

Analysis of History, Philosophy and the Nature of History in History Education

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ABSTRACT

Literally, history means determining the time of events. This word is used in different languages with various meanings. Investigating the impact of philosophy and the nature of history in history education requires, first of all, providing a precise definition of history. A definition that reflects our approaches, expectations and perceptions of that science and specifies its limits and scope. This requires sufficient familiarity with the fundamental concepts of history and a complete understanding of its main and shaping components. This research, with a descriptive-analytical approach, seeks to address the importance and impact of the philosophy of history in history education. The philosophy of history seeks to find generalizable laws in similar events and incidents that can be applied in any period and to be able to use the passage of legal historical events to improve the present life and plan for a better future. And how this issue is of great importance in history education.

Keywords: history, philosophy and the nature of history, history education

INTRODUCTION

In all human sciences and knowledge, the name of a science differs from its subject, while the word "history" is a common word that applies to both the title of a science and its subject. Sometimes this word is used to mean the science of history, sometimes to mean the events and developments of human life in the past, and sometimes to mean a dynamic being that is moving towards a known or unknown destination. (Malaei-Tavani, 2011: 18-17).

Therefore, we are dealing with three different words: history, the science of history, and the philosophy of history. If we divide the philosophy of history into its two main branches, namely the theoretical philosophy of history and the philosophy of the science of history, we will encounter four words and four different meanings. For this purpose, we must first divide the human sciences into two broad levels and place them within two frameworks: a) First-order knowledge. b) Second-order knowledge.

First-order sciences and knowledge refer to all knowledge and understanding that is obtained directly and without mediation and actually belongs to the world outside the mind. This knowledge may be philosophical or scientific.

Second-order knowledge is knowledge that observes first-order sciences and evaluates the results obtained from them as well as their methods and techniques. This type of knowledge is not directly related to the outside world and does not observe the facts, developments and problems of the world outside the mind, but rather examines, evaluates and criticizes first-order knowledge. In general, first-order knowledge is called cosmology or ontology and second-order knowledge is called epistemology or cognitive science. There are also two types of knowledge in the field of history: the first is the science of history which observes recognition, investigation and re-creation.

It is the study and analysis of past human events that have occurred in the real world. The philosophy of history is fundamentally different from the science of history. Instead of examining past events, it examines and analyzes the science of history, especially the methods, arguments, modes of explanation, causality, and objectivity in the science of history.

The origin of the word history In many narrations, the origin of history has been linked to determining the origin of Islamic history. The content of the narrations indicates that the date was set in the year 17 AH during the time of Umar ibn al-Khattab and the migration of the Prophet Muhammad (PBUH) became the starting point for calculating history. However, there are differences in the details of these narrations as well. In a group of these narrations, it is stated that when Umar ibn al-Khattab had a problem in determining the origin of time calculation, at the suggestion of Hormazan - an Iranian mawali living in Medina - he created the word "mourakh" from the Persian combination of "month" and "day" and made its infinitive "tarih". (Isfahani, 1340: 8; Biruni: 30-29; Sajjadi and Alamzadeh: 5) According to another narration, Ya'li ibn Umayya, the Emir of Yemen, sent a dated letter to Medina for the first time, and this practice became common from there. (Sakhawi, 1382: 141) However, they did not mention the principle he had adopted for this purpose. Some contemporary writers consider the determination of the origin of the Hijri date to be the work of the Prophet himself. And it has been noted that Umar ibn al-Khattab only made Muharram the beginning of the Hijri year instead of Rabi' al-Awwal, in which the migration took place. In this regard, some believe that Muharram of the second year of the Hijri year was the starting point and they added a few months before it. (Amil, 1400, Vol. 3:35-40) Some linguists, such as Jawaliqi, have also considered the word "history" to be non-Arabic; (Jawaliqi, p. 39; Sajjadi, p. 6) while Jawhari has considered it to be derived from the root "arkh", meaning the root of a young wild bull, and Ibn Manzur from "arkh" and "warkh". (Jawhari, Vol. 1, p. 200, Ibn Manzur, Vol. 3, p. 4) The word "history" or its various forms existed in pre-Islamic Arabic texts and inscriptions, (Tabari existed (Tabari, Vol. 2, 1967:390-388). There is no evidence of it in the existing literature attributed to pre-Islam, nor in the Quran or the Prophet's Hadith, and the Islamic era is only seen in news related to the status of the Islamic calendar. Most researchers have accepted the same date as the year 17 AH.

THE LITERAL MEANING OF HISTORY

From a lexical perspective, history means determining and identifying time. Some have not considered this word to be Arabic (Nasiri, 1391: 19).

However, the more preferred view is that history comes from the root arkh or arukh, meaning determining time. (Ibn Manzur, Lisan al-Arab, Vol. 3, Laghut arkh; Tarih, Majma' al-Bahrayn, Vol. 2, p. 439).

Herodotus considers the science of history to mean the study and investigation of past times. (Lucas, 1367: 7; Nasiri, 1391: 19).

Ibn Khaldun introduces history as a knowledge originating from wisdom, which expresses the history of nations, the lives of prophets, and the policies of kings. (Ibn Khaldun, 1366: 9-4).

Separate Fields of History

The two separate fields of history are the fields of ontology and epistemology. History in the ontological sense is a process independent of the human mind and is considered a completely real thing that is both ongoing and is considered and understood as an object or subject, and in this respect it is similar to nature. Whenever we study and think about history as a subject, history emerges in the sense of historical science or knowledge. (Mollaei Tavani, 2011: 19).

From an ontological perspective, history is the process of becoming a human being or becoming a science of man. Because man forms the central core of history. Of course, this human being is not an abstract and metaphysical human being, but is in close connection with other human beings, and from their actions and interactions, society, institutions, structures and processes are formed.

Therefore, history is the same dynamic society that is in a context and process of evolution. And the presence of man in it causes human societies, regardless of its fast and slow rhythms, to always take a path of evolution.

According to the different uses of the word history, two types of philosophy of history can be distinguished: first, the analytical or critical philosophy of history and second, the substantive or theoretical philosophy of history. Historians study the past or, more specifically, the study and examination of the works and actions that have been done, the incidents that have occurred, and the way things were done and the conditions and circumstances in past human and social civilizations. History sometimes refers to the mere occurrence of past events, as when we say that wars and revolutions occur in history; at other times it refers to the study of the past, and the way in which the historian approaches the main subject of study, as when it is said that history was not fully systematized, professionalized, or

specialized until the late eighteenth century. Given this distinction and this type of separation, it can be said that philosophers of substantive or theoretical history study history mainly in the sense of the past, and certainly generalize about it in a more ambitious way than ordinary historians; while philosophers of analytical or critical history study history in the sense of the study of the past, and pay attention to various issues, including: what historians consider evidence, documentation, or explanation. Among the most important philosophers of historical materialism are Joachim Fiore, Giambattista Vico, Kant, Condorcet, Herder, Fichte, Hegel, Schelling, Marx, Engels, Comte, Spencer, Spengler, and Toynbee.

The most important philosophers of analytical history include: Berthold Niebuhr, Ranke, Lord Acton, Windelband, Rickert, Dilthey, Bendt-Crouche, Collingwood, Marel-Raymond, de Popper... who have left valuable and significant impacts in their specific field of study. (Nozari, 1379: 25-24).

Substantive philosophy and analytical philosophy of history are independent of each other in terms of principles and foundations, and each has its own specific principles and foundations; although it is rarely possible for each of these to be used completely separately and independently of the other.

PHILOSOPHY OF HISTORY

Not all changes in societies throughout history can be considered complete. However, in general, the transcendent course of human life is undeniable. Philosophy of history is responsible for examining the truth and existential cause of historical developments, discovering the traditions that govern them, determining the prominent stages of the movement of history, explaining the methods of historical research, and evaluating the achievements of these phenomena. It is by knowing these laws that one can bring current history under control and make the past a beacon for the future.

Substantive or Theoretical Philosophy of History

In addition to analyzing the practice of historians, philosophy of history also involves an attempt to distinguish or specify the existence of a pattern or structure in the process of history itself. There are very rich examples in this regard, some of which are precise, masterful, captivating, and influential intellectual structures that, no matter how much we doubt their necessity and decisiveness, They deserve to be examined and ultimately judged based on their detailed content and precise implications.

The peak of the flourishing of the substantive philosophy of history and its great achievements came with the works of prominent thinkers and philosophers such as Herder and Kant in the late 18th century and Hegel in the early 19th century. The substantive philosophy of history is older than analytical philosophy. The views and opinions of the 18th century played a huge role in the development and specialization of the field of history as an independent field and contributed effectively to its later recognition as a philosophically interesting and rich intellectual movement. (Nozari, *ibid.*: 51-50)

The science of history

Recognizing the science of history, its elements and components that form it is very important in historical research. These components include:

- 1 _ The science of history studies and understands the past of humans and human societies. This past is not limited to political spheres, but includes all civilizational, cultural, economic, social, military, etc. areas that have been human-centered. (Mollaei Tavani , *Ibid.*: 23).
- 2 _All history is contemporary history. That is, historiography is always done through the lens of the present and in the light of the current situation. Every era and every generation looks at history from its own perspective and writes history to answer the questions of the concerns of its contemporaries. In this way, historiography is a situational phenomenon.
- 3 _In historiography, attention should be paid to the development and unfolding of events. In fact, some events do not have much of a beginning or end, but others are processes that manifest their internal capabilities in the context of history. Therefore, a process-based view of developments makes their obvious and hidden aspects, as well as their internal and external consequences, better visible.

4_ The science of history is concerned with minor, trivial, and unique events that occurred only once and belong to a specific person, society, or country. Therefore, these events cannot be experienced or repeated again and again in another place. However, in studying famous examples of historical developments, the aim is not simply to describe an event, but rather the historian tries to go beyond the circle of minor events and look at the common characteristics of phenomena. That is, paying attention to causal aspects and describing them may be a general example at one time and unique and unique at another time. (Carl Raymond Poyer, Beta: 176-175)

5- The science of history is the result of the historian's interactions with events, in which the historian's interpretation is imposed on events (Edward Haltkar, 1375:45-44). To understand history, one must know the historian and his views, and since these views are the product of history and society, the historian cannot free himself from the constraints of the environment in which he lives. Rather, he tries to understand the past with the tools and possibilities of his era. (Mollaei Tavani, *ibid.*: 28)

6- The historian is like an artist who, by selecting events that are appropriate to his subject and method, creates a logical and rational connection between events. By establishing cause-and-effect relationships between phenomena and by adding his own interpretations of scattered and meaningless events, he builds a coherent, meaningful, and understandable collection from which a kind of knowledge is obtained and the unknown is transformed into the known.

There are many components and variables that shape the science of history, but there is one important and fundamental point in this study, despite the numerous definitions of the science of history, and that is the dependence of this science on historians, which must be taken into account in studies of this science.

Therefore, the theoretical philosophy of history, unlike the philosophy of the science of history, is a first-order or ontological knowledge and is within the scope of the science of history. (Mollaei Tavani, *ibid.*: 20)

The main foundation of the theoretical philosophy of history is based on the assumption that it is faced with a living being, history. This being has a specific, legal and dynamic identity and also has motives for movement. Humans, events, countries and various societies form the cells and body of this being. This living being has a dynamic and active soul that flows in all the organs and cells of this body.

The difference between the theoretical philosophy of history and the philosophy of the science of history The theoretical philosophy of history is different from the philosophy of the science of history, which is a second-order knowledge, and instead of supervising the science of history, it supervises the recognition of a series of general propositions in the course of history. The works of Hegel, Marx, Toynbee, and Springer are placed in the field of theoretical philosophy, while the works of Atkinson, Walsh, H. Carr, Stanford, Dilthey, Collingwood, and Weber are in the realm of the philosophy of science. History or critical philosophy of history.

ANALYTICAL PHILOSOPHY OF HISTORY

Philosophy of history in the sense of analytical or critical philosophy should be understood and understood based on the analogy of the philosophy of mathematics or the philosophy of science as the study of second-order knowledge of a first-order field of knowledge. Philosophers of mathematics and philosophers of science are not, as such, concerned with mathematics or science. Rather, their concern is with the study of processes and concepts such as proof, theorem, proof, explanation and other categories that mathematicians and scientists deal with. In the same way, the analytic philosopher of history is not a historian except by exception or accident. The works of historians, especially the concepts contained in these works such as arguments, evidence, documents, objects and explanations contained in these works, are considered the main subject or subjects studied by the analytic philosopher of history. The term analytic expresses a kind of continuity, continuity and continuity with the generally analytical, logical and empirical emphases that dominated academic philosophy until the middle years of the present century. (Nozari, *ibid.*: 26)

The interests of the philosopher of history are different from the interests and concerns of the historian, but the results and conclusions or achievements of the philosopher of history reach a stage where they must be tested against the practices of historians. In fact, the philosopher of history does not deal with the mere description and explanation of what historians do; he deals with things that are known through methods and The tools of evidence, documentation, argument, explanation, and evaluation become available and possible, and they pay as much attention to what historians mainly provide in practice. The philosopher of history cannot shirk the heavy responsibility of dealing with historical analysis as a category independent of historical narrative, of considering the

economic and social aspects of the totality of history, of paying attention to the possibly deteriorating boundary between history and the social sciences, of observing a certain distance. The philosopher of history must also be vigilant against distorting his findings and achievements by focusing unnecessarily on or emphasizing the historical trends of a particular period. The analytical philosophy of history must be a comparative and comparative movement, seeking to reveal the similarities and differences between history and the social sciences. The philosopher must be constantly on the lookout for different developments in the course of history. It is necessary to revise and review one's results and achievements, so considering the change in one's understanding and perception of other issues, one should always apply this revision and review to them (ibid., 27).

CONCLUSION

In studying history, the philosophy of history and the way of teaching in history are one of the most important topics in the field of historical studies. Therefore, in evaluating historical knowledge, we deal with several different categories and fundamental concepts. The first is the discussion of history, which is the process of becoming and becoming a human being, which is the events, developments and real actions of humans in the past that have occurred in the world. The second issue is the study of the science of history, the subject and domain of study of which is history. This science tries to identify, evaluate and analyze the components and dimensions of history (i.e. historical phenomena), the product of which is historical research, and this is exactly the field, the field of action of the historian. The next item is the philosophy of the science of history (critical or analytical philosophy of history), which deals with the analytical study and evaluation of the science of history, regardless of paying attention to historical events. It is mainly located in the field of philosophy of science. This science tries to criticize and evaluate the methods of the science of history and the scientific logic of history. In addition to these concepts, the theoretical philosophy of history is also important, which brings to mind another meaning of the philosophy of history. All of these concepts must be examined appropriately in history education.

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