PHILOSOPHICAL AND HISTORICAL CAUSES OF SOCIAL TRANSFORMATION IN THE ATTITUDE OF IBN KHALDUN

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Abstract: Every community, whether simple and in a primary form or complex and in an advanced form has changed in the context of history. This change has always been due to some factors which have absorbed the attention of historians, philosophers, and social science researchers. In fact, change and transformation are considered as the nature of human society and its internal properties. What is important is that every change is preceded by causes with historical, cultural, political, and social roots which all are realized in the context of history, causing transformation in the human community.

Ibn Khaldun, social investigator and philosopher of history, has constantly noted the inherent dynamics and permanent evolution of human society and discussed the path of the society and the stages of its change in the history bed. Ibn Khaldun considered both short-term and long-term transformations. He has been in search of rooting such social changes.

In Ibn Khaldun's view, social transformation is a kind of evolutionism, because he, concerning his historical explanation and determination of human society and its processes, has paid attention to evolution and its causes as well as various processes of social evolution and its features. Actually, in his opinion, moving from one community to another type of society finds fulfillment in a longitudinal link and societies go through a cyclic and evolutionary process that is, every human community is created and passes the perfection processes, then begins its downward trend until it ultimately turns into another society. The same process is repeated.

What matters in Ibn Khaldun's attitude is that he never believes in this cyclic and evolutionary movement of society and its repeatability to be algebraic and uniform but he is certain that there is a kind of evolution and creation accompanied by growth and perfection. Thus, communities emerge, get shaped, grow and progress, finally transform. But the traces of their lives, culture and civilization, are not fully resolved and transferred from one community to another, then a new society with the same cultural background and civilization is formed in a different horizon. Therefore change in Ibn Khaldun's attitude is not a closed cycle but an open horizon toward perfection and development.

In this article we have tried to study historical, philosophical causes of social change and transformation from Ibn Khaldun's point of view. The main issue presented in this article deals with the question: do the human communities influenced by changes, move toward destruction or toward a regulatory social transformation which ultimately ends in perfection.

Key words: Ibn Khaldun, social transformation, social evolution, perfectionism, cyclic movement, evolutionary movement