

Ibn Khaldun

A reinterpretation of Ibn Khaldun, 14th-century Arabic philosopher, historian and politician.

Ibn Khaldun, the most celebrated thinker of the Muslim Middle Ages, is the subject of this intriguing study. Lacoste opens with a general description of the Maghreb in the later Middle Ages, focusing primarily on mercantile trade, especially in gold, and the s life. He unravels Khaldun's fascinating biography—born of an aristocratic family in Tunis in 1332, he had an extraordinary diplomatic and military career in the turbulent wars and politics of Western Islam in the fourteenth century; withdrew to a desert retreat in Egypt. Lacoste then turns his attention to Ibn Khaldun's majestic Universal History, arguably the greatest single synthesis produced by medieval thought anywhere. His account of Ibn Khaldun's thought is a remarkable, sympathetic work of recovery, not only exploring its contemporary relevance to an understanding of the Arab world. Thinkers as diverse as Ernest Gellner and Arnold Toynbee have paid tribute to the lasting fertility of Ibn Khaldun's work. English-speaking readers now have an opportunity to appreciate the diversity of the Arab intellectual heritage.

What's so special about Ibn Khaldun?In this new, compelling book from author Romelia Pena, find out more about Ibn Khaldun ...Ibn Khald??n or Ibn Khaldoun was a muslim historiographer and historian who is often viewed as one of the forerunners of modern economicsHe is best known for his Muqaddimah, which was discovered, evaluated and fully appreciated first by 19th century European scholarship, although it has also had considerable influence on 17th-century Ottoman historians like ??ajj?? Khal??fa and theories to analyze the growth and decline of the Ottoman empire. Later in the 19th century, Western scholars recognized him as one of the greatest philosophers to come out of the Muslim world.So, what separates this book from the rest?A comprehensive narrative of Ibn Khaldun, this book gives a full understanding of the subject.A brief guide of subject areas covered in "1332 Births - Ibn Khaldun" include -- Ibn Khaldun- Muqaddimah- AsabiyahFind out more of this subject, it's intricacies and it's nuances. Discover more about it's importance. Develop a level of understanding required to comprehend this fascinating concept.Author Romelia Pena has worked hard researching and compiling this fundamental work, and is proud to bring you "1332 Births - Ibn Khaldun" ...Read this book today ...

An Intellectual Biography

Sociology of Sociology

The Mediterranean in the 14th Century : Rise and Fall of Empires

The Great Historian

A Reinterpretation

“Without Arabs and Muslims as translators and transmitters of Greek Philosophy, Europe would still swimming in Ignorance. This statement is not exaggeration or an advertisement for the Arabs and Muslims, but rather a historical fact, cannot be denied from neutral scholars in World history. Quotation attributed to Ibn Khaldun : To know how much he was talented , he says: "He who finds a new path is a pathfinder, even if the trail has to be found again by others; and he who walks far ahead of his contemporaries is a leader, even though centuries pass before he is recognized as such." (Muqaddimah.)

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The definitive account of the life and thought of the medieval Arab genius who wrote the Muqaddima Ibn Khaldun (1332–1406) is generally regarded as the greatest intellectual ever to have appeared in the Arab world—a genius who ranks as one of the world's great minds. Yet the author of the Muqaddima, the most important study of history ever produced in the Islamic world, is not as well known as he should be, and his ideas are widely misunderstood. In this groundbreaking intellectual biography, Robert Irwin provides an engaging and authoritative account of Ibn Khaldun's extraordinary life, times, writings, and ideas.

Prolegomena

Ibn Khaldun and the Science of Man

An Arab Philosophy of History

FALSAFAH IBNU KHALDUN

Remedy for the Questioner in Search of Answers

The Muqaddimah, often translated as "Introduction" or "Prolegomenon," is the most important Islamic history of the premodern world. Written by the great fourteenth-century Arab scholar Ibn Khaldun (d. 1406), this monumental work established the foundations of several fields of knowledge, including the philosophy of history, sociology, ethnography, and economics. The first complete English translation, by the eminent Islamicist and interpreter of Arabic literature Franz Rosenthal, was published in three volumes in 1958 as part of the Bollingen Series and received immediate acclaim in the United States and abroad

Can the seeker after Truth wholly depend on the guidance found in books on Sufism or are the oral teachings of a spiritual master necessary? This was a heated debate in fourteenth-century Andalusia that extended beyond the confines of Sufi circles. Ibn Khaldun ventured into this debate with a treatise that is as relevant today as it was then. Ibn Khaldun on Sufism: Remedy for the Questioner in Search of Answers is the first ever translation into English of Shifa' al-Sa'Il li-Tahdhib al-Masa'il. Though Ibn Khaldun is renowned for the Muqaddima and the 'Ibar--which are considered milestones in the fields of medieval sociology and the philosophy of history--little is known about his religious and spiritual life. In her introduction to Ibn Khaldun on Sufism, Dr Yumna Ozer seeks to restore Ibn Khaldun and his work to the context from which his theories arose, both in intellectual and religious terms; she also draws a vivid painting of Sufism in the fourteenth century and rethinks Ibn Khaldun's relationship with Sufism. The translation itself addresses the dichotomies or synergies between religious law and the Sufi path, the roles played by jurists, and that played by Sufis, and the particular position of the Sufi shaykh or spiritual master.

The Arab Muslim Ibn Khaldun developed a method of evaluating historical evidence that allowed him to explain the underlying causes of events such as the cyclical rise and fall of North African dynasties. As Stephen Dale shows, this work was the first structural history and historical sociology, four centuries before the European Enlightenment.

Society, State, and Urbanism

Ibn Khaldun and Tamerlane

Ibn Khaldūn, an Essay in Reinterpretation

Al Muqaddimah

Selections from the Prolegomena of Ibn Khaldun of Tunis

This is an analytical examination of Ibn Khaldun's epistemology, centred on Chapter Six of the Muqaddima. In this chapter, entitled The Book of Knowledge (Kitab al'Ilm), Ibn Khaldun sketched his general ideas about knowledge and science and its relationship with human social organisation and the establishment of a civilisation.

'Ilm al-'umran is "...an independent science. This science has its own peculiar object--that is, human civilization and social organization. The discussion of this topic is something new, extraordinary, and highly useful. Penetrating research has shown the way to it." -- Ibn Khaldun This book probes the nature, scope, and methods of 'ilm al-'umran, the new science of human social organization, as it is developed in Ibn Khaldun's 14th-century masterpiece, the Mugaddimah. It explores his ideas and observations on society, culture, socialization, social control, the state, asabiyah (social solidarity), history as a cyclical movement, urbanization, and the typology of badawa (primitive life) and hadara (civilized life or urbanism). Through a comparative perspective, this study illustrates that Khaldun's ideas about society have conceptually preceded those of Machiavelli, Vico, and Turgot, as well as those of Montesqueau, Comte, Durkheim, Gumplowicz, Spengler, Tonnies, and even Marx. Society, State, and Urbanism demonstrates that Ibn Khaldun's thought is relevant to contemporary sociological theory, and that his very language differs little from that of classical and modern sociologists.

This book deals with Ibn Khaldun's social perspective of the major institutions: the family, education, religion, politics, and economics. The family is seen in its association with city life. The role of the family and education in the development of human personality is emphasized. Ibn Khaldun dealt with the social dimension of knowledge in its many ramifications. Religion is discussed by stressing the social perspective rather than the theological, especially the reciprocal relationship between group solidarity and religion. Moreover, social solidarity plays a dynamic role in the formation and decline of political groups. Even economic activities are culturally defined. Such activities have a great impact upon social interaction, especially in dealing with the value of human labor and socioeconomic stratification. In spite of its highly innovative appearance, the Khaldunian theory was a product of a long series of the Islamic-Arabic movements of thought.

Ibn Khaldun and the Medieval Maghrib

Brief History

The Political Theory of Ibn Khaldun

The Orange Trees of Marrakesh

The Epistemology of Ibn Khaldun

This book deals with Ibn Khaldun's ilm al-umran (science of social organization) which seems to generate different and conflicting views. To investigate the reason(s) behind such wide disagreements, this study examined some 300 written works that dealt briefly or extensively with Ibn Khaldun's ideas. The study found that many of these sources asserted that Ibn Khaldun's ilm al-umran enabled him to become the forerunner of one or more of the social sciences. However little has been mentioned about the nature of this science. Thus, the purpose of this study is to present the different views as to why and how the Arab-Muslim Ibn Khaldun is given the credit of being the first, the father, and the one who laid down the foundation of social sciences. This study concludes that the prime reason for this unsettled issue is the different interpretations of the subject matter of al-umran. To enhance our conclusion, Ibn Khaldun's major ideas are presented in some detail. Moreover, for the first time, this study applies the rigorous criteria of modern science to Ibn Khaldun's ilm (science). that Ibn Khaldun's main ideas anticipated some modern social thought. This study emphasizes the fact that Ibn Khaldun belongs to the fourteenth century; and, hence, some of his generalizations are not applicable today. However, this should not prevent one from selecting those segments of his work that currently appear relevant and that can be compared with modern thought. In this case, neither are Ibn Khaldun's ideas exaggerated nor are modern writings belittled.

This book, first published in 1957, is the study of 14th-century Arab historian Ibn Khaldun, who founded a special science to consider history and culture, based on the philosophy of Plato and Aristotle and their Muslim followers. In no other field has the revolt of modern Western realized that history is more immediately related to action than political philosophy because it studies the actual state of man and society. He found that the ancients had not made history the object of an independent science, and thought it was important to fill this gap. A factual acquaintance with the conclusions of Ibn Khaldun's reflections on history is not the same as the full comprehension of their theoretical significance. When these fundamental questions are answered, it becomes possible to pose the specific question of the relation of Ibn Khaldun's philosophy of history, or his new science of culture, to other practical sciences and, particularly, to the art of history. After an exposition of the major trends of Islamic historiography, part of this book attempts to answer this question through the analysis of the method and intention of the sections of the 'History' where Ibn Khaldun himself examines the works of major Muslim historians, shows the necessity of the new science of culture, and distinguishes it from other practical sciences.

Ibn Khalduns chief contribution lies in philosophy of history and sociology. He sought to write a world history pre-ambled by a first volume aimed at offering a theoretical analysis of historical events. This volume, commonly known as Muqaddimah or Prolegomena, was based on Ibn Khalduns unique theoretical approach and original scientific contribution and became a masterpiece in literature on philosophy of history and sociology. In this book Dr Kamal Mirawdeli reconstructs Ibn Khladuns theory of history in a clear systematic way grasping not only his original themes and innovative ideas but also offering a very accessible analytical context which helps the reader to understand the conditions of the possibility of Ibn Khalduns philosophy of history, its mode of existence and its political function as a tool for explaining the relationship between knowledge and power.

A Selection from the Prolegomena of Ibn Khald?n

In Search Of-- Ibn-Khaldun's Sociology : Then and Now

Social Institutions

Life and Times

Ibn Khaldun's Sociological Thought

Dealing with the history of North Africa in the Middle Ages, this book examines the formation of an Islamic state system, and an Islamic society in which Arabism played an increasing part. The subject and the theme derive from the work of Ibn Khaldun at the end of the 14th century.

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This book presents Ibn Khald?n's anticipatory sociology of civilisations and power. Half a millennium before the birth of modern sociology in the West, Ibn Khald?n—scholar, political counsellor, and Malikite judge—wrote a revolutionary sociological-philosophical treatise, the Muqaddima. This book places his broad, complex, and refined treatise against the background of the Islamo-Greek culture of his time and analyses its main sociological, but also philosophical, historical, and scientific perspectives. Finally, thanks to its "universalisable" core, the author recontextualizes the teachings from the Muqaddima to reveal the deep insights it provides into the society, politics and law of contemporary liberal and multicultural civilisations. A deeper reception of Ibn Khald?n's perspective is not only important in understanding the Arab contribution to social theory, social history and philosophy, but also diversifies the sociological project beyond the Euro-American standpoint. Given its interdisciplinary appeal, the book addresses a wide readership of students and scholars in sociology, the sociology of law, philosophy of law, philosophy of history, political philosophy, history of civilisations, political sociology, and Arabic studies.

Ibn Khaldūn's Philosophy of History

Selections from the Prolegomena of Ibn Khaldun of Tunis (1332-1406)

Understanding Ibn Khaldun in Modern Sociology

The Science of Human Social Organization

Ibn Khaldun on Sufism

This book, first published in 1957, is the study of 14th-century Arab historian Ibn Khaldun, who founded a special science to consider history and culture, based on the philosophy of Plato and Aristotle and their Muslim followers. In no other field has the revolt of modern Western thought against traditional philosophy been so far-reaching in its consequences as in the field of history. Ibn Khaldun realized that history is more immediately related to action than political philosophy because it studies the actual state of man and society. He found that the ancients had not made history the object of an independent science, and thought it was important to fill this gap. A factual acquaintance with the conclusions of Ibn Khaldun's reflections on history is not the same as the full comprehension of their theoretical significance. When these fundamental questions are answered, it becomes possible to pose the specific question of the relation of Ibn Khaldun's philosophy of history, or his new science of culture, to other practical sciences and, particularly, to the art of history. After an exposition of the major trends of Islamic historiography, part of this book attempts to answer this question through the analysis of the method and intention of the sections of the History where Ibn Khaldun himself examines the works of major Muslim historians, shows the necessity of the new science of culture, and distinguishes it from other practical sciences.

A biography of Ibn Khaldun (1332-1406), famous historian, scholar, theologian and statesman.

While previous studies dismissed Ibn Khaldun's autobiography as lacking in psychological depth, Ibn Khaldun, Life and Times challenges this view. Demonstrating the rich and complex nature of Ibn Khaldun's memoirs, this book not only tells the life story of Ibn Khaldun in an accessible way, it also introduces readers to the fourteenth-century Mediterranean world. Seen in the context of a politically tumultuous and religiously contentious fourteenth-century Mediterranean, Ibn Khaldun's ideas about tribalism, identity, religion and history are even more relevant to pressing, modern concerns. --Book Jacket.

Conflicting Views on Ibn Khaldun's (1332-1406) Ilm Al-umran

Ibn Khaldun and Islamic Ideology

An Introduction to History

Asabiyya and State

1406 Deaths

Ibn Khaldun was one of the most remarkable Muslim scholars of the pre-modern period. Part of the 'Makers of Islamic Civilization' series, this book introduces the reader to Ibn Khaldun's core ideas, focusing on his theory of the rise and decline of states.

The writings of Ibn Khald n, particularly the Muqaddimah (Prolegomenon) have rightly been regarded as being sociological in nature. For this reason, Ibn Khald n has been widely regarded as the founder of sociology, or at least a precursor of modern sociology. While he was given this recognition, however, few works went beyond proclaiming him as a founder or precursor to the systematic application of his theoretical perspective to specific historical and contemporary aspects of Muslim societies in North Africa and the Middle East. The continuing presence of Eurocentrism in the social sciences has not helped in this regard: it often stands in the way of the consideration of non-Western sources of theories and concepts. This book provides an overview of Ibn Khald n and his sociology, discusses reasons for his marginality, and suggests ways to bring Ibn Khald n into the mainstream through the systematic application of his theory. It moves beyond works that simply state that Ibn Khald n was a founder of sociology or provide descriptive accounts of his works. Instead it systematically applies Khald n ' s theoretical perspective to specific historical aspects of Muslim societies in North Africa and the Middle East, successfully integrating concepts and frameworks from Khald nian sociology into modern social science theories. Applying Ibn Khald n will be of interest to students and scholars of sociology and social theory.

The Muqaddimah, also known as the Muqaddimah of Ibn Khaldun or Ibn Khaldun's Prolegomena was written by the Arab, North African Muslim historian Ibn Khaldun in 1377 which records an early view of universal history. Some modern thinkers view it as the first work dealing with the philosophy of history or the social sciences of sociology, demography, historiography, cultural history, and economics. The Muqaddimah also deals with Islamic theology, political theory and the natural sciences of biology and chemistry. The Muqaddimah is also held to be a foundational work for the schools of historiography, cultural history, and the philosophy of history and it laid the groundwork for the observation of the role of state, communication, propaganda and systematic bias in history.

The Recovery of a Lost Tradition in Sociology

14th-Century Historians

Ibn Khaldun's Social Thought

Ibn Khāldun