

# The Image of the Jews in the Opinion of Ibn Khaldun through his Book “Al'ibar”



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### ABSTRACT

*Ibn Khaldun is one of the most famous historians in human history. He reviewed the history books of the historians who preceded him, and explained their occurrence in many mistakes because they were not familiar with the laws of human civilization. Ibn Khaldun dealt with Jews and Judaism in his book in a detailed and scientific method. For this reason, the picture that Ibn Khaldun painted for the Jews in his book is a true picture. I spoke about their history, their beliefs, their descriptions, and many of their legends, in terms of logic, reason, history and proof.*

#### Keywords:

*Book of Lessons, Jews, children of Israel, Ibn Khaldun, Palestine*

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### Introduction

Ibn Khaldun is a historian of great consensus even in Europe. He is the one who reviewed the mistakes of his predecessors and the laws of interpretation of history. The history of sociology included Ibn Khaldun's drawing of a clear picture of the Jews through his book. He reviewed their origins, their sects, their histories, many of their novels and beliefs were dismissed.

#### The importance of studying:

1. The scarcity of serious academic studies that dealt with this subject despite its importance.
2. To recognize Ibn Khaldun's approach in his account of the history of the Jews.
3. The most important sources on which Ibn Khaldun relied on the Jews.
4. The most important years that Ibn Khaldun has gleaned from the history of the Jews.

5. Identifying the characteristics of the Jews and their beliefs.
6. Highlight Ibn Khaldun's method of refuting many of the legends of the Jews

#### Research Methodology:

The analytical historical research method

#### Sections of the study:

The study has been divided into Introduction, Five Titles, and Conclusion. The first topic: the definition of Ibn Khaldun. The second topic: the direct addresses in which Ibn Khaldun talked about the Jews in the book of lessons. The third topic: Ibn Khaldun recalls the age of universality and supported by stories of the Jews. The fourth topic: Facts shown by Ibn Khaldun between the lines, Jews in the Book of Lessons (Al'ibar).

### The definition of Ibn Khaldun

He is Abdul Rahman bin Mohammed bin Mohammed bin Khaldun Taherdmi Ashbili, who is known as Abizaid, a philosopher, historian and sociologist, whose origin dates back to the city of Seville in Andalusia, born in 732 AH, 1332 AD, in Tunisia, Ibn Khaldun fought politics and contacted the sultans and rulers of Andalusia and North Africa. He held high positions in the states. He entered prison for politics and then retired and went to the field of thought, history, civilization and urban science. He wrote his famous introduction, The Introduction of Ibn Khaldun, Ibn Khaldun is a distinguished historian. He has made history a philosophy and considered politics as an independent view unrelated to the Shari'a rules<sup>(1)</sup>, as did al-Ghazali before him. Ibn Khaldun is the author of a new approach in history based on the interpretation and analysis of events, not only the historical narrative, The hands of the scholars of the likes of Shams al-Din Abi Abdullah Muhammad bin Adar Rahman bin Jaber known as Wadi Ashi who died in 746 AH, and learned the Koran by the hand of God bin Saad bin Nazzal, Ibn Khaldun learned the language at the hands of his father in Tunisia<sup>(2)</sup>. He learned jurisprudence from the judge Ibn Abd al-Salam and other scholars and took a number of sciences at the hands of a group of scholars such as Abd al-Muhaiman al-Hadrami and Muhammad ibn Ibrahim al-Irieli, known as Shaykh al-Aqul in Morocco.

He then moved from Morocco to Cairo, as a result of his work in politics and when he lived in Egypt during the Mamluk era, he was honored by the Mamluk Sultan Sultan Barqouq and then took over the judiciary in Egypt and then He was isolated and took charge of the Baybarsian school Isolate them and then took over the judiciary several times, most recently in Ramadan 808, He died after eight days, and he knew that he did not wear the uniform of Egypt at all. He was adhering to the dress of his country.<sup>(3)</sup> Ibn Khaldun received a great status among scholars and historians. He said that he was a virtuous man, with great virtues of morality, majid, , High-courageous courage, advanced in the arts of mental and mobility, many of the conservation of true perception, clever line, the good ten, but said by the tongue of religion Khatib "pride of the proud of the Arabs".<sup>(4)</sup>

### Ibn Khaldun's Method in Preparing the Book of Lessons:

Ibn Khaldun, the founder of the science of human architecture, called sociology, has put his views in this science in the introduction to

his book marked the book of lessons and the Diwan of the beginner and the news in the days of Arabs and Ajm and Berbers and their contemporaries of the Sultan.

Ibn Khaldun analyzed the history books that preceded him and found that the great historians of his predecessors had fallen into many mistakes because of their ignorance of the laws of human civilization. Perhaps this was the reason for his status of sociology, which contains the laws of human civilization.<sup>(5)</sup>

Ibn Khaldun enumerates the reasons that lead the historian to fall into error and divide it into two parts for general reasons and special reasons. The public is due to the historian's failure to judge reason and logic in the historical novels or the intolerance of the historian to a sect or state.<sup>(6)</sup> Therefore, the historian will record what he agrees with and will lose neutrality and objectivity. The most important conditions that must be provided in the historian and general reasons of Ibn Khaldun is the ignorance of the natural laws of the universe.<sup>(7)</sup> The special reasons for Ibn Khaldun are the ignorance of the laws of social and principles of human architecture. Ibn Khaldun considers human relations not arbitrary but follows specific laws. He says, "If we hear about any of the conditions in the urban area, we will know what we judge by accepting or what we judge by falsifying it. This is a valid criterion that we challenge historians and show them the correct way of conveying. Ibn Khaldun raised the science of history and described it as one of the arts that the nations and generations are deliberating and attracting.

Ibn Khaldun focused on the importance of purifying the history of the impurities and errors that occurred in the senior scholars who wrote history. History is a science based on the narrations as the science of Hadith. Ibn Khaldun said: "The great historians in Islam have absorbed the events and collected them and lined them in the pages of the books and invited them and mixed them with false pretenses of falsehood and pretended to read it and decorations of the weak accounts of their jurisprudence and put them and then identify the errors that occurred in the historians did not notice the facts and circumstances and did not observe them They paid it".<sup>(8)</sup>

In his book, Ibn Khaldun discussed the philosophy of the rise and fall of civilizations and how the environment affects human personality.<sup>(9)</sup> He says: "Therefore, the savages of Arab Bedouins are more severe than those who take the verdicts and find those who suffer and their property from their educator in

discipline and education in industry, science or religion. This reduces their strength a lot.<sup>(10)</sup>

Ibn Khaldun spoke of the great Greek philosophers like Plato, but spoke clearly and presented his opinion in the city of Plato. He said: "This city is virtuous when they are rare or far from falling and talking to them on the one hand, the assumption and appreciation. It is in the virtual world.

Ibn Khaldun's Method in the History of the Jews. He explained that he is taking the information from its sources, but he explained the method of his research when he dealt with the history of the Jews is due to the Arab and Greek and Israeli sources and then will eventually succeed, he said and now I remember who was the rulers of the sequence and adopted the correct of what happened in the book of Tabari and Masoudi What was transferred by Hama Abu al-Fida in his history of the rulers and kings of the Israeli women and what he also quoted Hrushyush Roman historian in his book, translated by the rule of the Mustansir of the sons of illiterate Judge Christians and translated them in Cordoba and Qasim bin Asbgh said all.<sup>(11)</sup>

It was reported from the Calbi (204 e) a lot of information and the source of the information is clearly an example of this, "said Hisham bin Mohammed al-Kalbi, while the transfer of Tabari is Bakht Nasr bin News Radhon bin Sangariev, and then attributed to the Nimrod bin Kush bin Ham, In the Torah in the son of Kush, the son of Sinjarib, when he was quoted from Tabari, said: "The Tabari said that the king of Israel had captured Sinjariv and God inspired our people to release him.

The Masoudi was quoted as saying how the descent of the Israelites to the Hijaz and the city of Yathrib, where he narrated the Hijaz, then planted the land of God and the most water, and they brought down the land of Yathrib and took the money and built the ruins and houses.<sup>(12)</sup> The researcher has counted the number of times Ibn Khaldun was based, because Masoud found it 16 times. Ibn Khaldun also quoted Ibn Asaker, the author of the History of Damascus.

### **Introducing the book of lessons:**

The Book of Lessons and the Diwan of the beginner and the news in the history of the Arabs and the Berbers and their contemporaries of the greatest concerns, consists of seven parts and the eighth part of the indexes.<sup>(13)</sup>

It is a new attempt to understand the world history and is one of the first books that are interested in the science of the community, has been translated into many living languages and

therefore based Ibn Khaldun's position and fame, while Ibn Khaldun's endeavor of the introduction is the first part of the book lessons is to put himself in the category Historians and the impact of Masoudi corrected some of the errors occurred, but it is difficult for the auditor to classify it among the historians, as he took in the forefront of all knowledge of the party and talk about everything related to people.

Ibn Khaldun's support of the views of the Holy Qura'an and the Diwan of the Arab poetry, and the consideration of its scientific status has received since the introduction of the attention carefully scholars, historians, sociologists, philosophers and linguists Arabs and Orientalists, and printed several times different things.

The second topic: the direct titles in which Ibn Khaldun spoke about the Jews in the Book of Lessons,

1-Chapter Thirty-three in explaining the name of the Pope and the Patriarch in the Christian religion and the name of the priests in the Jews.

Under this title, Ibn Khaldun placed one of the historical rules or Sunan, which he derived from the events that occurred to the children of Israel, when he said: "I know that the mullahs must have a standing at the end of the Prophet carrying them on their rules and laws and be like the caliph of them in the Prophet with the costs and the human type also As it is necessary to politics for them to meet the human also have to be a person carrying them and disturbs them from their evils by oppression, which is called King". In addition, we singled out our research these years, which was developed by Ibn Khaldun and he cited the events that occurred to the children of Israel we will mention later.

He also mentioned the history of the Israelites after Moses, peace be upon him, and spoke briefly about the stages passed by the rulers of the children of Israel. He also mentioned the books of the Torah and the prophets of the Israelites.

2-Chapter VI in the mosques and the great houses in the world (the Holy House). Here Ibn Khaldun spoke about Jerusalem, and how God promised the Children of Israel to enter Jerusalem and to build the Dome of the Temple, which was made by Moses, peace be upon him, as the writer mentioned. Then Solomon built the temple and its attributes, and spoke about the time between the building of the temple and the Holy House. In the hadeeth of the Messenger of Allaah (peace and blessings of Allaah be upon him) when he was asked about the first house he placed, he said: "Between

Mecca and the construction of Jerusalem was said how many of them? He said: forty years".

3-Al-Khubar on the Prophet Ibrahim peace be upon them and attributed to Falag bin Eber and reminded his children the prayers of God and their conditions.<sup>(14)</sup> Under this title, the writer dealt with the story of the prophets peace be upon him from Abraham to Moses and also dealt with the dispute over the story of the sacrifice is it Ismail or Isaac peace be upon them and stated that the most correct at Tabari is Isaac.

4-The news about the children of Israel and what they had of the Prophecy and the King and their defeat on the Holy Land in Cham and how their state was renewed after the extinction and so on. Here the author lists the story of the children of Israel from Moses peace be upon him peace be upon him and a detailed form.<sup>(15)</sup>

5 - The story of the rulers of the children of Israel after Joshua, until the order to the king and made Talut king.<sup>(16)</sup>

6 - The news of the kings of the children of Israel after the rulers and then separated their command and the news of the state of the sons of Solomon son of David on the tribes of Judah and Benjamin in Jerusalem to extinction.<sup>(17)</sup>

7 - The news of the separation of the children of Israel from them in the house of the sanctuary to the tribe of Judah and Benjamin to extinction.<sup>(18)</sup>

8 - The news about the state of the ten tribes and their kings until the extinction of their matter.<sup>(19)</sup>

9 - The story of the building of the house of Jerusalem after the first destruction and what was the sons of Israel in it from the king in the two countries of the sons of Hishmany and Herod's sons until the second destruction and greatness.<sup>(20)</sup>

10 - The story about Shan Isa ibn Maryam prayers of God in his birth and his mission and lift him from the ground and knowledge about the Apostles after and wrote the four Bibles and the religion of the Christians Balmtah and meeting the silence to codify his legislation.<sup>(21)</sup>

### **Facts discovered by Ibn Khaldun in the depths of the lines**

#### **First: Palestine is a name rooted in history:**

Ibn Khaldun mentioned the term Palestine in many subjects, which proves that the word Palestine and the geography of Palestine exists and is rooted in Islamic history from the beginning of his reign, especially since he was a masseuse of the term Masoudi, who died in 346 AH.<sup>(22)</sup>

Ibn Khaldun says: "As for Isaac, he established his place from Palestine, Omar and my uncle after much of his age and blessed his son Jacob so his brother Esau".<sup>(23)</sup>

In another place, he said "We have argued with them in these giants, and that they are Amalek son of Laud, or to Benoit the son of Eliphas the son of Esau the second, for the sons of Israel the Arab scholars came to him: and the nations that were in the Levant for that covenant.

And the sons of Arum, the sons of Ammon, and the sons of Moa, the sons of Lot, and the three people of Astaer, and the mountains of Shorah, which is the land of Karak, Shobak, and Balaqah; and the sons of Philistia, of the sons of Ham, and their king was called Goliath; he was one of them Canaanites; then the sons of Midan and the Amalekites. Israel is not in the land of the Canaanites, which they have divided and its kings and become their heritage, but others have only the obedience and legitimate mansions of charity and others.<sup>(24)</sup>

Ibn Khaldun separated the origins of the Amalekites, the Canaanites and the Palestinians, and contributed to one origin. However, in his narrative of the events of the Israelites, it is clear to the reader that the writer considered them tribes, each tribe but one of its origins.

As for Palestine, it was at that time when the writer wrote his book under the rule of the Mamluks, since the writer wrote his book between 776-780, and was completely liberated from the hands of the Crusaders by Ashraf Khalil bin Qalawun, who defeated the last existence of the Crusaders after the battle of Akka in 690 AH.

#### **Second: Ibn Khaldun mentions the racism of the Jews**

"From the concerns of the Jews that they had one of the greatest houses of the world in the first, because there are many in their predecessor of the prophets and messengers from Abraham to Moses peace be upon them the owner of their religion and then followed by nervousness II and God gave them by the king who promised them and then dislodged all of this and beat them And this is still the obsession with them, and you will find them saying this. This is the descendant of Joshua, this of the descendants of Caleb, of the descendants of Judah, with the goings of nerve, and the root of humiliation in them, long ago, and many of the people of Amazar and others who were cut off. In their inheritance from the uncle Yeh goes to this rave."<sup>(25)</sup>

### Third: Ibn Khaldun denies the validity of Warda's information about the Jews in an analytical and logical manner:

Ibn Khaldun denied that the children of Israel were the number of those who could bear arms and the age of twenty years or more at the time is 600 thousand and above, as mentioned Masoudi and many historians, where Ibn Khaldun in that "and astonished by the appreciation of Egypt and the Levant to the extent of such number Of the armies of each Mamluk kingdom of the share of the garrison expands and performs its functions and narrowing above it attests to the known benefits and familiar conditions, and then such armies of the adult to such a number is expected to be between them creep or fight to narrow the ground and then after the line of sight twice Or three or more, how do these two groups clash or become heroes? The king of the Persians and their state was greater than the king of the children of Israel, so much so that he would not have bitten them with victory, and their country was taken over by them, and they took possession of their order, and the destruction of Jerusalem was the basis of their religion. Their authority, which is the home of some of the workers of the kingdom of Persia, is said to have been the Maghreb of Morocco from its borders.

In addition, their kingdoms were with the Iraqis, and Khorasan, and beyond the river, and the doors were much wider than the kingdoms of the children of Israel. Yet the armies of the Persians never came to such a number nor close to it, and the greatest of them were the crowds of Qadasiya. One hundred and twenty thousand were followed by Saif, and they were followed by more than two hundred thousand. And the syphilis, the crowds of Rustam, who marched Saad in Qadissiya, but they were sixty thousand, all followed and also if the children of Israel reached such a number to expand the scope of their property and the extent of their state, the workers and kingdoms in the states on the proportion of protection and the tribe in their abundance and abundance as we show in the Kingdoms chapter of the book For the first and the nation did not expand their kingdoms other than Jordan and Palestine from the Levant and the country of Yathrib and Khyber of the Hijaz on what is known, and also that between Moses and Israel four fathers to what the investigators mention, Moses son of Imran son son of the son of Kaht son of Levi, Jacob son of Israel, so attributed in the Torah and the mother between them According to al-Mas'udi, he said that Israel entered Egypt with his

children, the tribes and their children, when seventy men came to Joseph.

And their place in Egypt until they went out with Moses, peace be upon him, to 220 years. The kings of the Copts are talking about them from the Pharaohs, and he promises that the offspring will multiply in four generations to such a number, and that they claimed that the number of these armies was in the time of Solomon and after him. Abba, Solomon, son of David, son of Yishai, son of Uphith, son of Baaz, son of Solomon, son of Nahshon, son of Haminathab, son of Rim, son of Hassaron, son of Baras, son of Judah, son of Jacob.

And the offspring do not get involved in eleven of the child except such a number to his claims, or to go beyond what is in the decades of preparation and distant, and considered that in the present scenes and the known relative find their claim null and false, and which proved in the Israelites that Solomon's soldiers were twelve And that the horse was a thousand and four hundred horses linked to its doors this is true of their news and does not pay attention to the myths of the general of them, and in the days of Solomon peace be upon him and the kingdom was the strength of their state and the breadth of wealth.

We may find most of the people of that time if they talked about the armies of modern countries and negotiated in the news about the armies of Muslims or Christians or taken in the counting of the funds of the levies and the wealth of the sultans and the expenses of the people of luxury and goods of the rich - Dugged in the number, and exceeded the limits of returns and obeyed and the policy of expression If the owners of the Diwain revealed their armies and developed The conditions of the people of wealth in their goods, and the money of the rich are clear in their expenses, will not find ten of what they promise, and that is only with self-effacement, the slip of tongue and the negligence of the consequences, so that he will not hold himself accountable for wrongdoing or wrongdoing, nor seek justice for it. And talk to avoid the path of God is enough of a deal lost.<sup>(26)</sup>

Thus Ibn Khaldun followed the method of logic and reason, in analyzing the historical facts and the incorrectness of them by following other historical evidences to demonstrate their eloquence and the views of his point of view and in a scientific way based on analysis, it was 650 years ago, and relied on this method in the weighting of many conflicting accounts in his book.

### **The fourth topic: Ibn Khaldun mentions constant cosmic customs and supports them with stories that have happened to the children of Israel**

Through what will come, it will be clear to us how the writer was able to draw a global Sunan from the historical events and incidents that occurred to the children of Israel to put them before humanity to benefit from these laws so as not to fall in the same mistakes and his tongue says, I learned from the children of Israel the following firm cosmic customs:

#### **The first rule: humiliation hinders rule**

Ibn Khaldun said that humiliation and restraint are the keys to the strength and intensity of the nerve. The submissive and humiliating evidence of the loss of nerve is impotent in defending the resistance and the claim. This is considered in the children of Israel, as Moses called upon them to the king of the Levant and told them that God had written to them their king. We will not enter it until they come out of it, "ie, God brings them out of it with his ability without our nerves, and this will be one of your miracles, O Moses, and when he determined them they committed the insurrection and said," Go, you and your Lord and killers. "This is only because they found themselves unable to resist and demand, This is what happened to them He created the dominion, and the humiliation of the Copts for a long time until the diet went out of them with one sentence, but they did not believe in the truth of faith, as Moses told them that the Levant was theirs, and that the giants were in Jericho and their prey by virtue of God. Because of the humiliating, and challenged what the Prophet told them and ordered them, so punished by God Baltih between the Levant and Egypt, forty years did not see the urban and mixed human as the story of the Koran to the arrogance of the giants in Syria and Egypt to resist the resistance as they claimed, and the verse indicates that the wisdom of this purpose intended the courtyard of the generation Who came out of the grip of humiliation and power And strength and corrupted their nerves until he grew up in that Tahi another generation Aziz does not know oppression and humiliation and thus created another nervous they were able to claim and overcome, This shows that forty years is less than what comes in the yard of a generation and the emergence of another, Hallelujah wise, and this is the most clear evidence of the nerve and that it is by the defense and resistance and protection and demand and that the loss of all of this deficit and attached to this chapter, For the qiblah, like

the gharam and the tax, the gharim did not give the hand of that until they were satisfied with the debauchery, because in al-Mugharam and the taxes are gross and humiliating and can not be borne by the noble souls unless they are concerned about killing and harm. The resistance and the claim has happened to him Docility of humiliation and humiliation as a barrier we have presented. It was narrated that the Prophet (peace and blessings of Allaah be upon him) said about the plowing, because the plow line in some of the houses of the Ansar saw it as a cause for humiliation.<sup>(27)</sup>

#### **The second rule is that one of the obstacles of the king is humiliation of the tribe and the domination of others**

And so that the humiliation and the maintenance of Kasra of nerve and intensity, but their displacement and humiliated evidence of the loss of what they were subjected to humiliation until they were unable to defend the first to be unable to resist and claim and considered it in the children of Israel to Moses, peace be upon them to the king of Syria and told them that God has written them And they said, There are some mighty men in them And we will not enter it until they come out of them.. God Almighty brings them out of his capacity to be Almagat Moses and determined them to go and disobeyed and said to him and go you and your Lord fought .. And that only when they found themselves unable to resist.

#### **The third rule: Many tribes are not governed by a state for a long time:<sup>(28)</sup>**

It was also in the Levant of the Covenant of the Israelites, in which the tribes of Palestine, Canaan, Bani Eisu, Bani Madin, Bani Lot, Rome, Greece, Amalek, Akrikash and Nabat from the side of the island and Mosul were innumerable and varied in nervousness, and it was difficult for the Israelites to build their state and to harass them again and again. And they did not have the sovereignty of the rest of their days until they conquered Persia and then Greece and then the Romans and God wrote everything. As for the homelands free of the nebias, it is easier to build the state in it and its authority is a buffer for the lack of unrest and damage, and the state does not need much nervousness, as is the case in Egypt and Syria, so it is free of tribes and fanaticism.

#### **The forth rule: States have normal ages as well as people.<sup>(29)</sup>**

Under this chapter title, Khaldun explained how the state has a natural age as a human being. He therefore cited the story of the tayah

of the Israelites and how the state passes by three generations. Each generation is forty years old and God has left the Israelites in the wilderness for forty years for their disobedience to enter the land of Palestine. With a new generation to be brought up on what the old generation had brought up and would enter the land of Palestine and then come this third generation, which lives luxury and prosperity.

### **The fifth topic: Jews in the Book of Lessons (Al'ibar)**

It is worth mentioning that Ibn Khaldun, through his discussion of the history of the Israelites in the previous titles, detailed the entire history of the Israelites from the beginning of Abraham's message and his arrival in Palestine until they were evacuated from the Arabian Peninsula by the Commander of the Believers Omar ibn al-Khattab. It is based on the sources of the great and noticeable on the Tabari and Masoudi and the son of Isaac and the son of the Brigadier, and he mentioned a number of sources when he spoke about the rulers of the children of Israel, where he said: "And now I remember Who was m The rulers of the relay based on the correct of it, as happened in the book of Tabari and Mas'awi, and corresponding to him what the owner of Hama of the sons of Ayub in his history on the travel of the rulers and kings of the Israelites, and also transferred Hrushyush Roman historian in his book, Christians and their descendants in Cordoba and Qasim bin Asbgh".<sup>(30)</sup>

In his book, the writer linked the Quranic verses that spoke about the children of Israel and the historical accounts in a narrative manner, without citing the Koranic verses. In contrast, more than his martyrdom in the Torah and the Israelites in more than sixty-five places, he said: "This is that Moses prayed to him To give them the house of Jerusalem as God promised their father Israel and his father Isaac before him and lived in the land of God ordered him to take a dome of acacia tree appointed by the revelation of the amount and described the structure and symmetry and that the coffin and table in the newspapers and lighthouse Qnadilha and make an altar to the Eucharist described all in the Torah completed the description of " "And in the book of the kings' books from the Israelites, a man came to David after the death of Talut, and told him of his own destruction and his children perished in their defeat before the children of Palestine. He ordered this man to be killed because they did not recognize him. He killed him and came to David."<sup>(31)</sup>

Ibn Khaldun also spoke about the children of Israel and sometimes does not attribute these accounts to their sources, as if he relied on his readings from the Koran, the Torah and the Israelites. In his historical novels, Ibn Khaldun relied on the weighting between the conflicting events by relying on the scientific and analytical method in which we will separate it under the title "Ibn Khaddoun denies the validity of his information about the children of Israel in an analytical and logical manner." What we will say is the story of the sacrifice and the dispute that took place among the scholars Is Ismail, or Isaac, where he said in that: "and differed in that sacrifice of his children and said Ismail and Isaac was said, and went to both the group of companions and followers".<sup>(32)</sup>

It is noteworthy that he wrote about the Israelites and did not address the claims of the Jews about their right to the land of Palestine and Jerusalem, or they were thinking of returning to the Holy Land, and this shows that the Zionist thought is a modern thought has no origin of history, knowing that Ibn Khaldun has assets Andalusia and taught by scientists from Andalusia, and it is known that Andalusia was composed of large numbers of Jews who lived with Muslims there if the author had heard any information that the Jews are planning to return to Palestine was mentioned in his book.

### **Conclusions**

The study reached a number of results, the most important of which are:

- Ibn Khaldun detailed detailed history of the Jews.
- Ibn Khaldun focused largely on religious and political life in his account of the history of the Jews.
- Ibn Khaldun relied in his sources on a great deal on the distorted stories of the Israelites in the Qur'an, as well as on the Israelites, as he quoted from Tabari, Masoudi, Ibn Ishaq and Ibn al-Amid.
- The writer relied on the style of weighting between conflicting accounts.
- The author approaches the analytical method of reasoning in criticizing novels that do not conform to logic and reason.
- The author devised a collection of Sunan and laws related to history through his account of the history of the Jews.

## Notes:

- (1) Shatharat AlThahab , Abd Alhai bin Ahmed bin Mohammed bin Al Emad Alekri Al hanbali,1986, (5\_260).
- (2) Al-Manhal Al-Safi, Gamal Aldeen yousef bin Al Ameer Saif Aldeen Abo Al Mahasen,1984, (7/205\_209).
- (3) Shatharat AlThahab, Al Hanbali, (1\_72)
- (4) Al Ehata Fi Akhbar Gernata, Lesan Aldeen bin Al Khateeb, 1956, (3/231).
- (5) (5-6-7) Al Moqadima (Al Ibar Wa Dewan Al Mobtada'a Wa Al Khabar Fi Ayyam Al Arab Wa Al Ajam Wa Al Barbar Wa Man Asharahom Min Thawey Al Soltan Al Akbar), Abd Al Rahman bin Mohammed bin Khaldun Al Hadramy ,1377,(6).
- (8) (8-9-10-11) Al Moqaddima, Ibn Khaldun, (188),(156),(158),(2/125)
- (12) Al Moqadima, Ibn Khaldun, (1/287\_292)
- (13) Al Moqadima, Ibn Khaldun, (1/440\_445)
- (14) Al Moqadima, Ibn Khaldun, (2/36\_50)
- (15) (15-16-17-18-19-20-21) Al Moqadima, Ibn Khaldun, (101\_107), (2/109\_114), (2/116\_127), (2/128\_132), (2/134\_144), (2/167\_180).
- (22) Al Montatham Fi Tareekh Al Molok Wa Al Omam,Abd Al Rahman bin Ali bin Mohammed bin Ali bin Al Jawzi abo Al Faraj ,1995, (1/104)
- (23) (23-24) Al Moqadima, Ibn Khaldun, (2/44) , (2/100).
- (25) Al Moqadima, Ibn Khaldun, (1/168)
- (26) Al Moqadima , Ibn Khaldun, (1/14\_16)
- (27) Al Moqadima, Ibn Khaldun, (1/76\_77)
- (28) (28-29) Al Moqadima, Ibn Khaldun, (1/176) (1/213)
- (30) Al Moqadima, Ibn Khaldun, (2/68)
- (31) (31-32) Al Moqadima, Ibn Khaldun, (2/110), (2/42)

## نظرة ابن خلدون عن اليهود من خلال كتابه (العبر)

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يُعدّ ابن خلدون من أشهر المؤرخين في التاريخ الإنساني، فهو المؤرخ الإسلامي الذي تمتع بإجماع كبير حتى في أوروبا، فقد تميز عن غيره باستعراضه كتب التاريخ للمؤرخين الذين سبقوه، وعلل وقوعهم في أخطاء كثيرة لعدم درايتهم بقوانين علم العمران البشري، كما تناول ابن خلدون اليهود واليهودية في كتابه "العبر" بطريقة مفصلة علمية منهجية، حيث أعتمد في إعداد مادته العلمية عن اليهود على مصادر اليونان، والإسرائيليات والمصادر العربية، وعند التعارض في الروايات كان يرجح الرواية الأقرب للمنطق والتاريخ، من أجل ذلك تُعدّ الصورة التي رسمها ابن خلدون لليهود في كتابه العبر، صورة صادقة، فقد تحدث عن تاريخهم، وعقائدهم، وصفاتهم، وفرقهم وملوكهم، كما فند كثير من أساطيرهم ورواياتهم وعقائدهم بالمنطق والعقل والتاريخ والبرهان.