inherited power, become accustomed to the luxury and indifference of the culture, and will gradually decline," and in the third generation, "the state-sourced features will disappear and the king will lose his ability to fight, becomes a burden on the state. This is how the state of crisis begins." [1]

Ibn Khaldun's theory of historical periodicity in human society and statehood was unexpected for its time. At the same time, the theory of the emergence of the state, its development, its rise to the top, and then its decline, will eventually lead to the collapse. The fact is that almost 600 years later, the English philosopher, historian and sociologist Arnold Toynbee came to the same conclusion, no matter how much he knew or was not aware of Ibn Khaldun's theory.

According to M. Abdurahmanov and A. Zohidi, philosophers of philosophy, Ibn Khaldun in his preface to his seven-volume work "Al-Ibar" introduces serious philosophical views on philosophy and sociology. In Eastern

Oriental Studies, he advocated the principle of relying on real-life truths, deviating from myths and legends, and with clear conclusions.

He proposes the rules for the study of the causes of each event, its consequences, the degree of accuracy, its impact on social development, the critical study of civilizations and their causes, degradation, and essence. Ahmad Zaki Walidi Tughan states that Ibn Khaldun, who has taken a pragmatic approach to criticizing history, is not derived from the ancient Greeks. His views are the product of his own beliefs and observations. According to him, "historical science is an area in which peoples can research and compete in the development of history. Although history, in its outward appearance, seems to relate to ancient times and states, it is a place for human discernment and truth, rather than a true inner facade. It examines the causes and origin of events in the universe. He researches the causes of events in great detail, and history is the cornerstone of philosophy. [1].

This view of Ibn Khaldun demonstrates the rise of Orientalist philosophy to new heights. He suggested that no matter how past science is, science can serve as a beacon of the future and a beacon of modern thinking as a product of human thinking and life experiences. In other words, long before O. Spengler and A. Toynbee's views, he had developed a formula "yesterday and today and tomorrow" to study the history they were proposing.

Attitude to history is an event of great social, philosophical, logical and moral significance for Ibn Khaldun. In developing the methodology of historical philosophy, Ibn Khaldun emphasizes that the directions of scientific research of the past and the principles of making theoretical conclusions are, in particular, the following two dimensions:

- Strengthen critical analysis of the sources, follow a path that has been proven to be consistent with the truth, separated from truth and falsehood;

To prove the relation between the events in terms of illusion (cause and effect), to show that the events are occurring in this way, one of the arguments is followed by the other. [1].

Ibn Khaldun's philosophy of history shows that the era of thinking, scientific worldview, and theories of cognition has led to a radical turning in the social sciences and this has opened up a whole new era of religious-secular thinking. It presents the first scientifically theoretical conclusions on the origin, development and degradation of civilizations. In particular, he argues that the emergence, survival and crisis of cultures and states is a historic pattern that can have a significant impact on natural and geographical and economic factors, lifestyle and worldviews.

We can say that Ibn Khaldun's worldly thinking, the creation of the universe, the emergence of man, the formation and degradation of cultures, the unprecedented analysis of human civilization, the materialistic study of the relationship between man and nature, the world and man, were not only in the Islamic world was a peculiar scientific revolution in the vastness of human thought.

Ahmad Zaki Walidi, who studies the philosophy of Tughan Ibn Khaldun, says: "The great powers are built by nomads who do not lose their purity, mobility and activity because they have little to do with culture. The source of energy for nations built by nations is the "dynamic energy" present in the body, which Ibn Khaldun expresses in the

word "nervousness." According to him, this "nervousness" manifests itself in the form of an ideology and religious unification that unites most of its people. As long as it was in Arabia during the Islamic era, it also helped to rise and maintain power in other aggressive non-Muslim communities. However, the state will be weakened by 1) difficult expansion of its central office and (2) conflict between the spirit of war and conquering peoples, and (3) the gradual disintegration of the feudal organization, and (4) the hiring of the ruling dynasty and (5) the decline of the military spirit as a result of the civilization of the ruling group. It is ruined by such things as forcing it to work." [1].

Ibn Khaldun's theory of state encompasses a natural and inevitable process involving the birth, survival and death of a person. At the core of human life is the existence and continuity of life, the birth, the aspiration for life, the desire for life, the consciousness, the essence, the suffering and the degradation. It embodies the whole scale, life and essence of its historical development and decline when compared to the life of a particular state.

According to Ibn Khaldun, state life has its own stages. In particular, his first triumphal period was the birth and acquisition of ownership in a particular space, followed by the reign of power, influencing power, conducting a particular idea of its territory, and managing its territory, and as a consequence. The emergence of prosperity, stability, peace, prosperity, wellbeing, and the pursuit of life, the priority of moral values, the role of culture in society, the maintenance of universal social equality and values, IZMIR conflicts, conflicts and contradictions, eliminate mood to stay away from violence. This latter state will gradually begin the period of weakening, loss of influence and bring about the final phase, the period of decline.

This is, as we have already said, the disadvantage of a person being born, enjoying life, enjoying the benefits of life, and losing their self-esteem as a result of these pleasures and illusions, resulting in the failure of the self-sustaining force. It is a profoundly logical and ethical reality that indicates the arrival of Ibn Khaldun in this context considers the emergence and crisis of states as a "biological phenomenon" and concludes that every human being, as well as a state, is to die."

Ibn Khaldun's philosophy of history has, of course, made a turning point in the study of human history and stages of development. It considers the emergence of human society, the emergence of peculiar status of states, as the priority of mutual understanding based on the laws of human society's development and degradation, the interrelationship of people, the interests of life and the needs of life. It considers the emergence, development and degradation of different cultures in a particular space and time as a constantly evolving process. [1]. In Western philosophy, such views later became the basis for the history of the famous Italian philosopher Biko (1667-1744), the German philosopher Oswald Spengler (1880-1936) and the English historian and sociologist Arnold Toynbilar (1889-1975).

IV. CONCLUSION

Ibn Khaldun's versatility in the philosophy of history, encompassing as many aspects of this diverse world as it can be seen, also on the materialist theory (K. Marks), emphasizing the important role of economic factors in the development of society and state, the development of human life. The role of natural climate and geopolitical potential in society's development, its influence is a decisive factor. [1]. Ibn Khaldun explores the history of cultures, civilizations, intercultural integration and the general development of the international community while

studying world history. The emergence of different cultures clearly shows the negative effects of integration resulting from the integration of nomadic peoples, minorities and ethnicities, and it poses painful ideas that any small cultures could be destroyed by "cultural integration" to great peoples. Centuries later, European philosophers such as W. Schmit, O. Mengen, V. Koppers, A. Toynbee put forward this idea and showed that the theory of Ibn Khaldun is a historical fact.

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