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CONTEMPORARY SOCIOLOGY AND IBN KHALDUN

Abstract:

There are many sociologists and philosophers following Ibn Khaldun's philosophy and thought. But the contemporary representatives of Khaldun's history and philosophy of society have not examined climate, technology, history, politics and social problems, taking into account the recent momentum of the contemporary world. This study examines Fukuyama and Wallerstein's philosophy of politics, history and society, the perception of the technology of Kompridis, the representations of Asaf Bayat's subaltern and subaltern in the contemporary world, and finally, ta Chakrabarty's view of climate issues; aims to argue with khaldun's views. While khaldun has a relatively optimistic sense of modernization, most of the representatives we have listed above have a pessimistic perception. When Fukuyama refers to the end of history, Khaldun refers to a continuous cycle, while Kompridis speaks of the destruction of technology, Khaldun emphasizes the importance of technology. Subaltern finds himself in the rural-urban contrast in the best way, and Bayat's case is quite different from Khaldun. Chakrabarty speaks about the influence of man over the climate, while Khaldun speaks about the influence of climate and geography on human behavior. Khaldun's philosophical optimism dominates his perception of history, society and politics. While emphasizing the temporaryity of social problems in the period he lived, the thinkers we cited emphasize the permanence.

Keywords:

Ibn Khaldun, philosophy, politics, history and society