IBN KHALDUN, MUQADDIMA: OUTLINE ON CONFLICT AND SOCIAL COHESION AT THE DAWN OF SOCIOLOGY OR SOCIAL THEORY

a Ruben Dario Mendoza Arenas, b Josefina Arimatea García Cruz, c César Angel Durand Gonzales, d José Luis Salazar Huarote, e Josefrank Pernalete Lugo, f Marisol Paola Delgado Baltazar

ABSTRACT

Objective: To examine the foundations that govern human development, seen as an active subject of history, in the causes that motivate social facts and the mechanisms that move the threads of human relations of IBN Jaldun.

Theoretical framework: The Muqaddima of Ibn Khaldun is a work where the author addresses topics as varied as the philosophy of history, economics, sociology and other sciences related to human behavior, from a unique perspective for his time.

Results and discussion: If we dismiss the Eurocentric vision of the history of thought, it is possible to place Ibn Khaldun as a direct tributary of modern social thought, giving history a scientific character, defining its object of study and specifying the principles that should mark its methodology.

Conclusion: In the development of his study, specifically in the Muqaddima, Ibn Khaldun elaborates a primitive theory on the development and origin of civilizations, having as a touchstone the Asabiya, a concept that today is comparable to social cohesion in sociology and an organicist theory about the rise and fall of empires.

Research Implications: Ibn Khaldun distinguishes three moments in the development of a civilization, the first at birth where peoples are “humanized” and stand out for their moderation

Keywords: social cohesion, civilization, power, autonomy, human thought.
BN KHALDUN, MUQADDIMA: ESBOÇO SOBRE O CONFLITO E A COESÃO SOCIAL NOS PRIMÓRDIOS DA SOCIOLOGIA OU DA TEORIA SOCIAL

RESUMO

Objetivo: Examinar os fundamentos que regem o desenvolvimento humano, visto como sujeito ativo da história, nas causas que motivam os acontecimentos sociais e os mecanismos que puxam os fios das relações humanas na Muqaddima de Ibn Khaldun.

Enquadramento teórico: A Muqaddima de Ibn Khaldun é uma obra em que o autor aborda temas tão variados como a filosofia da história, a economia, a sociologia e outras ciências relacionadas com o comportamento humano, numa perspetiva única para o seu tempo.

Resultados e discussão: Se não considerarmos a visão eurocêntrica da história do pensamento, é possível situar Ibn Khaldun como tributário direto do pensamento social moderno, conferindo à história um carácter científico, definindo o seu objeto de estudo e especificando os princípios que devem marcar a sua metodologia.

Conclusão: No desenvolvimento do seu estudo, nomeadamente no Muqaddima, Ibn Khaldun elabora uma teoria primordial sobre o desenvolvimento e origem das civilizações, tendo como pedra de toque a Asabiya, conceito hoje comparável à coesão social na sociologia e uma teoria organicista sobre a ascensão e queda dos impérios.

Consequências para a investigação: Ibn Khaldun distingue três momentos no desenvolvimento de uma civilização, o primeiro à nascença, em que os povos se “humanizam” e se distinguem pela sua moderação.

Palavras-chave: coesão social, civilização, poder, autonomia, pensamento humano.

1 INTRODUCTION

There are few characters in the history of thought who can attract as much attention and interest as Ibn Khaldun does. Although his legacy remains unknown to many, the depth of his thought embodied throughout all his works testifies to one of the most brilliant and awakened minds of the entire Middle Ages. To speak about the life of Ibn Khaldun necessarily lies in the revision of the data provided by his own hand in the autobiography he wrote. He was born in Tunisia in 1332 although he is a descendant of a family whose trajectory can be traced to the Spanish territory known as Al Andalus. His education takes place in Tunis, his hometown, where he learns under a classical teaching of the Arab and Andalusian elites: Humanities, religious sciences, Mathematics and Astronomy. However, his parents and teachers died of the Black Death when he was 19 years old (Valencia, 2020), forcing him to integrate early into social life. This excerpt from his autobiography is an indicator of the value Ibn Khaldun placed on his training:
"Since my adolescence I always felt a thirst for knowledge and I have put a great zeal to acquire it by attending schools and courses of instruction. After the great plague which snatched away our most enlightened men, our sages, our teachers, and which deprived me particularly of my parents, I regularly attended the classes of Professor Abu Abdallah Al Abbalí, and, after three years of study under the direction of this master, I finally discovered that I already knew something" (Valencia, 2020, p. 41)

Already at an early age, he began to get involved in jobs related to administration and politics. At the age of 20 he was called to a Hafsi administration post in Tunisia. From there, it can be said that Ibn Khaldun began a new cycle of formation for his spirit and mind through the multiple trips he made through various cities and courts of Western Islam. This tour allows Khaldun to form a general idea of the changes that had occurred in political formations under the influence of Islam (Nisbet, 2009).

However, to fully appreciate the contribution to social theory of Ibn Khaldun it is necessary to situate his work from a perspective that distances itself from the traditional conceptions that deal with writing the history of thought. Indeed, Nisbet points out traditionally there have been two ways to approach the development of human thought, the first of them located in the life and work of the great thinkers, is an approach focused exclusively on unveiling the motivating forces, which existed behind the great ideas. This method, although it is the oldest used, tends to result in a long biography of thought, where everything created or imagined is projected as a shadow of the great characters. The second traditional way, Nisbet points out, is to approach it from a school, system or what he calls the "isms" perspective. This method starts from the premise that the history of ideas is ultimately the history of the rise and fall of systems of thought that have emerged over time, however, such an approach can inevitably lead to conceiving key ideas with an almost religious fervor and consequently may come to consider systems as irreducible (Nisbet, 2009).

Faced with both methods mentioned above, Nisbet proposes a third approach focused on what he calls the "ideas-elements"; Ideas-elements, unlike conceiving ideas anchored to a certain system of thought, are essentially "constellations of discernible and even independent assumptions or ideas that can be decomposed and regrouped into different systems" (Nisbet, 2009, p. 18). Only from this approach is it possible to situate Ibn Khaldun within the historical development of ideas as a direct tributary of modern social thought. Indeed, if one makes a careful analysis of the work of Ibn Khaldun, one can find outlines of sufficiently lucid concepts of the most diverse areas of knowledge
that were only established as disciplines several centuries later in the Western world, such as political economics, sociology, social psychology and history itself. Precisely, it is necessary to remember that modern and contemporary social thought is reported by historians exclusively from the Western perspective, that is, focused on the contributions of European and later North American philosophers, thinkers and scientists, as the only ones deserving of attention within global scientific development.

The history of world thought, as it has been told so far, is nothing but the history of European thought. Indeed, Quijano points out that "Europeans generated a new temporal perspective of history and relocated colonized peoples, and their respective histories and cultures, in the past of a historical trajectory whose culmination was Europe (Quijano, 2014). Under Eurocentrism, the thought of non-Westerners is only possible to conceive it from a perspective that places it in a stage of thought prior to European development, that is, any system of thought, or idea that questions what is already established within the Western narrative course, is subject to an accessory character, as a curiosity of "indigenous" thought and not as a true expression of the power and autonomy of other forms of thought. from other cultures.

The research in fact for this work is justified in a unique character, since it is focused on the foundations that govern human development, seen as an active subject of history, in the causes that motivate social facts and the mechanisms that move the threads of human relationships. Ibn Khaldun's approach to the problem of social cohesion as an essential characteristic of thought was his willingness to observe the most complex interrelationships between the different facts and phenomena he studied. Therefore, "All cultural experiences, histories, resources and products also ended up articulated in a single global cultural order around European or Western hegemony" (Nisbet 2009, p.79). In this sense, Zeraoui points out that

"Precisely, when we consult some work on sociology or social thought, we almost invariably find a Eurocentric approach. Chinese, Indian or Islamic thinking is drastically reduced or simply non-existent. The origin of thought, according to these works, goes back to the Greeks to move on to the Romans and medieval Christianity and then land on the Renaissance, the Reformation and the Enlightenment" (Zearaoui, 2004, p. 407).

In this regard, Wallerstein points out that theoretical constructs such as "orientalism" have been coined from Europe. Which he defines as "a stylized and abstract statement of the characteristics of non-Western civilizations" (Wallerstein, 2001, p. 32).
In the same sense Wallerstein explains that this term was coined since the Middle Ages by Christian intellectual monks who dedicated themselves to translating texts from their original languages into the Romance languages or Latin to better understand non-Christian religions.

However, this distinction, far from recognizing non-Western culture in its very essence, contributed to the creation of new binary perspectives in the social world: the Christian-pagan duality was succeeded by Western/Eastern and later by modern/non-modern (Wallerstein, 2001). Based on this background, the research objective is to examine the foundations that govern human development, seen as an active subject of history, in the causes that motivate social facts and the mechanisms that move the threads of human relations of IBN Khaldun.

2 THEORETICAL FRAMEWORK

The only world Khaldun knew was the world of the Islamic empire, a world that although in decline according to his judgment still maintained the most significant features of its former boom. The context of Khaldun's work is marked by a gradual withdrawal from the territories conquered by Islam. This retreat is an inherent consequence of the process of fragmentation of the Muslim empire into a variety of independent kingdoms among them. Precisely by then, North Africa constituted a central power, despite maintaining links with the empire it was practically erected as an independent kingdom, not only because it established marked differences due to not being affected by the incursion of the Crusades, but because it still retained control over the Sudan gold route, which allowed a close link in trade relations with Europe (Marin, 1985).

However, Islam in this period, despite the fact that its cultural prestige seems to remain intact, suffers with greater sagacity the Christian pressure, cedes its spaces to other commercial, military and cultural expansion enterprises, all this coupled with a significant transformation of the economic situation: the development of large cities deteriorates rural life (Fossier, 2001).

As already mentioned Ibn Khaldun in his life experience does not limit him to his homeland but travels the different scenarios of the Islamic world, from the Al.-Andalusian territory of his lineage to the very heart of the empire in Mecca [Makkah] to finally culminate his days in Persian lands, in Damascus during the court of the great Mongol
Ibn Khaldun, Muqaddima: Outline on Conflict and Social Cohesion at the Dawn of Sociology or Social Theory

conqueror Tamerlan. His stories not only have the strength to collect the testimonies and affirmations attributed to tradition, but he is able to elaborate his own arguments derived from his personal observations. Islam always urges its followers to be careful in all that they do, such as organizing (Suhartini et al., 2023)

However, Ibn Khaldun is always wary of engaging in speculation or fancifully elaborate judgments. As a historian, and we might add as a social philosopher, Khaldun maintains a critical and scientific realist method, something very unusual in his time. It is not only about the versatility and forcefulness of his arguments, but in his works there is a constant intention to establish a scientific perspective of history. Khaldun speaks openly about the verification of the facts narrated, as well as the meticulous search for the causes that originate them. Khaldun leaves aside the traditional method used by historians of his time, that is, the biographical method that focuses its efforts on the life and influence of the great characters of history and places the interest in a new historical subject, human civilization. Another relevant aspect is the depth of his thought regarding the search for fallacies and errors that could alter the conclusions about the events as Valencia points out, "his conceptions suppose a scientific look at history, with an explanation of the facts, not their mere cumulative enumeration, and with a point of view that covers all humanity" (Valencia, 2007, p. 20).

However, this does not mean that he leaves aside or dismisses the knowledge contributed by nomadic peoples, contrary to this he recognizes the value offered by traditions in the formation of knowledge, attributing himself even in his autobiography as heir to a long Berber tradition on his mother's side. Ibn Khaldun sees in history a pedagogical and moral utility, throughout all his writings he seems to know what Walter Benjamin would point out a few centuries later:

The experience that is transmitted by word of mouth is the source from which all narrators have drunk. And among those who wrote stories, it is the greats who in their writing depart least from the discourse of the many anonymous narrators (Benjamin, 2008).

Precisely Ibn Khaldun is nourished by all the sources and stories available, to which he submits to the most meticulous analysis before translating it into his writings, as a narrator it can be affirmed that he takes what he narrates from the experience; from his own or the referred to and endowing it with his own style he turns it in turn into the experience of those who listen to his story. The most striking example of this claim can
be found in the Muqaddima. In this work completed during his stay in Qal‘at Ibn Salāma, around the year 1375, the citations of authors and works are less systematic and numerous than in the Kitāb al-‘Ibar, does not dispense with them a careful study confirms that references to historical, biographical or geographical sources, among others, are abundant, where oriental authors appear, Al-Mas‘ūdī (Crego, 2022). In this same sense, History constitutes not only a science by itself, but is perfectly protected simultaneously under the reasoning of logic and empirical knowledge, that is, for Ibn Khaldun it constitutes a science of civilization or culture (Navarro 2022).

For many Western authors, Khaldun's Muqaddima is a work where the thought embodied in its pages is ahead of its time in topics as varied as the philosophy of history, economics, sociology and other sciences related to human behavior (Valencia, 2007). This work, the Muqaddima or introduction to history, was conceived as a preamble to another work of greater magnitude. However, it is in this prologue that the author deposits all the strength of his thought, formed through his refined education, direct experiences in his travels and his participation in the various positions of public administration, even in political conspiracies.

3 METHODOLOGY

The article was designed under the narrative review, type of evaluation characterized as more or less complete; Written by experts in the field, the authors do not specify the methods of information collection and sampling. It is therefore ideal for answering fundamental questions, considered those related to general aspects of Khaldun and his theory of social cohesion, and adhered to the method of critical and scientific realism, which was very unusual in his time. It is not only the breadth and strength of his arguments, but his writings reveal his relentless pursuit of a scientific view of the history of modern social thought. Narrative valuations, according to the hierarchy of evidence, are at the bottom of the pyramid, based on recognizing non-Western culture in its very essence.

4 RESULTS AND DISCUSSION

In this work, Ibn Khaldun examines the various aspects of human thought that until then had not been discussed in such depth: he catalogs history as a science, defining its object of study and specifying the principles that should mark its methodology. On the
other hand, Ibn Khaldun defines umran and asabiya, developing a theory that places him as one of the precursors of geopolitics and modern sociology. In this same sense, Ibn Khaldun delves into the relationships between urban life and the Bedouin way of life, establishing a relationship between both lifestyles and the life cycle of empires and civilizations. Finally, it extends an already ambitious work to a system of classification of sciences and lays the foundations for a systematic understanding of the economic relations associated with factors such as supply and demand, as well as population growth (Valencia, 2007).

In relation to the above, Valencia (2007) points out that the rest of the book to which the Muqaddima precedes does not live up to the prologue and is limited to referring to a history of North Africa from Morocco to Egypt. It is his thoughts and conclusions embodied in the Muqaddima that arouse the interest of contemporary historians and see in these lines reflected the feats of scientists and philosophers who have been forgotten or dismissed by the history of Western thought (Zeraoui, 2004). Finally, it is necessary to point out that the work of Ibn Khaldun, especially the Muqaddima, can be considered a compendium at the height of the encyclopedists of the Enlightenment. Thus, it is how Valencia explains that Ibn Khaldun used in his work practically all the medieval knowledge treasured by Arab culture, although he does not specifically mention the authors on which it is based. Indeed, this work has a unique character because it is focused on the foundations that govern human development, seen as an active subject of history, on the causes that motivate social events and the mechanisms that move the threads of human relationships.

4.1 THE ASABIYA DAWN OF SOCIAL COHESION IN SOCIOLOGY

One of the qualities that stand out in the thought of Ibn Khaldun is the sobriety of his realism. Although he never contradicts the most sacred principles of the Islamic religion, he does not fail to recognize the influence of natural forces and factors on the events surrounding human activity, in this sense Ibn Khaldun understands that the forms of organization of life in common and the techniques of survival always take precedence over strictly material conditions. That is, the true constituent of human identity is not conformed but is built in the face of the adversities they must face (Navarro, 2022). Therefore, it is the socio-historical conditions of the peoples that condition their identity, as well as the actions they undertake to survive and endure over time.
Now, Ibn Khaldun considered that the will to power as a key element in the constitution of States, and of any social group in general, however small, explained that this power was manifested in the demonstration of force, the ability to organize and a dominant conceptual system. That is why, when he considers that religion is not enough, what he calls the Asabiya. This concept according to the definition given by Ibn Khaldun can be understood as those social groups agglutinated by a series of interests and is a theoretical construct that today has been interpreted as an idea close to the concept of social cohesion (Valencia, 2007). He considers in his work the Asabiya as the engine of history, the social group united by this force as a historical subject instead of isolated individuals.

Precisely, a common element between Comte and Ibn Khaldun is that both thinkers assume sociability as a primitive fact, societies relate to each other in terms of similar social structures or constitutions (Chaix and Uribe, 1955). However, entrenched in Muslim thought Ibn Khaldun could not conceive the idea of progress, as it was later developed in the Western world, that is, as a development pointing indefinitely towards the future and therefore it was possible to exercise social prognosis, but Ibn Khaldun was subjected to the inexorable cycle of eternal return. As Octavio Paz points out, historical consciousness, or more precisely awareness of history, brings with it awareness of change as the only principle that is immune to criticism (Paz, 1974).

The consciousness of time in traditional peoples is submerged in the past, where the future is the promise of the return to the immaculate beginning, the golden age, where everything that has been corrupted must be purified, and everything that has been destroyed will then be restored. In other words, if the archetype of modern civilization is represented by the future, in traditional societies it is represented in the past, in the form of a past not experienced, but as an immemorial past prior to all human action. In theory, the cultural, political, moral and social order is transfigured into a way to control and manipulate the population to accept their situation of oppression and exploitation (Arenas et al., 2023). The first dimension of sustainable development of modern civilizations is the appropriation of knowledge (Albornoz et al., 2023).

Ibn Khaldun established differences between the way of life in the cities and that of the nomadic peoples, differences that were interrelated with factors such as sedentarism, accumulation of wealth and religion. Indeed, he pointed out, for example, that the abundance of food also implies less spirituality:
"The effects of abundance reflect even in the spiritual nature. Among the people of the country as well as of the city, those who observe a frugal life, and practice fasting and austerity, renouncing pleasures, are more religious, and more willing to give themselves to a devout life than opulent men abandoned to luxury" (Khaldun, 1977, p. 198).

Since luxury and abundance are available to the population in cities, people who lived in cities were more likely to deviate from the principles that govern religion and therefore succumb to excesses and corruption. Conversely in less populated areas, such as rural communities or in nomadic lifestyles, there is a greater inclination to religiosity (Crego, 2022). For Khaldun, religion is a constitutive element of the social bond, precisely attributed to religion the power to engender and strengthen the integration of individuals into the community. In groups where religious values have been weakened, materialism, the desire for profit and selfishness characterizes individuals (Chaix and Uribe, 1955). That is, the link with the social group is broken and individual interest prevails. The plurality and diversity of religions is the will of the supreme one, which is a test for people to determine their attitude and commitment to their dogma (Hidayat, 2023).

The asabiya as an element of social cohesion is expressed through the tribal bond and will to power, and it is in primitive societies, or those where the oldest traditions are still preserved, where it is expressed in all its power. Ibn Khaldun claimed that the agrarian way of life always predated the city therefore it can be deduced that asabiya is an innate quality, or a natural desire to oppress others that can only be regulated by the exercise of authority. In rural villages, especially in tribes that maintain nomadic traditions, it is the tribal chiefs who carry the burden of the authority of the Asabiya, and exercise this power both symbolically and forcefully maintaining order within the members of the group. However, the Asabiya was manifested more conclusively in the face of threats to the social group. Indeed, Ibn Khaldun stated that:

To protect their camps from outside aggression, each has select groups of warriors composed of their most spirited youth. But such groups would never be strong enough to repel attacks, unless they belonged to the same agnation (asabiya) and had, by bond of mind, the same coalition. That is precisely what makes the Bedouin contingents so strong and so fearsome; Since the idea of each of its combatants, to protect their family and their agnation, is paramount. The compassion and affection that the individual feels towards his agnates are part of the qualities that God has instilled in the heart of man. Under the influence of these feelings, their solidarity is born.
In other words, in circumstances when the threat to the group was palpable, the desire for repressed aggressiveness is decentered towards those who do not belong to the community, so at the same time that this power is used to defend against external oppressions or threats, relationships within the group are reinforced. Precisely Ibn Khaldun attributes the vital force derived from the Asabiya as the main necessary condition for the formation of the first human societies, a force which is still present although not so explicitly after the emergence of governments and monarchies (Dowlatshahi, sf).

Undoubtedly, the concept of Asabiya refers to an invaluable effort to understand the volatile social reality of the period when Ibn Khaldun lived, it is an idea that moves away from the traditional conceptions that derived from religious mysticism or attributed the actions and destiny of individuals to elements heirs of the natural order. The Asabiya is a concept that enhances the socio-historical character of human evolution and that inaugurates sociology centuries before its appearance in the Western world.

4.2 ON CONFLICT AND THE LIFE CYCLE OF EMPIRES

As already mentioned in the previous section, the Asabiya is a concept that seeks to explain the reasons why the first human civilizations were organized, however, Ibn Khaldun inquired about the reasons why civilizations collapse and dissolve. As already mentioned, Ibn Khaldun identifies a primary force for domination in human beings, a force that can only be countered by the authority emanating from the Asabiya.

Every great empire that has just been inaugurated finds before it a very arduous task: to induce men to obedience. To achieve this goal, he must proceed with great energy in order to overcome the resistance of foreign peoples, for without the application of force, he could not reduce to submission people totally alien to the new regime and its customs (Khaldun, 1977).

An essential feature of Ibn Khaldun's thought was his willingness to observe the most complex interrelationships between the different facts and phenomena he studied. For example, he claimed that the power of the monarch or a state could not endure unless it was supported by other factors such as the Asabiya in common, the sacred cause of religion, and a powerful party supporting the ruler. In other words, it suggested that the stability of a state, especially was associated with the integration of its parts with the structures that ensured social cohesion. In the same way he already understood the
foundations of contemporary political economy: he understood the relationship between the scarcity or abundance of resources and the constitution of ways of life, and in the same way of life of a society could be inferred the character of the individuals who integrate it (Chaix and Uribe, 1955).

In the same sense Ibn Khaldun also exposed the necessary conditions for civilization, only when a certain level is achieved, wealth increases and the division of labor becomes possible. From his perspective, the way in which economic development and wealth are related and are factors that directly influence the degree of civilization of a territory. It is necessary to point out that the concept of civilization in Ibn Khaldun is always linked to the existence of large cities, where sedentary life has been legitimized with all its political, social and cultural implications. In this sense, the development of a dynasty is what favors the existence of various trades and their improvement. Examples of this are the Jewish, Greek and Roman civilizations, and later the great cities of the Muslim empire. Precisely Ibn Khaldun associates the emergence of the liberal arts because of the stability and improvement of subsistence conditions, in the same way, he assures that it is the stability of political institutions that favors the distribution of tasks among individuals, that is, the division of labor.

Now, Ibn Khaldun distinguishes three moments in the development of a civilization, the first at birth where peoples are "humanized" and stand out for their moderation. From that moment on, development can only be achieved gradually, in a period that can take more than a generation. Finally, when the population reaches its maximum, it implies on the one hand a significant increase in the idle population and, on the other, increasingly arduous power disputes, both factors are nothing more than symptoms of an irreparable loss of the State (Crego, 2022).

Thus, under the perspective of Ibn Khaldun, the power of a kingdom has a limit that can be weighed based on its possessions and territorial conquests. This limit is especially evident when the domain reaches a climax where areas far from its control begin to appear, in this sense, the ruler aware of his weakness is not willing to share power and a period of decline marked by disputes and political intrigues is inaugurated (Crego, 2022).

This theory of the life cycle of empires or civilizations was expressed by Ibn Khaldun in four distinct moments. The first stage or moment is the nomadic culture, or the umrán bádawi. Every people or nation, no matter how powerful its lineage, when its
past is studied to find its origins, it is possible to find them in a primitive culture that existed under nomadic traditions, where the Asabiya has a fundamental role. This stage is followed by a period where the peoples have chosen sedentary life, and large cities have been erected, it is the time of the umrán hadari. It is in this period that the liberal arts, sciences, and other trades not essential for sustenance but for the enjoyment of the spirit are developed. Thirdly, when cities have reached their maximum potential for expansion and development, a period of weakening begins, caused precisely by the increase in social complexity which weakens the links between the population, that is, the Asabiya and develops a culture of moral licentiousness focused on individualism and materialism.

Finally, a final period of destruction occurs: an empire by expanding its borders unstoppably exhausts its forces and resources so that it is not possible to maintain order and control of all conquered territories, the capacity for action of its military forces is reduced to the point of being vulnerable to attack by any enemy. When this happens, the empire is dissolved or destroyed and the usual cause is a nomadic culture outside the boundaries of the empire. Ibn Khaldun gives great power to less civilized peoples, this is because within them the life force derived from the Asabiya is much more powerful than in sedentary peoples where citizens have become accustomed to comforts and have lost most ties with their fellow men. Ibn Khaldun explains that

5 CONCLUSION

Semi-savage nations possess everything it takes to conquer and dominate. They succeed in subduing other peoples, because of their tremendous strength to wage war on them and because other men look at them as ferocious beasts... These primitive groups do not have a homeland where they can live with a certain tranquility, nor a principle of feeling that binds them to a native country; Therefore, all the counties, all the regions seem the same. Reason why they do not limit themselves to dominate a fixed point, as their own territory or a neighboring region, but they throw themselves to very distant regions in order to invade remote countries and subjugate their peoples.

It is precisely in this expression of destruction as an inevitable fate that Ibn Khaldun expresses pessimism and traditional Muslim thought. It is therefore a cyclical conception, where the new conqueror begins the cycle again until he fulfills the same destiny of the peoples whom he has subjugated. In this regard, of this dualism between
nomadism and sedentarism, Navarro explains that "Both stages of culture are not simple historical moments, but describe a spiral dialectic that travels throughout human history" (Navarro, 2022, p. 346)

Know that the elemental world (consisting of the four elements) and its contents are subject to corruption, both in its essence and in its accidents; Therefore things and beings of various kinds, such as minerals, vegetables and all animals (including man), are obviously transmuted and corrupted. The same happens with respect to the phenomena that the world itself offers to our observation. This is especially true of man: the sciences, the arts, and all things of this kind are born to disappear. Nobility and illustrious lineage, simple accidents in human life, inevitably suffer the same fate (Khaldun, 1977)

In the thought of Ibn Khaldun the fate of all things that exist is marked from its appearance, there is nothing that remains forever except the will of Allah and the teachings of the great Prophet. However, even within the pessimism and condition of submission to the inevitable, Khaldun does not passively contemplate the passage of history, he tries to find in it a pattern, which seems like a divinely designed pattern where human actions are framed in a logic that can be interpreted. Although the possibility of anticipating the facts does not have the predictive character of modern science, the science of history of Ibn Khaldun invites us to participate in politics and to interpret the future with more wisdom. The Muqaddima is in any case a text comparable in its context to Sun Tzu's art of war or to Niccolò Machiavelli’s Prince, where social and political reality is presented stripped of all mysticism under a critical and reflective gaze.
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