

UNIT 3

St. AUGUSTINE

Augustine (Aurelius Augustinus) lived from 13 November 354 to 28 August 430. He was born in Thagaste in Roman Africa (modern Souk Ahras in Algeria). Augustine's life ended when the Vandals besieged Hippo. In 387 Augustine was baptized by Ambrose. He then went to Africa, served the poor and founded the Augustinian order, the oldest monastic fraternity in the West. St. Augustin, a sinner-turned-saint, was a multi-dimensional genius. He was a theologian, philosopher, preacher, teacher, poet and a political thinker. He was an eloquent speaker and a prolific writer. St. Augustin expounds his philosophy of history in his City of God. God is the hub of history, nucleus of earthly existence and fulcrum of human activities. All human events are divinely directed. His achievement is paradoxical inasmuch as—like a modern artist who makes more money posthumously than in life—most of it was gained after his death and in lands and societies far removed from his own. Augustine was read avidly in a world where Christian orthodoxy prevailed in a way he could barely have dreamed of, hence a world unlike that to which his books were meant to apply. The City of God was the most important creative contribution of St. Augustin to the decadent Pagan Philosophy of the collapsing Roman Empire. It asserted that human affairs are to be understood in terms of Divine Law. It underlined the intimate relationship between State and Church. Though the City of God is not identical with the Catholic Church the latter may have terrestrial interests. It is worth remembering that Augustine died in the midst of a community that feared for its material well-being and that he chose to spend his last days in a room by himself, posting on a wall where he could see them the texts of the seven penitential Psalms, to wrestle one last time with his sins before meeting his maker.

IBN KHALDUN

Ibn Khaldūn, in full **Walī al-Dīn ʿAbd al-Raḥmān ibn Muḥammad ibn Muḥammad ibn Abī Bakr Muḥammad ibn al-Ḥasan Ibn Khaldūn**, (born May 27, 1332, Tunis [Tunisia]—died March 17, 1406, Cairo, Egypt), the greatest Arab historian, who developed one of the earliest nonreligious philosophies of history, contained in his masterpiece, the *Muqaddimah* (“Introduction”). He also wrote a definitive history of Muslim North Africa. His study of the nature of society and social change led him to evolve what he clearly saw was a new science. Several distinguished 16th- and 17th-century Ottoman scholars and statesmen took a keen interest in Ibn Khaldūn’s work, and a partial translation of the *Muqaddimah* into Turkish was made in the 18th century. But it was only after the 1860s, when a complete French translation of the *Muqaddimah* appeared, that Ibn Khaldūn found the worldwide audience his incomparable genius deserved.

RANKE

Leopold von Ranke, (born Dec. 21, 1795, Wiehe, Thuringia, Saxony [Germany]—died May 23, 1886, Berlin), leading German historian of the 19th century, whose scholarly method and way of teaching (he was the first to establish a historical seminar) had a great influence on Western historiography. He was ennobled (with the addition of *von* to his name) in 1865. Lord Acton rightly regarded Ranke as the “Columbus of Modern History”. He was the pioneer scientific historian Germany has produced. Founder of scientific historiography. Ranke’s writings include a Critical Dissertation of the historians of the period 1494 to 1514, Histories of the Latin and Teutonic Nations, History of Serbia, A history of France, History of England, History of Prussia and History of the world. Ranke’s range of study spanned the period from

the 15th to the 18th century. In his works he provided a scientific basis for the study of modern history. Ranke reached the peak of his fame as the most important living historian in the second half of the century. Ranke is the Father of Scientific History. He is regarded as the first of the modern historians. The study of history was the passion of his life. His writings are wide and deep as his thoughts are profound and scientific. He equated the thoughts of God in the form of ideas. Each historical period was unique because it reflected a distinct idea. He contributed greatly to the progress of historiography: it became more self-assured in its method and proved itself capable of transforming the widely felt need for a historical understanding of the world (“historicism”) into an interpretation of the past based on scientific research.

HEGEL

Georg Wilhelm Friedrich Hegel, (born August 27, 1770, Stuttgart, Württemberg [Germany]—died November 14, 1831, Berlin), German philosopher who developed a dialectical scheme that emphasized the progress of history and of ideas from thesis to antithesis and thence to a synthesis. Hegel was the last of the great philosophical system builders of modern times. Hegel was a distinguished successor of Kant and the most influential philosopher of Romantic Idealism. Son of a subordinate civil servant, Hegel made full analysis of all the important books he read. Hegel was the last of the great philosophical system builders of modern times. His work, following upon that of Immanuel Kant, Johann Gottlieb Fichte, and Friedrich Schelling, thus marks the pinnacle of classical German philosophy. In 1788 Hegel went as a student to Tübingen with a view to taking orders, as his parents wished. Here he studied philosophy and classics for two years and graduated in 1790. In his philosophy of history, Hegel presupposed that the whole of human history is a process through which humankind has been making spiritual and moral progress and advancing to self-knowledge. His concept of „dialectical movement“ runs right through everything that he wrote. One of the concepts used by Hegel in reasoning is Relation. Every idea is a group of relations. One can think of something only by relating it to something else and perceive its similarities and differences. Of all relations, the most universal is that of contrast or

opposition. Every idea and every situation leads to its opposite and then unites with it to form a higher or more complex whole.

KARL MARX

Karl Marx, in full **Karl Heinrich Marx**, (born May 5, 1818, Trier, Rhine province, Prussia [Germany]—died March 14, 1883, London, England), revolutionary, sociologist, historian, and economist. He published (with Friedrich Engels) *Manifest der Kommunistischen Partei* (1848), commonly known as *The Communist Manifesto*, the most celebrated pamphlet in the history of the socialist movement. He also was the author of the movement's most important book, *Das Kapital*. These writings and others by Marx and Engels form the basis of the body of thought and belief known as Marxism. (*See also* socialism; communism.) Influenced by Hegel he developed his radical philosophy of history. Because of his radicalism and his involvement in revolutionary movement he was charged with treason and exiled from Germany. Fredrick Engels (1820-1895), the son of a wealthy cotton manufacturer was his friend in need. The exiled Marx spent most of his life at London. His German Ideology (1846), Poverty of Philosophy (1847)". Communist Manifesto (1848) and Das Capital received world wide attention. In Engels's judgment, the Paris Commune was history's first example of the "dictatorship of the proletariat." Marx's name, as the leader of The First International and author of the notorious *Civil War*, became synonymous throughout Europe with the revolutionary spirit symbolized by the Paris Commune. The advent of the Commune, however, exacerbated the antagonisms within the International Working Men's Association and thus brought about its downfall. English trade unionists such as George Odger, former president of the General Council, opposed Marx's support of the Paris Commune. Karl Marx is a master theorist. Before his advent, teleological or the „providential theory“ postulated that movements of history were guided by a Divine Will in accordance with

a cosmic plan. Similarly, the Great Man theory stated that human history was at bottom the history of the Great Men who had worked in this world. On the contrary, Marx's theory of history proclaimed that the foundation of human history was to be found in the mode of economic production. The political, legal, religious, cultural and other institutions were adopted or adapted to fit with that all important economic aspect of life. In other words, the change from one economic stage to another, as for instance change from feudalism to capitalism, inevitably carried with it political, juridical and other social changes. During his last years Marx spent much time at health resorts and even traveled to Algiers. He was broken by the death of his wife on December 2, 1881, and of his eldest daughter, Jenny Longuet, on January 11, 1883. He died in London, evidently of a lung abscess, in the following year.

TOYNBEE

Arnold Toynbee, (born April 14, 1889, London—died Oct. 22, 1975, York, North Yorkshire, Eng.), English historian whose 12-volume *A Study of History* (1934–61) put forward a philosophy of history, based on an analysis of the cyclical development and decline of civilizations, that provoked much discussion. Toynbee is a profound and prolific writer. He is the author of *Nationality and War*, *Greek Historical Thought*, *Civilization of Trial*, *A Historian's View of Religion*, *Experiences*, *Study of History* and *Reconsideration* besides a score of research articles. Of these, his *Study of History* in 12 volumes is his magnum opus. The first three volumes of the *Study* were published in 1933 another three in 1939, volumes VII to X were released in 1954 and volumes XI and XII were published in 1951 and 1961 respectively. D.C.Somervell's abridgement of the entire work is a commendable feat in condensation. Toynbee has been severely criticized by other historians. In general, the critique has been leveled at his use of myths and metaphors as being of comparable value to factual data and at the soundness of his general argument about the rise and fall of

civilizations, which relies too much on a view of religion as a regenerative force. Many critics complained that the conclusions he reached were those of a Christian moralist rather than of a historian. His work, however, has been praised as a stimulating answer to the specializing tendency of modern historical research.