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## **Ibn Khaldun's Historical Judgments (d. 808A.H/1406 C.E) An Analytical Study**

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### **Abstract**

This study focused on the historical judgments that Ibn Khaldun included in his historical works, about personalities and events, whether in his era or in pre-era times, and these provisions were characterized by the inevitable judgments came as a result of the conviction of Ibn Khaldun, including his writings so that all his novels are based on a curriculum Critical and clear, in order to reach a final historical judgment, which made its historical material significantly different from other historians, both those who preceded them or contemporaries of it.

## **Juicios históricos de Ibn Khaldun (d. 808A.H / 1406 C.E) Un estudio analítico**

### Resumen:

Este estudio se centró en los juicios históricos que Ibn Khaldun incluyó en sus obras históricas, sobre personalidades y eventos, ya sea en su época o en tiempos anteriores a la era, y estas disposiciones se caracterizaron por los juicios inevitables que surgieron como resultado de la convicción de Ibn Khaldun, incluidos sus escritos para que todas sus novelas se basen en un plan de estudios crítico y claro, con el fin de llegar a un juicio histórico final, lo que hizo que su material histórico sea significativamente diferente de otros historiadores, tanto los que los precedieron como sus contemporáneos.

### Introduction:

Contemporary studies have tended to analyze the historical texts of Muslim historians, to reveal the accuracy of their novels through the use of comparative methodology and analysis. Since Ibn Khaldun's works are among the most important sources of Islamic history, this study came to analyze his historical novels, reveal his positions on historical texts, and examine his judgments on personalities and events. The study focused on the era of Ibn Khaldun, which was free of intellectual repression of historians and writers, and the study of the factors of intellectual renaissance in this era, which provided Ibn Khaldun scientific atmosphere to follow a new approach in the processing of historical texts, and the launch of historical judgments. The study also focused on the contradiction that Ibn Khaldun himself signed when launching historical judgments in his works, and his harmony behind his passion, in addition to the impact of his judgments on the political factor, which made some of these judgments confused and inconsistent with what Ibn Khaldun stated in his introduction about the need Commitment of the historian objectivity and stay away from arrogance to the ruler. The study relied on the three most important works of Ibn Khaldun, namely the book introduction, and the book of lessons, and the book definition of Ibn Khaldun, as well as some other sources to compare Ibn Khaldun article with it, in addition to some secondary references that dealt with Ibn Khaldun and his work in the study.

Age and intellectual trends:

I did not find a more accurate historical account than the one in which Ibn Khaldun knew himself, saying: "Abdul Rahman bin Mohammed bin Mohammed bin Mohammed bin Abdul Rahman bin Khaldun. I do not mention the relative to Khaldun other than these ten, and I think they are more, and he fell like a number , Because Khaldoun is the interior of Andalusia, if the first conquest, the duration of this covenant is seven hundred years, they will be about twenty ... And we attribute Hadramout, from the Arabs of Yemen, to Wael bin Hajar from the sacking of the Arabs ... "(1).

As for his upbringing, he stated what he said: "As for my upbringing, I was born in Tunisia in the midst of Ramadan, thirty-seven and seven hundred, and I was raised in the stone of my father's mercy until he was sent off and read the great Qur'an to the office professor Abi Abdullah Mohammed bin Saad bin Baral al-Ansari" (2) .

Ibn Khaldun grew up in a loving environment of science in all its forms, and this environment became one of the most important motivations that made him go to study the science of the Koran and the principles of grammar and literature, was keen to receive this science from the most famous men of science in Tunisia at the time, and after the death of his parents began his trips to the East and West, In the Bedouin and the urban (3).

Ibn Khaldun left a great heritage of works, the most important of which is the book of the introduction, which is among the most prominent of his books, as he said about him: "I stayed there (meaning the castle of Ibn Salama (4)) four years, abandoning all concerns, and I began to author this book, and I Resident, and completed the introduction of it in a strange way, which was guided to him in that retreat, I asked where the testimonies of speech and meanings on the thought, until it emerged butter, and consisted of the results "(5).

The introduction is a prelude to his great work, entitled: Lessons and the Court of Debutante and Khobar in the days of the Arabs and the Ajam and the Berbers and their contemporaries with the greatest sultan, who began to author in late 780 AH (6).

In addition, Ibn Khaldun classified several books, the most important of which are: Explanation of a poem by Ibn al-Khatib on the origins of jurisprudence, and explaining Burda, and a book in Artematic (7), and an explanation of the door of the collector of Fakhr al-Din al-Razi, and also wrote many summaries on the works of Ibn Rushd, as well Another in the sociology of religion is the refinement of the questioner in the science of

matters (8), as Ibn Khaldun wrote a summary in the description of the country of Morocco commissioned by Tamerlane, where he stated what reads: “Then I worked with what I was asked to describe the country of Morocco, I wrote in a few days, and raised it to him, He took it out of my hand, and ordered his position to be translated into the Mongol tongue “(9).

Ibn Khaldun’s intellectual traces of his time did not receive much attention, and the reason for this seems to be that they were pre-epoch, so he did not absorb them from his time, most of his works, especially the introduction remained unknown to many researchers for four centuries (10). Ibn Khaldun lived in the eighth century, in which everything was pointing to a decline in various areas of political, social, intellectual and economic life. As for this covenant, the last hundred hundred, the conditions of the Maghreb that we are witnessing have been reversed, changed in bulk, and objection to the generations of the Berbers of its people. The fifth hundred of the generations of the Arabs, including what they have broken and conquered, took away from them the common homelands, and participated in the rest of the world. Countries to their king this, to what came down old East and West in the middle of this eighth hundred of the plague that sweeps the nations and went to the people of the generation, and folded many of the advantages of urbanism and erased, and came to the States at the time of the pyramid, and reach its extent, and reduced its shadow, and fled alone, and weaker of its authority, and began to fade and decay. (11( The Islamic world lost in the era of Ibn Khaldun, the state of Andalusia, where it emerged from the hands of the Arabs and entered under the rule of the Spanish, and appeared on the scene of events a number of countries, appeared on the ruins of the Almohads state Beni Mureen in the Maghreb with its capital Fez, and the state of Abdel Wad in the Maghreb Its capital, Tlemcen, and Beni Hafs in the lower Maghreb of Tunisia, and these countries were not in political harmony, differences and disputes between them led to the loss of stability in the whole region (12)

Ibn Khaldun was part of this conflict, where he held several political positions, witnessed several coups, played an important role in the events and participated in several conspiracies and imprisoned several times, then moved to Egypt, which was relatively stable at the time and worked in teaching and the judiciary, and this stability helped him On authorship and creativity (13).

Ibn Khaldun’s work in politics had a great impact on building his personality, where he spent twenty years during which he tried to achieve

his ambition in the prestige and power until he reached his desires, where he included in his work with the rulers from the position of writer to the highest ranks occupied the position of the veil (14). His life was a great reflection on his thought, where he stated what reads: "Politics needs its owner to take into account what is outside, and what follows and follow the conditions, it is hidden, and perhaps to have something that prevents them from being likened to the likes and parallels, and denies the kidney who tries to apply them, Nothing is measured from the conditions of urbanism to the other; as they suspected one thing, perhaps they differed in things, so scientists for what you are used to generalize the judgments, and measure things together, if they look at politics emptied it in the form of their eyes, and the type of their inferences, they fall into Mistake a lot, and do not believe them "(15).

The worsening of the political situation had a great impact on the intellectual life, which also declined, and Ibn Khaldun (16) expressed this by saying: "These cartoons went to this era in Morocco and its people, to stop making calligraphy, seizure and narration from it, with the rebuilding of its construction, and the beginning of its people." Mothers and bureaus are copied by handwriting. Doctrine, but to receive from those offices what they are This was followed by what some of their imams confronted by the authorship because of their lack of sight in his industry, and the lack of adequate trades.

These troubles in the Islamic world were reflected in Ibn Khaldun's approach to writing history and the quality of his thought. He grew up in an environment influenced by extreme individual factors, which influenced the positions of this historian who grew up in an environment full of greed. Legitimate from his point of view, he was acting as dictated by his interest (17).

Ibn Khaldun had a distinguished diplomacy, and knew how to deal with rulers and kings, and draws closer to them, so his morality was not without the qualities of treachery, hypocrisy and opportunism, which he did not hesitate to declare it as something to be proud of. When talking about the details of his interview with Tamerlane outside the walls of Damascus in 804 AH, the conclusion of the story that the army of Timur Link when he besieged Damascus and Ibn Khaldun at the time, he feared that the city falls to Timur, but his share of death, he went to meet him, where he says: I said to him, "God bless you, I have thirty or forty years. I hope to meet you." Abdul Jabbar told Timur: "What is the reason for that?" , And the king of the world, and what I think appeared in creation since Adam to this

covenant a king like you, and not those who say in Alamo Paljzaf“(18). This explains how Ibn Khaldun responded to Timur’s request when he commissioned him to write a book about Morocco. He also explains why he did not keep a copy of this book. He seems to be afraid of being briefed by the Moroccan people as a way to accuse him of treason, because he included important information about the geography of Morocco and the routes leading to it. To him making it easier for Timor Link to conquer their country.

Muhammad Annan (19) describes the actions of Ibn Khaldun by saying: “Ibn Khaldun was a man of opportunity, taking advantage of him by any means and images, and the end justifies every medium, and does not hurt him to reward good evil, charity and abuse, which is explicit in portraying this tendency, He is not trying to hide it. “

One of the most important things that influenced the direction of Ibn Khaldun’s historical approach was that he was influenced by his environment. This explains Ibn Khaldun’s interest in the affairs of feudal lords in his works, praise them, and accuse those who stand before them (20).

His contact with the Arab and Berber tribes also had a great impact on his character, as Ibn Khaldun was able to woo these tribes alongside him and direct them wherever he wanted. One researcher (21) noted that his writings in his introduction to his social ideas were inspired by the natural life he lived with these tribes.

As one researcher (22) tells us about the impact of the environment in which Ibn Khaldun grew up on his personality, where it left two opposing tendencies, namely: love of money and position on the one hand, and love of science on the other hand, he states: “Each of these two tendencies was Deep-rooted and highly influential in the psychology of Ibn Khaldun, they fought for control of that psychological for a long time, and to some extent overcome the first on the second, and the second on the first, but this prevalence did not become decisive at one time, and continued tendency affect Ibn Khaldun along His life without the one can eliminate the other a final. “

**Historical provisions of Ibn Khaldun**

Ibn Khaldun paid more attention to political life in the Islamic Maghreb than to the Levant. Taha Hussein (23) pointed out this: “As for other peoples, the history of Ibn Khaldun is only a copy of other historical works, and therefore has its flaws. However, Ibn Khaldun admits that he was not able to date the East, and that I intend in principle to write the history of the Arabs and Berbers, the two elements that have long contested sover-

eighty in Africa, but after his trip to Egypt, and contact with the East, he completed his author and called this strange name.

The follower of Ibn Khaldun's approach to historical writing, he always finds focus on the issue of historical judgments, it does not leave an occasion only where he pointed out the mistakes of historians and the absence of their writings of analysis and criticism, he stated what reads: "The stupidity of historians in Islam has absorbed the news of the days and collected and written In the pages of the notebooks and deposited and confused intruders intrigue falsehood, and they invented it and decorations of the weakened stories to create and put them and followed the traces of many of them after and followed and followed us to us as they heard it and did not notice the reasons and facts did not take into account and did not reject the chattering or talk A little investigation and revision party is mostly blunt and mistake and delusion is a relative of the news and Khalil and the tradition is ancient in Adamites and descendants. "

Ibn Khaldun (25) cited numerous judgments on the historians of his time:

- 1 - tendency with fancy and Shiism of views and doctrines.
- 2 - Fawning for the people of the Sultan in coveting favor and gain.
- 3 - take the news at all confidence confident transferred them.
- 4 - complying with the whispers of strangers and distraught about the purposes: wants to take these historians stories of outsiders who are hostile to the Arabs, and ignorant of their intent, and therefore change things according to their standards.
- 5 - ignorance of the natures of urbanism: so they want to ignore the natures of urbanism, which makes them impart impossible news is not accepted by reason and are not allowed by the laws of nature.

Although Ibn Khaldun criticized his former historians for saying that they were merely news carriers, those who obey the book of historical periods prior to his time are literally copied or transcribed the books of these former historians. It seems that the provisions contained in his books was the result of his era free of intellectual repression of historians, which encouraged him to express his views and put forward his ideas within the reasonable and familiar.

Anyone familiar with Ibn Khaldun's history book (al-Abar) finds that he has fallen into the same fallacies that he warned against in his book (Introduction) .He emphasizes commitment to objectivity while writing, but has been unable to apply it in his historical writings, given his contact with influential people and his association with common interests that made him Contradicting himself, he was approaching them, and commends them and

raise them in their genealogy and morals.

Perhaps the best example of Ibn Khaldun's favor of rulers in his time is his speech to the Sultan of Egypt, saying: "The King apparent, and the long-term, just world, Mujahid Mujahid, Almoravet Almaghr, Al-Muzaffar Al-Shahanshah, Saif Al-Dunya and Religion, Sultan of Islam and Muslims, Mohie Justice in the worlds, Moncef The oppressed of the oppressors, the heir of the king, the Sultan of the Arabs, the Turks and the Turks, Iskandar al-Zaman, the sire of charity, the king of the owners of yachts, families and crowns, the endowment of the regions and countries, the pesticide of tyrants, prostitutes and infidels, the king of Bahrain, the king of the way of the two kisses, the Custodian of the Two Holy Mosques, the shadow of God in his land Basant and superimposed, Sultan simple, believer Surrounding land, the master of kings and sultans, Koussim Commander of the Faithful, Abu Said Prunus son of the martyr honor of life and religion ... "(26).

This text makes us very cautious when dealing with the historical article Ibn Khaldun, especially those guaranteed by moral provisions on people and events, whether in his time or from previous eras.

Finally, Ibn Khaldun gives a final judgment to historians concludes by saying: "They are few hardly exceed the number of fingers and movements of factors such as Ibn Ishaq, Tabari, Ibn al-Kalbi, Mohammed bin Omar al-Waqidi, Saif bin Omar al-Asadi and other celebrities distinguished from the masses, albeit in the books of Masoudi Al-Waqadi of the stabbing and winking is what is known at the proof and famous among the keepers trusts, but all competent to accept their news and trace their Sunnah in the classification and follow their effects "(27).

Perhaps among the most prominent historical provisions of Ibn Khaldun, which he launched on the Arabs, those explicit provisions that received from the Arabs and their ideologies and qualities, blaming the provisions of all their political and intellectual heritage. Among the provisions of this saying: "The Arabs do not overcome only the means, because they are the nature of the brutality in which the people of robbery and Oaith they abide by what they could not unclaimed and do not ride danger and flee to their resort wilderness and do not go to creeping and fighting only if they pay for themselves, every stronghold or It is difficult for them to leave it to what is easy for him and do not expose him and the tribes abstained from them in the mountains of the weather to save them from their misery and corruption, because they do not take them hills and do not ride the difficulties and do not try to risk, but the means when they are able to lose

the garrison and the weakness of the state is looting them and food to eat them. (28)

As well as saying: "If the Arabs overcame the homelands faster to ruin and the reason for that they are a brutal nation tightly yields brutality and its causes in them became a creation and a mountain and they had a refuge because of the departure from the grip of government and not docile to politics and this nature is contrary to urbanism and contradict him to normal circumstances All of them have the journey and overcome and that is contrary to the stillness of urbanism and contrary to him, for example, the stone, but they need to erect the fate of fate Voklunh of buildings and ruin it and prepare him for it and wood, but also need him to rebuild their tents and take the pegs from it to their homes Vtbrboon ceiling it The nature of their existence is contrary to the building, which is the origin of urbanism in their case on the whole and also the nature of the vandalism in the hands of the people "(29).

It is explicit historical provisions on the Arabs, saying: "The Arabs distanced the nations from the policy of the king and the reason that they are more Bedouin than all other nations and far in the wilderness and sang the needs of the hills and grains for their accustomed to the rough and coarse of living Vstgnoa others, it is difficult to lead each other to Aalavhm and the brutality of their president He needs them often because of the nervousness with which the defender was obliged to the charity of their queen and leave their companions so as not to be disturbed by his nervousness, where the destruction and destruction of them and the policy of the king and the Sultan requires that the politician is tyrannical oppression, otherwise his policy is not correct, and also of their nature as we have taken what is in the hands of the people. ).

He adds to all of this the rule of history is another very dangerous, and read: "It is strange indeed that the campaign of science in the Islamic religion, most of the Ajm not of the science of science or mental science, but in a few rare, although the Arab in proportion is Ajami in his language and educators and Sheikhs although Milli is an Arab and the owner of its law is Arab and the reason for this is that the Milli in the first was not aware of the industry or the conditions of naive and nomadic conditions, but the provisions of the law, which is the orders of God and Noahih men were transferred in their chests have known its intake of the book and the Sunnah, including what they received from the owner of Shara and his companions and people They did not know about learning M authoring and blogging is not paid to him and invited him needed "(31).

It is strange that Ibn Khaldun got involved in issuing such explicit judgments on the Arabs, which linked his lineage strongly in his book (definition of Ibn Khalun) (32), and researchers have divided into two parts in response to those provisions, some of whom believe that he meant the word Bedouin Arabs (The Expression).

The other section is that Ibn Khaldun has intentionally offended the Arabs and undermined their achievements, including Muhammad Abdullah Anan (34) by saying: "If Ibn Khaldun wants to say: that if the Arabs overcame their homelands faster to ruin, it means that when the Arabs overcome Iraq and the Levant are undermining their construction. The Arabs did not destroy those countries, but on the contrary they established prosperous countries and societies. " He goes on to say: "It is sufficient to refute Ibn Khaldun's theory of the properties of the Arab conquests to cite the establishment of the Umayyad state in the East, and then the establishment of the Islamic State in Spain."

These historical judgments made Annan (36) question the Arabism of Ibn Khaldun, and attribute it to the Barbarian people, who the Arabs opened his country after violent resistance, and imposed on him their religion and language and forced him after a long struggle to be integrated into the Islamic bloc, and subject to the presidency of the Arabs in Morocco and Spain. Ibn Khaldun grew up in this barbaric society. He feels his feelings and traditions. His family grew up a hundred years ago. He enjoyed the patronage of the Hafsids Almohad state, which dates back to Berber origins. It is not unusual for Ibn Khaldun to issue the harshest sentences to the Arabs. Taha Hussein (37) states: "It is evident that it is due to Berber origins - also the information provided by the Berbers, especially since their contact with the Arabs, may be the sincerest we have until modern times, Ibn Khaldun lived among these tribes, and knew More than any other historian. "

Although Ibn Khaldun has mentioned in his book, a fatty article about the Berbers may not be found in another work, but this does not necessarily mean that he is a Berber, he is a historian and traveler, followed a special approach in fact-finding, and since the Berbers were a force in his time It is natural that Ibn Khaldun deals with this study and investigation. Thus, the views expressed can not be the end of the statement regarding the Arabism of Ibn Khaldun or not.

Ibn Khaldun has mentioned in his writings many historical provisions, he does not go through an era only and called on his men and institutions judgments. Although after the interval between his era and the events he analyzed, but the observer of his historical material finds him confident of

all those provisions he launched.

Ibn Khaldun's historical rulings began since the time of the prophecy. His first rulings were on the lineage of the Prophet (PBUH). He states what he said: "As for the hadeeth of Ibn Abbas, peace be upon him, when he attributed to Adnan, he said: Narrated by Ibn Abbas raised and said more correct that he was arrested on the son of Masood and left Suhaili from Umm Salamah that the Prophet peace be upon him said contagious son Adnan bin Adad bin Zaid bin wild Ben ethnicities rich. Ishmael and Ishmael is the son of Abraham and Abraham did not eat fire as do not eat rich Sahili explained the interpretation of Umm Salamah, which is true and said it means the meaning of saying peace be upon him all the children of Adam and Adam from the dust does not want to Hamesea and without him the son of Ishmael to crucify and supported by the news agreement on the long term between Adnan and Ismail, which is usually impossible to have four fathers Or seven, ten or twenty because the duration is longer than all this as we mention in the ratios Adnan did not remain in the modern adhering to one of the two teams "(38).

This long novel is only an analysis of the attitudes and novels that the narrators tried to prove, and despite the length of time that separates Ibn Khaldun from these narrators, but the appearance of this novel proves his knowledge and depth of genealogy and his ability to separate the fat from the fat.

Perhaps among the most serious historical judgments that Ibn Khaldun included in his history are those concerning the case of Imamate Ali bin Abi Talib, he stated what reads: "He learned that the Shiites are the language of companionship and followers and is called in the custom of scholars and speakers from the background and predecessors to followers of Ali and his sons may Allah be pleased with They all agree that the Imamate is not one of the public interests that are delegated to the eyes of the nation and should be appointed by them, but it is the corner of religion and the rule of Islam and it is not permissible for the Prophet to ignore it or delegate it to the nation, but he must appoint the imam for them and be infallible from the major and minor. He is appointed by the prayers and peace of God in texts They transmit it and interpret it according to their doctrine, which is not known by the Sunnis of the Sunnis, nor is it transmitted by Sharia, but most of it is subject or contested in his way or away from their corrupt interpretations. These texts are divided into plain and hidden. Omar became the sire of all believers and believers, including saying Iqadkm Ali and the meaning of the Imamate, but the judiciary, the provisions of God, which is

intended to be obeyed by the guardians. His spirit is a guardian and guardian of this matter after me did not pledge allegiance to him only Ali and hidden them sent the Prophet peace be upon him to read Surat innocence in the season when it was revealed it was first sent by Abu Bakr and then revealed to him to tell him a man from you or your people sent high to be the reader said amount This shows the submission of Ali and also did not know that he gave anyone to Ali and Abu Bakr and Omar presented them in the invasions of Osama bin Zaid once and Omar ibn al-Aas other and all these witness evidence to appoint Ali to the succession without others “(39).

Hence, Ibn Khaldun does not see these novels as a sufficient argument to prove the Imamate of Ali ibn Abi Talib, not interested in all narrated by Shiite historians and other novels to prove it, some of which are based on Quranic texts, and others on the hadiths attributed to the Prophet (PBUH), which gives his status Imperative.

One of the important provisions cited by Ibn Khaldun, is the date of the invasion of the trench, which violated the rest of the historians has stated what reads: “She was in the Shawwaal of the fifth year and correct it is in the fourth and strengthens that Ibn Omar says the response of the Messenger of Allah peace be upon him on Sunday and I am four Ten years and then authorized me on the day of the trench and I am fifteen years old, they have only one year, which is true is undoubtedly before the Dumat al-Jandal “(40).

In his account, he contradicts other historians (41) who agreed that it took place in the fifth year of immigration, following the heuristic approach to reach a definitive judgment on the history of this novel.

Ibn Khaldun (42) also mentioned an important judgment when talking about the issue of Osman’s murder, an incident that has a wide historical material, and then concluded his speech about this incident by saying: “If you look fairly excuse the whole people regarding the difference in Osman and the difference of the companions from a distance And learned that it was fitna afflicted by the nation. “

In spite of the great criticism of Ibn Khaldun’s approach to historians in writing history, especially the issue of accepting novels without scrutiny and criticism, but we find him accept some novels without any scrutiny, it seems that Ibn Khaldun was trusted by some historians and considered their novels historical argument. When talking about Imam Hassan’s abdication of power to Ma’awiya, he moved his historical material almost identical from the history of Tabari, and did not examine his account, es-

pecially with regard to the terms of the peace, where he stated: "He wrote to Muawiya reminds him to step down from the matter to give him what is in the house The money in Kufa and the amount of five thousand thousand and gives him an abscess Darabjerd of Persia and not insulting high as he heard and told his brother Hussein and Abdullah bin Jaafar and his virginity did not return to them and reached his newspaper to Muawiya Vamchakha had sent Abdullah bin Amer and Abdullah bin Samra to Hassan with a white seal At the bottom he wrote to him that stipulated in this newspaper what you will It is yours stipulated times what was in the newspaper when he handed him and his student in the conditions gave him what is in the first newspaper and said is the one who asked and then took the people of Basra out of Darabgard said they said we do not give "(43). These conditions came at Tabari (44), and some historians (45) disagreed because they do not conform to the ethics of Imam Hassan, but Ibn Khaldun believes that Tabari objectively in his presentation, saying: "The book of Mohammed bin Jarir Tabari, a great history, it is closer to what we saw in it and further Of Almtaaan likeness in the senior nation of their choice and justice of the companions, may Allah be pleased with them and followers, often there is in the words of historians news where Mtaaan and semi in their right "(46).

Ibn Khaldun's historical judgment on this issue is based on al-Tabari's narrative, which Ibn Khaldun sees as equitable. It cannot be compelled by the Sahabas like some historians. This judgment is one of Ibn Khaldun's historical judgments because he represents his own view of this historian, which may not be agreed upon. Others who relied on the history of Tabari. Ibn Khaldun mentioned in his writings important historical provisions about the Umayyad state, when talking about the caliphate, Ibn Khaldun denied the right of the Umayyads in the basis, he recalls what reads: "Vsalathm on the Quraysh in Islam, their prey before the conquest, which did not solve the dye and do not forget the era of the occupation Hashim ordered the prophecy and ostracized the world of their hands, including objected to the direct revelation and honor near God and His Messenger and people still know this for the children of illiteracy "(47).

He also mentions what reads: "Hassan deposed himself and the group agreed on the sale of Muawiya in the middle of the year forty-one when people forgot about the prophecy and paranormal and returned to the matter of nervousness and overcoming and appointed the children of illiteracy to overcome the harm and the rest of the Arabs" (48).

But Ibn Khaldun, while acknowledging the right of Bani Hashim succes-

sion, but he did not hide his admiration Muawiya, he does not leave an occasion only praised Muawiya. When talking about the allegiance of Yazid mentioned what reads: “Reign of Muawiya to Yazid for fear of separation of the word, including the children of illiteracy did not like to hand over the matter to others, if they had entrusted to others disagreed with him, although they thought it was valid and no one doubts in this and does not think Muawia He would not have entrusted him with believing what he was of the debauchery, God forbid Muawiya from that “(49).

Ibn Khaldun (50) praised the possibilities of Muawiya political, saying: “And Muawiya the day the great successor did not exceed him, and contributed to the other Vastot foot and exacerbated and Astkhtm in the land of Egypt and documented his contract and resided in his authority and succession twenty years spent from the goods of politics that was not one of his people Or fled from the hand of the people of the nomination of Ould Fatima and built Hashim and the family of Zubair and their ilk “.

Elsewhere, Ibn Khaldun (51) rules innocently Muawiya from the charge of killing Imam al-Hassan, saying: “What is said that Muawiya trampled poison with his wife, Jada bint al-Shaath is one of the conversations of the Shiites and beast of Muawiya.”

Perhaps among the most prominent historical provisions of Ibn Khaldun from the Umayyad state: “Also Marwan was the son of the government and his son, although they were not the king’s doctrine in the doctrine of the people of unemployment and prostitution, but they were bewildered to the purposes of the right only to the need to bear on each other, such as fear of separation of the word which It is the most important they have from every destination to witness what they were from the followers and followers and what the predecessor learned of their conditions and purposes has Malik protested in the Muwatta the work of Abdul Malik and Marwan was from the first class of followers and justice is known and then included in Ould Abdel Malik and they were of religion They were mediated by Omar bin Abdul Aziz went to the way of the four caliphs and his companions did not neglect and then came behind them and used the nature of the king in their worldly purposes and purposes and forgot what it was their predecessor to investigate the intention and the adoption of the right in its doctrines, which was what called for people to call them their actions and made the Abbasid call (52) .

Elsewhere, he said: “The children of the illiterate are still two officers for what the cradle of the Sultan surrounded them and safeguard what God gave them from them with the Tnnhmm His Excellency things and rejec-

tion of Duniaha until it led to their children luxuries were interested in lusts and ride the pleasures of God sin ignorance to draw and safe to hate With their overthrow of the maintenance of the caliphate and disregard for the right of the presidency and their weakness from politics, God Almighty robbed them and humiliated them and denied them grace“(53).

In this judgment, Ibn Khaldun believes that the loss of the Umayyad state and its demise in the Islamic Mashreq was caused by the arrival of weak caliphs who are unable to carry out the burdens of politics after abandoning the truth and disobeying Allah.

Ibn Khaldun also mentioned important historical judgments about the Abbasid caliphs, some of which were accusations against them, others were in defense of them. He states: “The first Sadr from the successors of Bani Abbas to Rashid and some of his son, then the meaning of the caliphate went and left only its name and became purely king The nature of overcoming to its purpose and used in its purposes of oppression and volatility in the lusts and sanctuary and so was the case of the son of Abdul Malik and those who came after the rational of the sons of Abbas and the name of the caliphate remain in them to stay nervous Arabs and the caliphate and the king in two phases ambiguous each other then went to draw the caliphate and the impact of the Arab nervousness and the destruction of their generation And they disappeared The matter remained purely king, as was the case in the kings of the Agam in the East condemn the obedience of the Caliph Tabarka and the king with all his titles and his opponents and nothing of the Caliph of it, and so did the kings of Zenata in Morocco, such as Senhajp with the Obeidin and Magraoua and Beni Yafran also with the successors of the Umayyads in Andalusia and Obeidin Kairouan It has been shown that the caliphate has Found without the king first and then Altbmathm and mixed up and then the king alone where the nervous parted from the nervousness of the caliphate and God is destined night and day, the one the oppressor“(54).

Elsewhere, he said: “Until the sons of Al-Rashid came after him, they were good and bad, then the matter led to their children, and they gave the king and luxury his right and immersed in the world and invalidated them and ostracized religion behind them at noon, so God authorized their war and wrest the matter from the hands of the Arabs altogether. Atom and contemplation of the conduct of these caliphs and kings and their differences in investigating the truth of falsehood science of the health of what we said“(55).

He thus ruled on the successors of the Bani Abbas who came after the

Rashid that they renounced religion, was the collapse of the punishment of divine them, the same judgment he gave to the successors of Bani Umayya. In more than one place in the writings of Ibn Khaldun described the successors of the Bani Abbas as tyrannical caliphs, and described them as corrupt and absurd, especially the era of the Caliph al-Mustasim, the last successor of the Bani Al-Abbas, where he stated: And the Arabs of Iraq, seized those aspects, and stormed Baghdad on the Caliph al-Mustasim, another Bani Abbas, and killed, and the greatest corruption. "(56).

He also stated what reads: "The people of the state are tyrannical on the caliphate and the conditions are fading, so Abu Ja'far is perplexed and his claims have gone, and his prestige has disappeared, and he disappeared for three and a half months from his ministry, and he appealed to his father Abu al-Qasim Suleiman ibn al-Hasan."

He describes Baghdad as a cause, saying: "There was no interest from their kings to resolve this because they work greater than in the state and the suburbs and the general Baghdad is easier for them to distract their greatness from them, so this bug continued in Baghdad and did not quit it until her grandmother differed and eroded" (58) .

Ibn Khaldun's historical judgments are important in his book, which he mentioned on the issue of Abbasid sister Rashid, as he asserted innocence, and describes the novels of historians (narratives entered), saying: "It is anecdotes entered by historians what they are all quoted in the cause of the Nakba The story of his sister Abbas with Jaafar bin Yahya bin Khalid Mawla and that he was assigned to place them from drinking alcohol authorized them to hold the marriage without being alone in order to meet in the Council and that Abbasa turned him in soliciting him because of his passion of love to reality (they claimed drunk) Wuxi so the Rashid Vstagh and Hayat that m The position of Abbasid in her religion and her parents and majesty and that she is the daughter of Abdullah bin Abbas is not between them and only four men are Ashraf al-Din and greats of the sect after him and Abbasah bint Mohammed Mahdi Ibn Abdullah Abu Jaafar Mansour bin Mohammed carpet Ibn Ali Abu Caliphs Ibn Abdullah Caliph Ibn Ibn Abbas The uncle of the Prophet (sallam) Khalifa's daughter Khalifa's sister is fraught with the dear King and the Prophet's succession and the company of the Prophet and his cousin and the establishment of Milli and the light of revelation and the landing of angels from all its close to the era of Bedouin Arabism and naivety of religion far from the returns of luxury and lawn of obscenity. Intelligence if lost from her home or how to weld her pedigree Jafar bin Yahya and desecrate her Arab honor Molly

loyal to the queen of the grandfather of the Persians or the loyalty of her grandfather from the cousin of the Prophet and the supervision of Quraish and the purpose that attracted their state with a hyena and hyena his father and extracted their paper to the homes of supervision and justifies the good to fuse to Loyalists Alaajam after his vigor and bone of his fathers, even if the mediator looked at it considered fair and measured Abbasid daughter of a king of the kings of his time to refrain from the same with the sire of the loyalists of the state and in the Sultan of its people and denounced entangled in denial and where the extent of Abbasid and rational of people "(59).

In his narrative, Ibn Khaldun gave himself the right as a historian to make historical judgments about personalities according to his personal data, not interested in the narratives of historians (60), and their credibility in the events they report, their narratives entered, and untrue, because they offended a figure can not be in doubt In any case.

Then he returns to show the reality of the catastrophe Baramkeh, through his rule on corruption and tyranny, saying: "But Nkab Baramkeh what was tyranny of the state and the detention of the collection money until Rashid was asking for a little money does not reach him. After his fame, they built the ranks of the state and its plans with the presidents of their son and their crafts and took possession of them from the ministry, writing, leadership, hijab, and a sword. A pen is said to be in Dar al-Rasheed of Ould Yahya Ben Khaled. Twenty-five presidents were among his sword and pen holder. Baller H to the place of their father Yahya sponsorship of Aaron, Crown Prince and Caliph until he broke into his lap and stairs of his nest and beat his command and was calling him, Father, the altruism of the Sultan went to them and the function of them and the greater prestige of them and went away to them and subjected them to the necks and subjected them to the hopes and exceeded them from the extreme borders gifts Kings and antiques of the princes and seeped into their treasures for the sake of graft and grooming money collection and spent in the Shiite men and greats kinship tender and surrounded them and earned from the homes of supervised destructive and dismantled Ani and praised what was not praised by their successors and enacted their chaste prizes and links and took the villages and loss of suburbs J and Amsar in all the kingdoms even regretted the lining and hatred of the private and the people of the state revealed to them the faces of competition and envy and tears to the tread of the state of the hands of propaganda "(61).

The follower of Ibn Khaldun's historical rulings finds him out of condition

that history is not a response to emotion, but to events, as required by human nature, because he triggers inevitable historical judgments, in which he introduced emotion, and he fell into the same taboo that he criticized for previous historians. When talking about the good, it is impossible to drink alcohol, saying: “As for the story of him to use Al-Rasheed alcohol and coupled with drunkenness sugar, God forbid what we learned from the bad and where this is the case of the good and do what must be the position of succession of religion and justice and the companions Scholars and Awliya and his interlocutor of Fadhil ibn Ayyad, Ibn al-Sammak and al’Umari, and his office Sufyan al-Thawri and his crying of their sermons and prayers in Makkah in tawaaf and what it was of worship and the preservation of the times of prayers and witnesses morning for the first time “(62).

He also cited another text in which he denies the charge of using Al-Ma’moun for alcohol, saying: Ibn Ibn Aktham and Al-Ma’moun did so in the case of Al-Rasheed and their drink, but the wine was not forbidden for them, but the sugar is not their business and its companions for the safe, but it was a disorder in religion. The house and the transfer of the virtues of safe and good ten that he watched one night thirsty, he senses and seeks the pot for fear of awakening Yahya bin Aktham and proved that they were praying the morning all where this of the barrier and also the Yahya ibn Aktham was one of the people of the hadeeth ‘’ (63).

One of Ibn Khaldun’s important historical judgments is also to prove the lineage of the slaves, and to deny all the novels that attempted to deny their lineage from the Ahl al-Bayt. The prayers of God and challenge their lineage to Ismail Imam Ibn Ja’far al-Sadiq rely in this talk on hyped for the vulnerable from the successors of the Bani al-Abbas Tzlva them to the mug in the Nsabhm and Tfnnna in shames Bmdohm, as we recall some of these conversations in their news and ignore the discretion to witness the facts and evidence of circumstances that necessitated disagreement This is to refute their claim and respond to them, they agree in their talk about the principle of the Shiite state that Abu Abdullah calculated for what was called a secret to the satisfaction of the family of Muhammad and famous for his experience and knowledge of hovering on the Obeid Allah Mahdi and his son Abu al-Qasim, fearing for themselves, fleeing the Orient, the succession and passed through Egypt Alexandria in the uniform of merchants and the development of their news to Issa al-Nushri factor Egypt and Alexandria was discharged in their request cavalry even if they realized the hidden condition on their followers, including the wear of the

emblem and uniforms escaped to Morocco and that Almotadd or Ezz to the Aghlabid princes of Africa in Kairouan and built Medrar princes Sijlmasa taking the horizons and Intelligence of the eyes in their request Elisha, the owner of Sijlmasa of the family of Medrar found their place in his country and arrested them satisfactory to the Caliph before the Shiites appear on the Aghlabids Kairouan and then was the emergence of their call in Morocco and Africa and then in Yemen and then in Alexandria and then Egypt and the Levant and Hijaz and divided Bani Abbas in the kingdoms Islam has cracked down the Alblmh and almost resorted to their citizens and remove them, has shown their call in Baghdad and Iraq Prince Basa Siri of the pro-Dilm overpowering the successors of Bani Abbas in anger between him and the princes of the Agam and sermons to them on the pulpit Hula full and still full of their place M and the kings of the Umayyad and the sea behind the doom and calling them war and how invited all of this is located in the lineage lies in impersonating it "(64).

This long narrative, which Ibn Khaldun gave in his history, is proof of his full understanding of the history of this region, and his understanding of the political and intellectual developments in it, so that his judgments on this issue seem inevitable provisions can not be reviewed and challenged. Perhaps among the most dangerous and historic provisions of Ibn Khaldun, the judgment he issued on one of the most important issues of the Imamate, the issue of the expected Mahdi, where he stated: "They claim that the twelfth of their imams, Mohammed bin Hassan al-Askari and nicknamed him Mahdi entered the crypt in their home in Hilla He was absent when he was arrested with his mother, and he was absent there as he was leaving the end of time. He filled the earth with justice, referring to the hadith in al-Tirmidhi's book in al-Mahdi. They are now waiting for him and they call him the awaited. They stand every night after Maghrib prayers at the door of this basement. Stars then shake off and postpone it To me the next night they are on this for this covenant and some of these waqfiyyah says that the Imam who died due to his life and cite for that occurred in the Koran from the story of the people of the cave, which passed on the village and killed the children of Israel when he was hit by the bones of the cow that they ordered slaughtered and such paranormal It took place on the path of the miracle and it is not valid to cite it in other places. "(65)

In his ruling, Ibn Khaldun denies one of the most important and important historical issues, which has been and continues to be controversial among historians, as Ibn Khaldun believes that the arguments of the front on this issue is not convincing.

Results:

1 - The careful in the book definition of Ibn Khaldun and his journey east and west, reveals the love of this historian Eljam himself and his desire to appear and transcendence, which reflected on the nature of his provisions, which was inevitable.

2 - Ibn Khaldun secured his work important historical provisions of the historians who preceded him and described their writings entered, and questioned the objectivity, while launching other provisions in which praise other historians such as Ibn Ishaq and Tabari and Ibn al-Kalbi and Mohammed bin Omar al-Waqidi and Saif bin Omar al-Asadi.

3 - Ibn Khaldun secured his work historical provisions, including the severity of harsh provisions on the Arabs, and questioning their abilities and described them as retarded and helpless, which made some contemporary scholars question Arabism.

4. Ibn Khaldun's historical rulings extended throughout Islamic history, from the time of the Prophet to the time he lived in. He cited various judgments about personalities, institutions and states, some of which included stinging criticism and others that were praise and praise.

5 - Ibn Khaldun tried in his judgments, to acquit some of the figures completed by historians, he undertook the task of defending it, as acquitted to Muawiyah of the murder of Hassan Ben Ali, and acquitted Abbasid sister Rashid from her marriage story Jaafar Barmaki, and deny the charge of drinking alcohol for good, who believes that Historians glued him innocent of them.

6 - Ibn Khaldun listed a number of advantages of the good historian, which should not be common to the people of the sects and doctrines, and away from arrogance to the Sultan and other qualities, but the auditor in his works find that he fell into the forbidden, which he has always warned of, we find him sometimes drew behind his passion, which He made some of his historical judgments subjective.

7 - Despite the emergence of Ibn Khaldun Moroccan, but within the work of historical provisions on the land of the Levant is no less important than those launched by the countries of Morocco, which made his historical article is comprehensive and diverse.

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