

FROM PAST TO FUTURE
IBN KHALDUN

ABSTRACTS

**CURRENT MUSLIM REFORM PROJECTS AND THEIR DESTINY:
A CRITICAL ANALYSIS FROM IBN KHALDUN'S PERSPECTIVE**

Syed Farid Alatas

Muslim revival has been studied mainly as a modern phenomenon and as a reaction to Western imperialism and colonialism, and the modernization of the Muslim world. Muslim revival, however, is a much older phenomenon that dates back to the first century of Islam, which saw the first extremist groups to emerge in the Muslim world. An important theoretical resource for the study of Muslim revival is the work of 'Abd al-Rahman Ibn Khaldun. While Ibn Khaldun is well-known in both the Muslim world and the West, he has been seen more of a precursor of the various modern social sciences and as source of historical data and information, rather than as a resource for the development of theoretical perspectives. This paper introduces Ibn Khaldun's theory of state formation as a theory of Muslim revival founded on the concept of *taghyir al-munkar* and makes some remarks concerning the relevance of this theory to the study of contemporary Muslim revival.

**THE CONCEPT OF CHANGE IN IBN KHALDUN'S AND
WESTERN CLASSICAL SOCIOLOGISTS' THOUGHT**

Mahmoud Dhaouadi

This paper makes a comparative analysis and discussion of the notion of social change in Ibn Khaldun's *'umran* science, on the one hand, and that of his counterparts among the Founding Fathers of Western sociology, on the other. In this regard, many similarities and differences are found between the author of the *al-Muqaddimah* and Comte, Marx, Durkheim and Weber. As to the evolution of human societies, they did not, however, see eye to eye. While the European sociologists saw human societies evolution in a linear pattern, Ibn Khaldun found the evolution of Arab Muslim societies is cyclic in nature. Furthermore, Ibn Khaldun had found a strong link between the wide spread of extreme materialism/luxury in Arab Muslim societies and their weakness and inevitable collapse. This link is hardly found in the works of the Founding Fathers of Western sociology. On the convergence side, both Ibn Khaldun and those Western sociologists agree that social change is a necessary features of human societies which very often lead societies to move from simple states to more complex ones: bedouin to sedentary, traditional to modern, Gemeinschaft to Gesellschaft, etc.

IBN KHALDUN'S THEORY OF DEVELOPMENT: DOES IT HELP EXPLAIN THE LOW PERFORMANCE OF THE PRESENT-DAY MUSLIM WORLD?

M. Umer Chapra

The first part of this paper presents Ibn Khaldun's multidisciplinary and dynamic theory of development. This theory argues that the development or decline of an economy or society does not depend on any one factor, but rather on the interaction of moral, social, economic, political and historical factors over a long period of time. One of these factors acts as the trigger mechanism and, if the others respond in the same direction, development or decline gains momentum through a chain reaction until it becomes difficult to distinguish the cause from the effect. Part II of this paper applies this theory to Muslim countries to explain their low performance.

AN ANALYSIS OF IBN KHALDUN'S APPROACH TO THE DISPARITY BETWEEN IDEAL AND REALITY

Ali Çaksu

In this paper, by relying on the observations, theories and comments that are mentioned in *al-Muqaddimah*, I will attempt to demonstrate how Ibn Khaldun perceived some Islamic ideals, how he approached the relationships between the ideals and the realities, how he dealt with the gaps, tensions and contradictions between them, and what kind of solutions he found. In this study, which will be carried out with the help of several examples, I will discuss firstly the relation between '*asabiyyah*' and religion and then proceed with the justification of phenomena such as '*asabiyyah*', which seem to be (or perhaps are) opposed to Islamic ideals. This will be followed by a discussion of the impact of '*asabiyyah*' on the interpretation of some phenomena, developments and controversial events that appeared in early Islamic history. The same will be done for *mulk* as well.

As a conclusion to the study, it will be put forward that Ibn Khaldun added richness and depth to such concepts as '*asabiyyah*' and *mulk*, bringing an alternative perspective to their roles in history and monotheist religions, as well as using them as powerful but flexible conceptual tools.

IBN KHALDUN'S CONCEPT OF 'ASABIYYAH

M. Akif Kayapınar

Why do states rise and fall? Why are some polities able to develop successful social and political organizations, while others are not? Are polities sooner or later destined to collapse? What is it that gives life to a polity? There have always been attempts to answer these and related questions. Recently, however, the attempts seem to have intensified. The decline of the explanatory power of earlier theoretical frameworks based particularly on the Enlightenment approach seems to be the primary reason lying behind the interest in the rising interest of these

kind of historical-sociological researches. The weakening of the power of these frameworks, in return, depends upon a comprehensive change taking place all around the world.

It is this cultural context that brought Abd al-Rahman Ibn Khaldun, the 14th century North African Muslim historian and philosopher, to the fore in the circles of various social and human sciences. Ibn Khaldun developed a comprehensive theory upon human collectivities, at the center of which lies the rise and fall of states. The core parameter of Ibn Khaldun's social philosophy is *'asabiyyah*, without which no collective political action is taken place. Despite its centrality, however, *'asabiyyah* has not been clearly defined yet. It is, therefore, a must for us to understand and define *'asabiyyah* in a productive way to be able to make use of Ibn Khaldun's social philosophy in understanding and explaining the transformations we undergo today.

Thus, throughout this paper I will look for the answers of three basic questions. In the first place, what does it mean for a group to have *'asabiyyah*? Secondly, how *'asabiyyah* comes into existence? Finally, what is *'asabiyyah*?

Defined in a comprehensive way, *'asabiyyah* would be a productive parameter in social sciences.

THE WESTERN INTERPRETERS AND IBN KHALDUN'S CONCEPT/ION OF CIVILIZATION

Yusuf Kaplan

This essay that adopts an inter-disciplinary methodology, including film theory and social theory, consists mainly of two parts. In the first part, by taking its cue from cultural anthropology, it tackles one of the more difficult question of the "understandability and translatability of cultures". It argues that it is very difficult to wholly and fully understand the aura of Ibn Khaldun's way of thinking by merely using the theoretically-limited and historically-conditioned approaches of the secular western social sciences, and therefore it examines these approaches and frameworks critically and analytically. In turn, it points out that one can only understand and translate fully and correctly Ibn Khaldun's aura through taking the inclusivist conceptualisation of the whole tradition of Islamic thought and civilization into consideration. In the second part, it shows the originality and the brilliant contributions of Ibn Khaldun's theories for the creation of a more imaginative and creative Islamic thought. And finally it investigates the question of how Ibn Khaldun's thought can provide new possibilities and opportunities in creating a new conception of civilization.

SOCIOLOGY OF CIVILIZATIONS : THE FUTURE OF THE RELATIONS AMONG WORLD CIVILIZATIONS IN IBN KHALDUN'S THEORY OF 'UMRAN

Recep Şentürk

According to Ibn Khaldun (808/1406), a product of a society that experienced many civilizations at one time, in his "National System" that was prepared on the basis of Islamic jurisprudence, *madaniyyah* (civilization) and *'umran* (the nation) are synonymous concepts. According to Ibn Khaldun, the world is in the shape of a globe; half of this globe is covered with

water while a large portion of the other half that forms the land is not conducive to settlement. The people residing in the areas that are conducive to settlement, despite possessing some different characteristics, have established civilizations which demonstrate similar behavior. Thus Ibn Khaldun defined civilization as a “corporate social actor”, turning it into an individual discipline, and studied the behavior and reactions of civilizations under different circumstances. His investigations brought him to the conclusion that in the universal order civilizations demonstrate similar behavior. In his own period, by studying existence and scientific thought, he identified the *avari ‘a al-zatiyyah* (shortcomings of the nation). Ibn Khaldun proposed a theory in which civilization where civilization and inter-civilization relationships are propelled, on the one hand, by internal dynamics, as well as, on the other, by external relational dynamics, which are defined as *change* and *conflict*. According to this approach, civilizations do not show a linear progression or regression; quite the contrary, they have a history full of rises and declines. In a paradoxical manner many civilizations that have developed strongly weaken their ability to defend themselves, opening the way to their collapse. If we approach the subject from a modern perspective, how can we interpret the conflicts and disagreements that occur between modern civilizations from the point of view of Ibn Khaldun’s theory of civilizations and inter-civilization relationships, that is, the subject of the Science of Umran, and what can we say about the future of relationships between civilizations? Our aim is to evaluate the concept of the future from Ibn Khaldun’s perspective, starting from Samuel Huntington’s theory of the clash of civilizations and then to look at the future anew from the perspective of Ibn Khaldun.

BETWEEN MYTH AND REALITY: DEBATES ON IBN KHALDUN IN THE ARAB WORLD

Cengiz Tomar

Ibn Khaldun is one of the most discussed thinkers in the modern Arab world. The most important reasons for this are that he lived in a time of crisis that resembles the one that Muslims find themselves in at the present time, that his thoughts have found approval from Western scientists and that they possess modern characteristics. It is for these reasons that the thoughts of Ibn Khaldun, from the 19th century on, have given rise to a wide variety of interpretations, including pan-Islamism, nationalism, socialism and other ideologies that have found interest in the Arab world. In this article, after examining the heritage of thought bequeathed by Ibn Khaldun to Arab culture, starting from the time in which he lived, we will try to evaluate interpretations of *al-Muqaddimah* in the modern Arab world.

IBN KHALDUN’S VIEW OF TASAWWUF: HISTORY AND THOUGHT

Semih Ceyhan

In this article we will analyze Ibn Khaldun’s approach to Sufism, a subject which he included among the sciences and identified as being a science that appeared after the advent of Islam. This analysis will be separated into two sections: history and thought. In

the first section the derivation of the Sufi thought of Ibn Khaldun as a historical phenomenon, the period of recording (the issue of classification) and other matters of his thought will be held to a problematical analysis. In the second section the topics and problems of Ibn Khaldun's Sufi thought will be examined. Subsequently, these two parts will be analyzed in connection with one another. The analysis will develop around those who came after the first period of Sufism, in particular Ibn Arabi and those seekers of the truth who developed the topic further after him. In this way there Ibn Khaldun's approach to Sufism will be examined and critiqued.

IBN KHALDUN'S INFLUENCE ON THE OTTOMAN THOUGHT

Ejder Okumuş

As the Ottoman Empire began to “wane”, the statesmen, scholars, thinkers and historians began to concentrate on the causes for this deterioration and started to investigate the possible ways to halt it. Within this framework there is one man of science, one historical philosopher, one sociologist who appears before us as having affected the ideas and been of benefit to the statesmen, scholars, historians and thinkers, who even tried to warn the Ottoman State via his theories of collapse – despite a few changes having been made to his thought: Ibn Khaldun. A social theorist, Ibn Khaldun's historical and social views were a fundamental source to which thinkers turned in order to find a solution to the “deterioration” and “collapse” of the Ottoman State. There is no doubt that Ibn Khaldun had and continues to have an important effect on other thinkers, both Western and Eastern, non-Muslim and Muslim. But, the topic of this study is the effect Ibn Khaldun had on Ottoman thinkers. In this study the effect of Ibn Khaldun on Ottoman thought of some Ottoman thinkers will be examined.

IBN KHALDUN'S BACKGROUND IN THE DISCIPLINE OF FIQH AND HIS IDEAS ON THE HISTORY OF ISLAMIC LAW

Ferhat Koca

That which gives Ibn Khaldun, a man who struggled in life, social and political arenas, his claim to fame in the history of Islamic thought are the ideas put forward in the timeless work *al-Muqaddimah*, in particular his original theories and thoughts on history and sociology. Alongside of this, in the same work, he not only focuses on historical and sociological matters, but also provides a variety of information on the qualities and historical development of almost all basic Islamic sciences. One of the sciences about which he put forward his thoughts is *fiqh*, or what we call today “Islamic jurisprudence”. As well as providing information about *fiqh*, we can find some evaluations by Ibn Khaldun of the sub-topics of *faraid* (inheritance law), the method of *fiqh*, and polemics. Moreover, serving as an instructor in *fiqh* (as a *muderrislik*) in a number of *madrassa* in Egypt, he himself, as head judge of the Maliki sect, made a contribution to the education and instruction of *fiqh* as well as introducing some rulings. However, at this time, there

were people opposed to him who questioned his approach, particularly in connection with his work on *fiqh*.

In this article we examine the work Ibn Khaldun carried out on *fiqh*, and particularly in the work called *Mukaddime*, his thoughts and conclusions in connection with the history of Islamic Law are evaluated, particularly that of his *umran* theory.

According to the information given in *el-Ta'rif bi-Ibn Khaldun wa rihlatuhu qarban ve sharqan*, a work that explains Ibn Khaldun's own life, Ibn Khaldun received basic religious training until the age of 18 and later began to work in politics and administration. During this period of his basic education, he studied, as part of the curriculum of the period and per tradition, the Qur'an, hadiths, Islamic jurisprudence, methods of jurisprudence and Islamic philosophy, as well as studying rational sciences like philosophy and logic. Among the works he read concerned with Islamic jurisprudence were Imam Malik's *al-Muwatta*, Sahnun's *al-Mudawwana*, Asad b. al-Furat's *al-Asadiyya*, Utbi's *al-Utbiyya*, Ibn al-Hajib's *al-Muhtasar* and some of his commentaries, Ibn Habib's *al-Wadiha*, as well as other basic Maliki sources. Moreover, he worked as a teacher of Islamic jurisprudence (*mudarris*) in the Qamhiyya and Barquqiyya (Zahiriye) *madrastas* and as a head judge of the Maliki sect. In his work *et Ta'rif* Ibn Khaldun does not provide any information concerning the reasons why some were opposed to him as head judge of the Maliki sect, but rather constantly accused them of being "creators of defeatism and plotters". In our opinion, Ibn Khaldun, along with other experts trained in canonical law like al-Qayravani, Qadi al-Baqillani, Ibn Arabi, Qadi 'Abdulwahhab, Abu Walid al-Baji, Ibn Rushd el-Jadd, Ibn Rushd al-Hafid, Qadi Iyad, Ibn Hajib, Ibn Farhun and al-Qarafī, was a great scholar; in addition to this, the education he received in *fiqh* and his life-long experience were very wide and deep, giving him the ability to be the head judge of the Maliki sect and enabling him to make many interpretations on the history of Islamic law.

On the other hand, in the work *al-Ta'rif* and *al-Muqaddimah* by Ibn Khaldun, from the beginning of Islam to his own period he gives a great deal of information about the development of the history of Islamic law and its literature. In particular, a great deal of information concerned with the degeneration experienced in the organization of the *yarqi* (provincial administration) in Egypt at the period in which he lived is given in *al-Muwatta*, while in *et-Ta'rif* there is information about the founder of the Maliki school, Imam Malik. At the same time, while giving information about polemics in *al-Muqaddimah*, he asserts that due to the selection of opinions, previous works and rational evidence in the Islamic legal schools, that while the Hanafis used *qiyas* (arriving at a judgment through comparison) in many of the secondary subjects and were, for this reason, skilled at *nazar* (debate) and research, the Malikis, on the other hand, depended on works and reports and therefore were not skilled at debate (*ahl al-nazar*). Moreover, he says that many of the Malikis were from North Africa – and with few exceptions – were Bedouins unaware of the arts of debate and discussion. Thus, in his evaluations on the history of Islamic jurisprudence, Ibn Khaldun presents a great parallel to his *'umran* theory.

AL-'ULUM AL-NAQLIYYAH (TRADITIONAL DISCIPLINES) FROM THE PERSPECTIVE OF IBN KHALDUN

Murteza Bedir

Studies that have examined Ibn Khaldun as a historian of Islamic civilization and his famous work *al-Muqaddimah* have concentrated on subjects like his philosophy of history and theory of society. However, alongside the observations and theories that Ibn Khaldun put forward in these areas, he also worked in such areas as the creation and classification of information; in this aspect he put forward contemporary interpretations that were not only concerned with the development of science, but which were also related to the situation in which the sciences existed at that time.

In this study we will examine first the concept of knowledge in the sources of Ibn Khaldun's social theory, and particularly how the sciences that were recorded in the name of this concept affected, in a concrete way, his categorization of knowledge in what he called the fundamental Islamic sciences. While evaluating these sciences, the method developed by Ibn Khaldun will be given special emphasis, and how faithful he remained to those sciences that he perceived as being concrete will be examined in these sections. In this work we will investigate, from the point of view of the consequences, in what way Ibn Khaldun's methods of studying the history of civilizations can contribute to modern Islamic thought and the concept of Islamic sciences. In a more abstract way, one of the aims of this study consists of whether Ibn Khaldun's approach can offer a perspective to modern Muslims who are studying the history of fundamental Islamic sciences.

AN EVALUATION OF AL-'ULUM AL-'AQLIYYAH (RATIONAL DISCIPLINES) IN AL-MUQADDIMAH

Ömer Türker

One of the distinguishing features, from a historical perspective of sciences, of the work called *al-Muqaddimah* by Ibn Khaldun becomes apparent in the section where he evaluates the scientific traditions and the scientific concept that were dominant in Islamic society. In the section concerned with rational sciences, the historical journey of many sciences, from metaphysics to grammar, will be examined as well as a discussion of this latter part. The sciences that Ibn Khaldun examined will be evaluated from a scientific and pragmatic approach. In connection with this, Ibn Khaldun not only established what the benefit of a value confirming information that is expressed in a science was, but he also developed the basis of sciences from a historical aspect. In Ibn Khaldun's general approach the science of Islamic philosophy (*kalam*) appears to be aimed at defense, and he sees philosophy and *kalam* as consisting of different points of view; although no definite knowledge is provided by natural sciences, he considers that they bring out pragmatic values, with Sufism having theoretical and practical values. In our paper the general approach of Ibn Khaldun is examined first, and secondly we examine his commentary and determinations on rational sciences. In this study an evaluation will be made by concentrating on the sayings of Ibn Khaldun and his perception of the rational sciences, in

particular his views on the relationship between the history and informational value of metaphysics and the aim and existence of *kalam*; in addition the use of logic as an instrument by Islamic philosophers, which brought about closer relations between *kalam* and philosophy will be examined.

THE APPLICABILITY AND IMPORTANCE OF IBN KHALDUN'S SOCIAL METAPHYSICS IN CONTEMPORARY SOCIAL STUDIES

Tahsin Grgn

The analysis of existence in Ibn Khaldun's Social Metaphysics, made while examining the subject of *'umran*, can be expressed in short as "The Creation which Came into Existence through the Acts of Mankind and as a Direct Reflection of God Almighty's Power"; this analysis has many important characteristics for both modern Turkey and the Islamic world, and it is felt that it is needed in the search for Social Metaphysics. Just as this analysis provides for the establishment of an accurate connection between religion and life, as there is also a connection between the individual and society, society and institutions and sciences and philosophy, it is an easier-to-understand and more acceptable analysis than those made to date. In the paper the possibilities provided will be discussed by comparing it with the theses of N. Hartmann, H. Freyer and J. Searle.

IBN KHALDUN'S METHODOLOGY OF HISTORY

Yavuz Yıldırım

Ibn Khaldun occupies an important place among Islamic historians from the aspect of the critical historical methodology he introduced. He criticized the Islamic historians who lived before him for not reporting many events accurately and for not satisfactorily establishing the cause-result relationship between events; he claimed that he was introducing a new methodology that would ensure that these drawbacks would be eliminated. This methodology has its own characteristic subjects and concepts. According to Ibn Khaldun, a historian should be able to provide correct historical information by evaluating the historical data available from a critical aspect, and should be able to analyze the causes and the effects. The historian should be aware of the type of society (urban-rural), as well as the different type of social structures, such as political, economic, geographic, religious, intellectual and artistic. Thus, the historian will be able to be cognizant of both permanent and changeable factors and will be able to establish, in a sound manner, the connection between cause and effect. In addition to these, the personal characteristics of those reporting the historical information should be analyzed. The historian can only arrive at and present correct historical information by following such a method. The historical methodology presented by Ibn Khaldun affected many historians and politicians.

THE POSSIBILITIES OF NEW PERSPECTIVES FOR SOCIAL SCIENCES: AN ANALYSIS BASED ON IBN KHALDUN'S THEORY OF 'UMRAN

L. Sunar – F. Yashçimen

Many things have been written on the sociological theories of Ibn Khaldun. Again, to the same extent, his methodology and his different approaches have been studied by comparing them with his work, *Kitab al-'Iber*, from a historical point of view. But as some of the sections in *al-Muqaddimah* are quite difficult and as there is a lack of knowledge about the cultural and scientific history of the Mağrib, his contributions as a scientific and philosophical historian, or more correctly as a metaphysicist, have been overlooked and not examined as they should have been. Thus, for this reason, the overall approach that follows his scientific methodology has been neglected. In particular, this overall approach was put forward with Ibn Khaldun's study of *'umran*. One of the greatest problems encountered in trying to understand him today is that the work of Ibn Khaldun is evaluated not within his own time, but rather in a modern context. To try to understand Ibn Khaldun in the paradigm of existing social sciences is problematic, as the disintegration of social sciences themselves is reflected in such an effort and results in a non-integrated concept.

This paper will examine two basic problematics. The first of these is the thought presented in Ibn Khaldun's *al-Muqaddimah* and the methodology followed as a potential alternative approach to the crisis of disintegration that is being experienced in modern social sciences. The second problematic is the possibility of the *'umran* theory of Ibn Khaldun, who thought that he was living in a period of decline, as a perspective that will allow contemporary Muslims, who are in a similar decline, to once again write world history.

IBN KHALDUN'S CRITIQUE OF THE THEORY OF POLITICAL REGIME

Şenol Korkut

In this paper the method proposed by Ibn Khaldun in the political arena, both in classic political philosophy and in Islamic political thought, will be examined in its original dimensions. The political philosophy that started with al-Farabi as a systematic style of thought in Islamic thought used deduction as a mandatory part of the tradition belonging to the philosopher, adopting the explanatory method in the framework of divine laws of social events and facts; the demonstrative method was seen to be insufficient for matters of human and infinite will, thus the matter was to be evaluated in the light of divine rules. In one sense this is a journey from "description" to "depiction". Ibn Khaldun stated that this method remains insufficient to explain social phenomena and events, and widening this perspective, indicated that political philosophy, in one sense, is compelled to present a utopian social model, and departing from this point criticized al-Farabi as not being a philosophical realist. At this point, the accusations made against the philosophers and his approach to the criticism of civil political science are investigated as to whether or not Ibn Khaldun approached political philosophy from a universal point of view, and if, while making these accusations, the theories of the philosophers were taken into account. In this situation, the modern philosophers try to explain what has to be, while Ibn Khaldun

explains what is; from this point of view Ibn Khaldun's approach seems to be more scientific. Secondly, in this paper different interpretations that have been made today on the structure of the method put forward by Ibn Khaldun are examined, and which of these methods is closest to the thought of Ibn Khaldun is scrutinized. Interpretations of which intellectual tradition Ibn Khaldun belongs to in Islamic thought are given. Moreover, starting with the political theories of al-Farabi, the philosophical heritage and its influence of political doctrine is discussed.

THE FUTURE OF THE EUROPEAN UNION FROM IBN KHALDUN'S PERSPECTIVE

Durmuş Hocaoğlu

The European Union is the most comprehensive political unification project, a unification in which many states are incorporated of their own free will; the like of this has not been seen to date. The fundamental idea of the European Union Project, which dates back to a much earlier period, began to gain momentum after the destruction of World War II. At first an economic union, the European Union has in recent years began to head towards the formation of a federation similar to that of the USA.

However, confronting all this progress there are some serious problems that stand in the way of becoming the "United States of Europe". This article will try to contribute to the efforts of the European Union to attain its vision by analyzing these problems from a Khaldunistic perspective. In the real sense of the phrase, this project is lacking genetic patriotism; in fact, it seems that it has adopted causal patriotism according to the Khaldunistic concept. However, if the conjectural conditions are changed, will those countries that have a causal patriotism in the European Union be able to be held in one place? Will the deeply-rooted conflicts that exist between the causal patriotic European nations be eliminated? Between the genetic patriotism and the "European Causal Patriotism" will future conflicts which are deeply rooted perhaps open the way to a tragic disintegration of the Union?

The second matter that will be examined is a critical examination of the European society's social, cultural, spiritual and moral makeup from a Khaldunistic view. Were a United States of Europe to be established, it is possible even now to demonstrate some characteristic symptoms that anticipate the degeneration of societies. If one examines the decrease in willingness to work, the disintegration of the work ethic and discipline, the increase in the movement towards less work and more holidays, the reduction in population, the move towards irreligiousness, innovations towards a "Post-Christian Europe", the legitimization of incest, pedophilia and other extreme immoral behavior, the disintegration of family ties, if all of these are examined from a Khaldunistic perspective, it leads one to think that this continent is coming face to face with a crisis of serious dimensions.

IBN KHALDUN'S SOCIAL THEORY AND IRANIAN SOCIETY

Taghi Azadarmaki

This article attempts to demonstrate Ibn Khaldun's presence, thoughts, and works. Despite the fact that he lived in the 14th and 15th centuries, his thoughts are appropriate for discussion in the 20th century and have become a source of scientific and political judgments. This article examines the evolution and importance of two intellectual traditions: Iranology and Returning to Self-Ego. In the first phase, the depiction of his thoughts arises from the rational and political paradigm and the tradition of Iranology through an interaction with Western development. In other words Ibn Khaldun's thoughts were created with regard to Western development. Ibn Khaldun's thoughts are of importance in that they explain the reason for Iran's moving away from the historical perspective rather than their following their evolution, development and thus achieving a better status. With regard to the rational tradition of returning to the self-ego, it can be claimed that Ibn Khaldun's thoughts are applied for the reintroduction of the historical past rather than a move toward the future.