

Islamic Historiography as the Intellectual Foundation of the Philosophy of History

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Abstract

The aforementioned article, while examining the basic principles of Islamic historiography after the beginning of Islam, along with various claims of the foundation of philosophy of history, practically declares it as the foundation and principle of philosophy of history, and argues that the change that occurred as a result of the European Renaissance in the seventeenth century rejects the claim of the beginning of philosophy of history. This research paper explains that Islamic historiography began primarily in the light of historical research principles, which were based on truth, facts, logic, and reason. Islamic historiography is not just a scientific method of preserving past events, but also a comprehensive intellectual approach to understanding human history, civilization, society and social change. The concept of history in the Islamic tradition is formed by the Holy Quran, the biography of the Prophet (peace and blessings of Allah be upon him), the Hadith, the works of the Companions and the historical experiences of early Muslim society, which includes the narration of events, their causes, consequences, moral aspects and analysis of human character. In this context, Islamic historiography provides a fundamental intellectual foundation for the philosophy of history, because it sees history not as a mere temporal

sequence but as the interrelationship of human action, moral responsibility, justice, collective rise and fall and cultural change. The main objective of this research is to examine the intellectual connection between the principles of Islamic historiography and the philosophy of history. In particular, Ibn Khaldun's concept of nationalism, social change, the rise and fall of the state and the cause-and-effect interpretation of historical events are studied in the context of the broader tradition of Islamic historiography. Islamic historians gave historical knowledge a systematic scientific form through tradition, research, examination of narrators, chronological order, and critical analysis of events. In this approach, human society is considered a dynamic entity that is influenced by moral values, social relations, political forces, and cultural factors. The research concludes that Islamic historiography does not limit the knowledge of history to mere narrative of events, but also considers human will, moral principles, collective laws, and cultural evolution as fundamental. Thus, Islamic historiography helps in the formation of a philosophical concept of history in which the study of the past becomes a means of understanding the present and intellectual guidance for the future.

Keywords: Cultural evolution, Historical consciousness, Islamic historiography, Ibn Khaldun, Islamic thought, , Philosophy of history, Social change.

Introduction

History is a fundamental source of human thought and collective consciousness, because through the experiences of the past, man not only understands his cultural identity, but also interprets his present and determines the direction of the future. However, history is not just the chronological order of past events, wars, rulers and empires; rather, understanding the motivations behind events, human character, social change, political power, cultural evolution and collective rise and fall is also a basic requirement of historical study. This is where historiography and philosophy of history are interconnected. In the Islamic scholarly tradition, historiography from the very beginning gave importance to their accuracy, continuity of tradition, causes and consequences and their impact on human life, rather than simply describing events, as

a result of which Islamic historiography emerged as a unique intellectual and critical tradition.

This impression is of particular importance for understanding the evolution of modern philosophy of history, as Vico and Voltaire played a fundamental role in transforming history from a mere account of events, kings, and wars to a study of human society, civilization, and intellectual evolution. Vico attempted to understand history in the context of the formation of human societies, stages of civilization, and collective consciousness, while Voltaire made political events as well as the development of culture, knowledge, society, and the human mind part of historiography. Although attributing the foundation of the philosophy of history to these two thinkers alone is a simplistic interpretation and its intellectual roots existed even before them, their efforts played a significant role in advancing the study of history beyond mere traditional chronicling. Later, under the influence of the Enlightenment, Romanticism, scientific thought, and the professional historiography of the nineteenth century, source criticism, cause and effect, social structure, and human experience gained greater importance in historical research, paving the way for the formal formation and evolution of modern historiography (Collingwood, 1946) - In the early period of Islamic historiography, Muhammad ibn Ishaq, Ibn Hisham, and Lut ibn Yahya (Abu Mukhnaf) played an important role in the formation and compilation of historical tradition. Ibn Ishaq (d. 150 AH) is considered to be the first comprehensive compiler of the Prophet's biography; although his work is not preserved in its original form, Ibn Hisham (d. 218 AH) later compiled, abridged, and in some places criticized and edited it in his *Sirat al-Nabawi*. This tradition seems to have attempted to integrate lineage, tribal conditions, campaigns, political events, and the social conditions of the Prophet's era. On the other hand, Abu Mukhnaf Lut ibn Yahya (d. 157 AH) preserved in the form of traditions, especially early Islamic political history, the first Fitna, the Battle of Jamal, Siffin, the Karbala incident, and numerous events of the Umayyad period. The main feature of their work was that they used to narrate events from eyewitnesses or near-contemporary narrators, however, their original works have not been preserved in their entirety and later historians included their narrations in their books. Thus, the biographies of Ibn Ishaq and Ibn Hisham and the political and historical narration of

Abu Mukhnaf laid the foundation for collecting material in the early stages of Islamic historiography, transmitting events through narrators, and shaping past events into a relatively systematic historical narrative, although modern research emphasizes the need to take into account the chain of command, source, and political and religious background of the narration in the use of these narrations(Donner, Fred M, 1998)

The intellectual foundation of Islamic historiography can be found in the Holy Quran, the Sunnah of the Prophet (peace and blessings of Allah be upon him), Hadith, Seerah, and the early historical experiences of Islamic society. The Holy Quran does not describe the events of previous nations and their rise and fall as mere stories of the past, but rather highlights the relationship between human actions, moral attitudes, and collective outcomes. In this context, the Islamic concept of history considers man as an active player in history and links historical events with moral and social responsibility. Muslim historians developed various genres such as Seerah, Maghazi, Tabaqat, Fatuh, Ansab, and general history within this intellectual background. Later, Al-Tabari, Al-Masudi, and other historians expanded the repertoire of Islamic historiography and preserved the events of different nations, empires, and civilizations.

A prominent feature of Islamic historiography is its critical and investigative approach. The tendency to consider the authenticity of a historical tradition, the status of its narrators, the probability of the event, and its internal and external evidence before accepting it was prominent in the Islamic scholarly tradition. This approach later provides an important basis for the philosophical study of history, because the fundamental question of the philosophy of history is not only “What event happened?” but also “Why did it happen?”, “What were its causes?”, “How were its consequences formed?” and “Are there any general principles of change operating in human societies?” Ibn Khaldun raised this question on a systematic scientific level and searched for the social and cultural laws behind the apparent events of history.

In this regard, Ibn Khaldun's (1332–1406) *al-Muqaddama* is the most important intellectual link between Islamic historiography and the philosophy of history. Ibn Khaldun attempted to establish history as a formal academic field of study of human society and civilization, rather than a mere collection of traditions. Through the science

of architecture, he sought to clarify the principles of social life that influence the establishment, stability, and decline of states, empires, and civilizations. According to his concept of nihilism, collective solidarity plays a fundamental role in the establishment of political power, while complacency, internal weakness, and the decline of collective affiliation can weaken political power. In this way, Ibn Khaldun provided a solid social foundation for the philosophy of history by connecting historical events with cause and effect, social structure, and human behavior. He emphasized rational and empirical principles for historical knowledge. According to him, no historical information is correct just because it is contained in a book or tradition; rather, it must be examined in the light of social conditions, reason, experience, and the well-known principles of human society. This way of thinking moved historiography beyond mere traditional transcription to the interpretation, analysis, and criticism of historical events. Modern researchers also consider *Al-Muqaddamah* to be an important classic work in the formation of the philosophy of history, sociology, and historical research methods.

Against this backdrop, the topic of “Islamic Historiography as the Foundation of the Philosophy of History” attempts to examine what fundamental concepts and principles Islamic historiography provided for the philosophical understanding of history. In this research, Islamic historical consciousness, the critical approach to historical tradition, cause and effect, human action, moral values, social change, the rise and fall of civilization, and especially Ibn Khaldun’s theory of development and nihilism will be of fundamental importance. The study of this topic is also important because it provides an opportunity to understand the relationship between history and philosophy from within the Islamic intellectual tradition, and it makes it clear that the tradition of viewing history as a formal intellectual and analytical science existed in the Islamic academic world in various forms long before the modern Western philosophy of history.

Therefore, the meaning of calling Islamic historiography the foundation of the philosophy of history does not mean that the entire modern concept of the philosophy of history was derived only from the Islamic tradition, but rather that Islamic historians and thinkers raised such fundamental questions about historical reality,

historical tradition, human society, cultural change, and the causes and consequences of events that moved history from a mere narrative of events to an intellectual and analytical study. This scholarly continuity makes Islamic historiography a very important and researchable topic in the study of the evolution of the philosophy of history.

Research Objectives

- To examine the basic principles and characteristics of Islamic historiography and to clarify its intellectual relationship with the philosophy of history.
- To study Ibn Khaldun's historical and social theories, especially ilm al-umran and nihilism, and to highlight their importance in the philosophy of history.
- To clarify what role Islamic historiography played in the formation and development of the philosophy of history through the analysis of the causes, consequences, and human and social factors of historical events.

Research Questions

- What are the basic principles of Islamic historiography and how do they contribute to the formation of the philosophy of history?
- How did Ibn Khaldun's ilm al-umran and the theory of nihilism influence the Islamic philosophy of history?
- In what way does Islamic historiography explain the causes, consequences, and human and social factors of historical events?

Review of Literature

The relationship between Islamic historiography and the philosophy of history has been the subject of scholarly debate by many Muslim and Western thinkers. As Rosenthal (1952) provided a detailed overview of the tradition of Muslim historiography, its developmental stages, and primary sources, and made it clear that Islamic historians organized historical tradition within a systematic scholarly framework. Robinson (2003) studied the different periods of Islamic historiography

and its prominent styles, highlighting the role of tradition, religion, and political and social factors in historiography. The writings of Muslim historians provide a vast and important body of knowledge regarding Islamic historiography. Al-Tabari (838-923) preserved historical traditions with isnaads in *Tarikh al-Rasul wal-Muluk* and provided a primary source for the early periods of Islamic history. Al-Masudi (d. 956) highlighted the broader social and cultural aspects of history by linking the situations of different nations, religions, empires and civilizations in *Muruj al-Dhahab*. Similarly, Ibn Maskuyyah (d. 1030) presented historical events in the context of human character, morality and political experiences in *Tayyab al-Ummat*, which highlights the ethical and analytical aspects of history. Ibn al-Athir (1160-1233) comprehensively compiled political and social events of different periods and regions in *Al-Kamil fi al-Tarikh*. His historiography is important in that it does not simply present events as separate narratives, but rather highlights their continuity and interrelationship. The intellectual completion of this tradition is evident in the *Al-Muqaddama* of Ibn Khaldun (1332–1406). Ibn Khaldun systematically presented concepts such as social factors behind the apparent events of history, the science of urbanism, nationalism, the rise and fall of the state, and cultural change, which brings historiography closer to the philosophy of history and social thought.

Among modern scholars, Rosenthal (1952) has examined the tradition of Muslim historiography and its scholarly development, while Robinson (2003) has studied the different methods of Islamic historiography and its prominent historians. Mahdi (1957) has clarified the philosophical and social aspects of the *Al-Muqaddama*, especially by analyzing Ibn Khaldun's thought on the philosophy of history. The above-mentioned classical and modern literature reveals that Islamic historiography is not limited to the mere preservation of events but is also a systematic scholarly effort to understand the causes, consequences, moral aspects, and social laws of historical events. This characteristic gives it fundamental importance in the study of the formation of the philosophy of history.

Research Methodology

This study adopts a descriptive and analytical research method. To understand the basic points of the subject, the Holy Quran, Hadiths, classical books of Islamic historiography, Ibn Khaldun's *Al-Muqaddama*, and modern scientific and research studies have been used. By critically reviewing the material obtained from primary and secondary sources, concepts such as the principles of Islamic historiography, historical consciousness, cause and effect, urban science, nepotism, and the rise and fall of civilizations have been analyzed. The aim of the study is to clarify the relationship between Islamic historiography and the philosophy of history and to show how Islamic historians and thinkers provided a scientific basis for the narration of historical events, their causes, consequences, and social factors.

Discussion

History is a mirror of the collective experiences of human life, cultural evolution, political changes and social attitudes. By preserving the events of the past, man not only maintains his identity and cultural heritage, but also tries to understand the present and gain guidance for the future from past experiences. However, the knowledge of history is not limited to collecting events and describing them in chronological order. When man raises the question of why an event occurred, what were its causes, how its consequences emerged and what factors were behind the rise and fall of societies, the study of history enters the boundaries of the philosophy of history. History has a unique place in the Islamic scholarly tradition. The events of previous nations, prophets and different societies have been repeatedly described in the Holy Quran. The purpose of these events is not only to provide information about the past but also to clarify the relationship between human actions, moral attitudes and collective outcomes. The Quran invites man to reflect on the fate of previous nations, travel the earth and learn from the past. Thus, in the Islamic concept of history, the past becomes a living experience from which man obtains guidance for his present and future.

Islamic historiography developed in this intellectual background. In the early period, the traditions related to biography, Maghazi, hadith, lineage and conquests were preserved. Later, Muslim historians created different styles of general history, class history, local

history and civilizational history. In this scholarly tradition, importance was given to the authenticity of the tradition, the status of the narrators, temporal continuity and the interrelationship of events. Gradually, Muslim thinkers also raised the question of what social and human factors are at work behind historical events. This question brings Islamic historiography closer to the philosophy of history.

Historiography refers not only to the act of writing history but also to the study of the method of writing history, its sources, principles, methods and interpretation and interpretation of historical events. Islamic historiography refers to the scholarly tradition in which Muslim historians have compiled Islamic and human history in the light of their own specific religious, moral, scientific and social concepts. Islamic historiography began primarily with the preservation of the biography of the Prophet (peace and blessings of Allah be upon him), his campaigns and the events of Islamic society. During the era of the Companions (may Allah be pleased with them) and the Tabi'een (followers), historical traditions continued to be transmitted orally, while later they were put into written form. The compilation of the Hadith also created a strong scholarly environment for the preservation of historical tradition and the examination of tradition. The scholarly principles that were established regarding the status of narrators, the continuity of tradition and the authenticity of tradition also provided an important basis for historical criticism in the Muslim scholarly tradition. Islamic historians compiled history in different ways. Some narrated events year after year, some preserved the situations of individuals and generations through classes and biographies, while some presented the history of different nations, regions and civilizations in a broad perspective. This diversity shows that Islamic historiography was not a static or uniform methodology, but a collection of various scientific methods.

The study of the Holy Quran is of fundamental importance for understanding the basic intellectual concepts of Islamic historiography. The events of previous nations have been described in the Quran so that man can learn from their actions and results. In the events of the people of Ad, Thamud, the people of Lot, Pharaoh and the Children of Israel, historical experience has been integrated with moral and collective law. In the Quranic concept, the development or destruction of societies is not the result of mere accidental events, but factors such as human actions, moral attitudes, justice and injustice, gratitude

and ingratitude and collective responsibility also play a role in it. This concept gives history a moral and spiritual dimension. Thus, in Islamic historiography, the past is studied not only for the purpose of acquiring information but also to understand the principles of human character and social life.

The innovation and evolution of the philosophy of history is not the result of the efforts of a single thinker, but is a continuation of the intellectual efforts of philosophers of different periods. Rene Descartes provided the foundation for modern scientific thought by emphasizing rationality, critical thinking, and systematic reasoning, after which Vico tried to understand history in the context of the formation of human societies and the evolution of civilization, while Voltaire took historiography away from mere political events and accounts of kings and associated it with the broader study of civilization, culture, knowledge, and human society. In advancing this intellectual tradition, Herder gave fundamental importance to nation, culture, language, and historical individuality, Kant provided a philosophical foundation for the possible evolutionary direction of human reason, freedom, and history, while Hegel described history as a dialectical process of the gradual evolution of human consciousness and freedom. On the other hand, Nietzsche criticized the concept of history based on linearity and objectivity and made the subject of different methods of using history and its effects on human life. Later, Karl Marx, by explaining historical development on the basis of economic structure, class struggle and the means of production, linked the philosophy of history to the analysis of material and economic factors. Thus, from Descartes to Vico, Voltaire, Herder, Kant, Hegel, Nietzsche and Marx, the philosophy of history included various concepts such as rationality, human freedom, cultural diversity, dialectics, values and economic and social structure in its scope of discussion, as a result of which history became a regular philosophical field for understanding human society, its evolution and the causes of change, rather than just a record of past events.

The Quran invites man to reflect on the fate of previous nations. There is an important philosophical element in this reflection, because here history is not considered a mere collection of events, but principles and lessons for human society are drawn from it. This historical consciousness was later manifested in various forms by Muslim historians.

Several Muslim historians played a fundamental role in the development of Islamic historiography. Among them, the position of Muhammad ibn Jarir al-Tabari is very important. In his famous book *Tarikh al-Rasul wa al-Muluk*, al-Tabari collected Islamic history as well as traditions about previous nations and prophets. His method of presenting various traditions with their chains of transmission is remarkable. Although according to modern standards, a separate critical study is necessary before accepting each tradition, preserving traditions with their chains of transmission is considered an important feature of Islamic historiography.

Al-Mas'udi viewed history in a broader geographical and cultural context. His work, *Muruj al-Dhahab*, provides information about different nations, religions, regions, rulers, and civilizations. For him, history is not just a list of political events, but also a study of human society and cultural life. Thus, Al-Mas'udi's historiography reflects the broad scope of Islamic historical consciousness. Similarly, Ibn Maskawayh's *Tayyab al-Umm* also holds an important place in the development of Islamic historiography. He tried to connect historical events with human ethics, political experiences, and social outcomes. According to him, the study of history can provide practical insight into human character and political life. Whereas Ibn al-Athir compiled the history of different periods and regions in a comprehensive manner in *Al-Kamil fi al-Tarikh*. His work shows that Muslim historians were also interested in understanding the continuity and interrelationship of historical events.

Islamic Historiography and Critical Approach

A prominent feature of Islamic historiography is the examination and research of historical material. In the Islamic scholarly tradition, the credibility of the narrator, the chain of narration, and various aspects of the text were given importance in order to accept a news or tradition. Although the sciences of hadith and the sciences of history have their own distinct characteristics, the critical attitude towards the authenticity of the tradition had a profound impact on the Muslim scholarly environment. There was a feeling about the historical tradition that not every transmitted news is necessarily true. Political, ethnic, religious, or personal prejudices may lead to exaggeration or distortion in some traditions. Therefore, it is important for the historian to make a comparative

examination of different traditions and understand events in their historical and social context.

This same principle is also important for the philosophy of history. The philosophy of history does not only try to know what happened in the past, but also sees how historical knowledge is formed and under what principles an event is interpreted. In this regard, the critical consciousness that arose in Islamic historiography provides an important basis for the formation of the philosophy of history.

A fundamental question in the philosophy of history is what are the causes of historical events? Is history simply a collection of coincidences or are there some general principles and laws at work within it? Islamic historians and thinkers have considered this question in different ways. In Islamic thought, human actions, moral behavior, social conditions, and political factors play an important role in historical changes. The establishment of a state is not only the result of the power of an individual, but also collective cooperation, political power, social solidarity, and economic resources. Similarly, the decline of a state also arises from the interaction of various internal and external factors. This concept takes the form of a systematic theory in Ibn Khaldun. He tried to understand the general social principles behind historical events. According to him, the historian should not only tell what the event was, but also explain how that event was possible.

The discussion of the relationship between Islamic historiography and the philosophy of history cannot be complete without Ibn Khaldun. In the *Al-Muqaddamah*, Ibn Khaldun presented a method of thought about history in which history, sociology, politics, economics, and human psychology are seen to be interconnected. Ibn Khaldun made the science of architecture the central concept of his thought. According to him, human society is formed and changes under specific principles. Humans live collectively to fulfill their needs, and various political, social, and economic institutions emerge from this collective life. An important concept in his thought is communalism. In a broad sense, communalism refers to the collective solidarity and mutual commitment that unites a group for a common goal. According to Ibn Khaldun, groups with strong communalism have the ability to achieve political power. After gaining power, when society becomes accustomed to comfort, wealth, and convenience, collective solidarity may weaken, which increases the chances of the state's decline. This thought of Ibn Khaldun is important for

the philosophy of history because he did not describe historical change simply through individuals or coincidental events, but rather considered social structure and human behavior as the main part of this change. In this way, an attempt was made to make history a systematic analytical science.

The concept of the rise and fall of civilizations is of fundamental importance in Islamic philosophy of history. The Quran also invites us to learn from the rise and fall of previous nations. Muslim historians preserved these events in different ways, while Ibn Khaldun explained the social factors behind them. In his view, the rise of civilization is not only associated with the abundance of material resources, but also with social order, political stability, economic activity, knowledge, morality and social solidarity. Similarly, decline is not only the result of external aggression, but also factors such as internal weakness, political chaos, social class division, economic crisis and moral decay can weaken states. This concept is also important in modern philosophy of history, as many thinkers have tried to find general principles for the evolution, change and decline of civilizations. This discussion already existed in the Islamic tradition in its specific religious, moral and social context.

An important aspect that connects Islamic historiography to the philosophy of history is morality. Modern historical research focuses more on the causes, structure and social factors of events, while moral responsibility is also fundamental in the Islamic concept of history.

From an Islamic perspective, human action has moral consequences. Concepts such as justice, injustice, trust, betrayal, shura, collective responsibility, and human rights are important in the study of history. Therefore, the success or failure of a state in Islamic history can be linked not only to military or economic power but also to its moral and social character. This moral element gives a specific identity to the Islamic philosophy of history. History here does not only tell what happened, but also raises the question of what the consequences of human actions were and what lessons society can learn from these experiences.

Islamic Historiography and Modern Philosophy of History

The comparative study of Islamic historiography with modern philosophy of history is an important academic field. In Western philosophy of history, thinkers such as Hegel, Marx, Spengler, and Tyneby presented different interpretations of the general principles of history, civilizational evolution, and historical change. In the Islamic tradition, Ibn Khaldun had a systematic theoretical discussion about the rise and fall of human society, the state, and civilization many centuries earlier. However, it would not be correct to consider Islamic and modern Western philosophy of history as identical. The two have different intellectual sources, basic assumptions, and objectives. In Islamic historiography, revelation, morality, and human responsibility are of primary importance, while in modern Western theories, rationality, materialism, historical evolution, or social structure take center stage in various forms. Nevertheless, there is an important commonality between the two traditions: both seek to understand the factors and general principles behind the apparent events of history. This is where Islamic historiography occupies a prominent place in the global study of the philosophy of history.

The importance of Islamic historiography is evident on several levels. At the first level, it preserved the historical memory of Muslim society. At the second level, it provided information about different nations, civilizations, and regions. At the third level, it created scientific principles for researching and criticizing historical tradition. At the fourth level, it saw history as a moral and intellectual experience. In particular, Ibn Khaldun's thought integrated history with social and philosophical analysis. He gave the historian the role of not only a narrator but also a critical thinker. According to this point of view, the historian should not only check the accuracy of the news but also see whether the described event is possible in terms of social conditions and human experience. This approach makes history deeper and more meaningful. In it, history does not remain preserved information of the past, but becomes a means of understanding the laws and behaviors of human society.

The above discussion makes it clear that Islamic historiography is a broad and diverse scientific tradition that is based on the Quran, Sunnah, biography, hadith, and the historical experiences of Muslim society. Muslim historians, in addition to preserving historical events, establishing their order, and describing the accounts of different nations

and civilizations, also promoted the critical study of historical tradition. Historians such as al-Tabari, al-Mas'udi, Ibn Maskuyyah, and Ibn al-Athir developed various aspects of Islamic historiography, while Ibn Khaldun gave this tradition a new dimension on a philosophical and sociological level. His knowledge of urbanism, the theory of nihilism, and his analysis of the rise and fall of states are examples of how Islamic thought viewed history not simply as past events but also as a dynamic process of human society. Therefore, it is correct to consider Islamic historiography as an important foundation of the philosophy of history in the sense that this tradition made fundamental questions such as the causes and consequences of historical events, human character, collective laws, moral responsibility, civilizational evolution, and rise and fall part of scholarly debate. The true significance of Islamic historiography lies not only in its vast historical repertoire but also in the intellectual methodology through which the past can be understood, the present interpreted and the future guided. This characteristic makes Islamic historiography an important, unique and valuable scholarly tradition in the study of the global philosophy of history.

Conclusion

The study of Islamic historiography clarifies the fact that in the Islamic scholarly tradition, history is not simply a sequence of past events or a narrative of rulers and empires, but is a comprehensive means of understanding human society, moral values, political change, civilizational evolution, and collective rise and fall. Islamic historians, along with preserving historical events, also gave importance to the soundness of tradition, the causes and consequences of events, and human character. In this sense, Islamic historiography has gone beyond the mere narrative concept of history and highlighted its critical and analytical aspects. The Quran and Sunnah provide the basic intellectual guidance in the Islamic concept of history. The events of previous nations and their outcomes are presented in the context of lessons, moral awareness, and collective reform. This shows that history in Islamic thought is not a purposeless temporal sequence but a means of understanding the relationship between human actions and their consequences. This concept gives philosophical meaning to history and connects the study of the past with understanding the present and reforming the future.

The completion and systematic theoretical formulation of this intellectual tradition is prominently revealed in Ibn Khaldun's *Al-Muqaddama*. Ibn Khaldun presented the science of civilization as a systematic scientific method by examining the social, political, and economic factors behind the apparent events of history. His theory of dynamism provides an important analytical framework for explaining the establishment and stability of states, the transfer of power, and the rise and fall of civilizations. In this way, he sought to understand history beyond mere tradition and in the light of cause and effect, observation, reason, and social principles. Therefore, it can be concluded that Islamic historiography provided a strong intellectual foundation for the philosophy of history in which fundamental concepts such as historical criticism, human agency, moral responsibility, collective laws, cultural change, and rise and fall are interconnected. The importance of Islamic historiography lies not only in the historical material it has preserved but also in the intellectual method through which it has attempted to understand the meaning, causes, and consequences of history. This characteristic makes it an important scholarly tradition in the evolution of world philosophy of history.

Overall, Islamic historiography presents the idea that history is the result of the continuous interaction between man and society, and that for its study, it is not enough to know only the events, but also to understand the motives and laws behind them. In this context, considering Islamic historiography as an important foundation of the philosophy of history is an academic indication that Muslim historians and thinkers, instead of describing historical events simply as traditions and temporal continuity, studied their causes, consequences, moral implications and social factors critically and analytically. In particular, Ibn Khaldun provided a systematic intellectual and social basis for the study of history through the concepts of urbanism, nationalism, the rise and fall of the state and cultural change. Thus, Islamic historiography, instead of considering history as a mere collection of past events, made it a comprehensive means of understanding the evolution of human society, the rise and fall of civilizations and the principles of collective life, which is the philosophy of history. In short, Islamic historiography took history beyond the mere narration of events and provided a basis for analyzing its causes, consequences, human character, and social laws. Muslim historians, especially al-Tabari, al-Mas'udi, Ibn Maskuyyah, Ibn al-Athir, and Ibn Khaldun, gave a formal scientific and critical approach

to historical consciousness. Ibn Khaldun, in particular, provided a philosophical and social foundation for history through his theories of urbanism, nepotism, and the rise and fall of civilizations. The concepts that later emerged in Western philosophy of history were examples of similarities and intellectual use of these Muslim scientific efforts. Thus, Islamic historiography can be considered an ancient, strong, and important foundation for the formation of the philosophy of history, which provided history with the opportunity to understand the laws of human society and civilization.

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