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Money-Hedonism from Ibn Khaldūn's Notion of Morality

İbn Haldūn'un Ahlāk Düşüncesi Bakımından Money-Hedonizm

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Abstract: According to Ibn Khaldūn, man is a social entity deeply influenced by the geo-economics-politics of the environment in which he lives. The effect is seen as so strong that nearly all of these structures in their relationship to human beings are dominated by it. In this system, we see human beings as a creature who is both able to adapt himself to the environment and able to evolve in this harmony. From the perspective of Ibn Khaldūn, man cannot be evaluated or defined separately from the environmental conditions, the technique and architecture he has developed. Ibn Khaldūn sees the primary source of this change to be the desire to make life both more prosperous and bearable. Therefore, the most natural motivations that affect man's desire to alter the natural world are the environmental challenges that he encounters. The challenges that are imposed upon man in the natural world are those that have led to human progress. From *badāwa* (nomadic society) to *ḥaḍāra* (sedentary society) and so to the ceaseless drive of human progress that has served to make life more endurable, every effort in this sense leads to a physical and moral loosening as the incessant struggle to survive that defines human existence is made more bearable. Physical slack by breaking the resistance of man to resist the environmental conditions; and moral looseness by making man more vulnerable to the temptation of desires, pleasures and welfare that are the cause of moral dilemmas. Ibn Khaldūn's moral thought with its social, political, and other fields of application are all contexts that enable an understanding of the devaluation of money-hedonist morality in all ways. This article aims to analyze the social, political and economic dilemmas and challenges that the capitalist, consumption-based money-hedonist morality (obesity, social media addiction, consumption, and moral devaluation in the face of financial, virtual and imagined valuations, etc.) from the perspective of Ibn Khaldūn.

Summary: Man is endowed with both good and evil. Ibn Khaldūn notes that man tends to misuse these two orientations with a higher inclination towards evil, and that social conditions have an effect on this. He sees another characteristic of man, that they develop habits; accordingly, man is the child of his habits. Habits are second nature to man and affects all of his perceptions, particularly notions concerning truth. At the same time, human beings are under the constant influence of both habits, culture, and climate and geography; and all of these together affect our ethics, psychology and characteristics. Thus, man is a historical, social being that is changed, transformed and determined by adapting to these cultural, social, political and ecological conditions.

The concept of Money-Hedonism is one that we have created by combining the terms *monetarism*, an economic concept, and *hedonism*, a concept in moral philosophy; the resulting term we seek to produce essentially translates as *the adoration of Money*. As is well known, hedonism refers to a philosophy of life that has its origins in the ancient Greek world which sees the purpose of life as one in which the pursuit of pleasure is the highest good.

Whereas, Monetarism is an American-based economic view developed by Milton Friedman in 1970, linking all the balance in the economy to the supply and demand of money. According to this, the demand for money is operation, precaution and motives of speculation of individuals the amount of money they want to keep in cash on them. The power of an exchange tool increases with the amount and quality of what it is achievable in its utilization. In this respect, money has been an unprecedented source of power in modern society as a means by which change can be achieved. The increase in the power of money as an effective means as manifesting power has led to a socio-cultural and socio-economic superstructure around this power. In the life of an individual that is part of such a culture and is unable to isolate himself from the economy in which he lives, the values that can be expressed with money are consequently formed. In this structure, since the measure of life is money, money determines the quality of human life and human pleasure to a far greater degree than at any time in history.

Thus, those living in this age have developed a new moral philosophy of value formed by the combination of these two concepts (monetarism and hedonism), which we have defined as *Money-Hedonism*.

The money-hedonist individual is one that is in love with money, the joy of having it, the pleasure of using it, who desires it with immeasurable passion and ambition and is willing to use all legitimate and illegitimate methods of obtaining it. The most prominent characteristics of this type of individual is egoism, a desire to possess, hatred and mistrust.

Ibn Khaldūn argues that the inhabitants of a city that live a settled life and who are living in the city have become economically prosperous and absorbed by consumption and pleasure, and, consequently morally degenerate as a result of the abuse of their evil nature.

As can be understood from Ibn Khaldūn's explanations, the basic element that determines the transition of people from the badāwi way of life to ḥađāri (settled) is the change in the livelihoods and related needs. He perceives this change as progressing from necessity to luxury, and, with this change, ethical concern in the nature of people being replaced by aesthetic care. In this way, since aesthetic concern reveals the dissatisfaction of the human self, man always pursues what is perceived to be better and more beautiful, and therefore he easily tends to any malignancy that may disrupt his religious and worldly peace.

The ḥađāra community of Ibn Khaldūn versus the badāwa represent a modern society with a much more heterogeneous population, with a significant increase in lifestyle diversity along with urbanization. However, the determinative effect of the relationship with nature or the way in which society engage in economic activities have not changed. While modern people are urbanized, they are also heterogeneously shaped by psycho-social necessities demanded by urbanization.

Man has created a new socio-psychological condition that not only affects the socio-economic but the way of forming a relationship through the accelerated development of new communication methods, facilitating access to information, and the opening of new methods of communication field between institutions. While man's connection to nature has become disconnected, he no longer perceives himself as human being in nature but as a human within the city, the individual urban life and the law define this perception. The rupture from nature has created an inevitable result of alienation to nature as well as the estrangement of man with his own nature.

The liberal policies adopted with capitalism have encouraged competition and free entrepreneurship. In the time that Ibn Khaldūn lived, man who created himself with his struggle in the nature brings himself / herself into the economic structure of competition in the modern period. Unlike in more traditional societies of the past, the modern way of life not only expresses itself in our new way of life and moral values, but also by statistical values. The exploitative and mathematical world, which forms the current economic science, shapes the socio-economic and socio-psychological structure of modern man.

It is understood that the life brought by luxury renders the dynamic, subjective, disciplined sense of morality dysfunctional by destroying the moral values of man, particularly by reducing their feeling of shame. As a result, while the world of value of money-hedonism is solid, materialistic and cold; man in trying to exist in this world of value carries a flexible, spiritual and emotional nature. As such, human beings are pushed into social anomaly situations such as a constant conflict, dilemma, suicide, insecurity and solitude in this world of value.

Keywords: History of Philosophy, Ibn Khaldūn, Badāwa, Ḥađāra, Morality, Money-Hedonism.

İbn Haldūn'un Ahlāk Dūşūncesi Bakımından Money-Hedonizm

Öz: İbn Haldūn (öl. 808/1406)'a göre insan, yaşadığı ortamın jeo-ekonomipolitiğinden derin bir şekilde etkilenen sosyal bir varlıktır. Ona göre söz konusu bu etki o denli güçlüdür ki ne-redeyse insanla ilişkili bu yapıların tümünü birden determine etmektedir. Bu sistemde insan, hem yaşadığı ortama uyum sağlayan hem de bu uyum içerisinde kendisini tekâmül ettirebilen bir varlık olarak karşımıza çıkmaktadır. İbn Haldūn'un perspektifinden bakıldığında insan, yaşadığı çevresel şartlardan, geliştirdiği teknikten ve mimariden ayrı olarak ele alınamaz ya

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da tanımlanamaz. O, hem yaşadığı ortamı deđiştiren hem de bu deđişim içinde deđişen varlıktır. İbn Haldūn'a göre bu deđişimin temel gayesi, hayatı kolaylaştırma ve refaha kavuşma isteđidir. Dolayısıyla insanın tekāmülünü sağlayan motivasyonların en tabii olanı karşılaştığı zorluklardır. Zorluklar, insanı zinde ve güçlü kılan unsurlardır. Bedevilikten hadariliđe oradan da umrānın refahına dođru ilerleyen insan, bu süreçte aştığı her zorluk sayesinde hayatını biraz daha kolaylaştırmış olmaktadır. İnsanın yaşamındaki bu kolaylıklar arttıkça mücadele edeceđi zorluklar azalacađından bu manadaki her ilerleme onun bedensel ve ahlākı olarak gevşemesine sebep olmaktadır. Bedensel gevşeklik, çevresel şartlara karşı insanın dayanma direncini kırarken; ahlākı gevşeklik, arzuların, hazların ve refāhın cazibesine karşı insanı bicare kılmakta ve ahlākı açmazların oluşmasına sebep olmaktadır. İbn Haldūn'un ahlāk düşün-cesi; sosyal, siyasi, ekonomik vb. tüm bağlarıyla günümüz money-hedonist ahlākının ortaya çıkardığı deđersizleşmenin anlaşılmasına imkân sağlamaktadır. Bu makale kapitalist, parahazcı, tüketim temelli money-hedonist ahlākın ortaya çıkardığı (obezite, sosyal medya bađımlılıđı, tüketim; finansal, sanal ve imajinal deđerlenmeler karşısında ahlākı deđerersizleşme vb.) sosyal, siyasi ve ekonomik açmazları ve zorlukları İbn Haldūncu bir bakışla ele alıp çözümlenmeyi amaçlamaktadır.

Özet: İbn Haldun'a göre insan, aynı anda hem iyiliđe hem kötülüđe sahip bir varlıktır. İbn Haldun, insanın, sahip olduđu bu iki yönelimden çođunlukla kötüye meylettini, bunun böyle olmasında da toplumsal şartların etkisi olduđunu vurgulamaktadır. İbn Haldun, insanın doğasına ait bir diđer özelliđin, alışkanlıkları olduđunu belirtmektedir. Ona göre insan, alışkanlıklarının çocuđudur. Alışkanlıklar, insanda ikinci bir tabiat gibi yerleşir ve onun hakikat algısı başta olmak üzere tüm algılarını etkiler.

İbn Haldun, insanın, gerek alışkanlıkları, gerek kültürü ve gerekse içinde yaşadığı iklim ve coğrafyanın sürekli etkisi altında olduđunu ve tüm bu yapıların onun ahlākını, psikolojisini ve ırsi özelliklerini etkilediđini ileri sürmektedir. Ona göre insan, bu kültürel, sosyal, siyasi ve ekolojik koşullara uyum sağlayarak deđişen, dönüşen ve belirlenen tarihsel/toplumsal bir varlıktır.

Money-Hedonizm kavramı, "parasalcılık" anlamına gelen bir iktisat teorisi kavramı olan "monetarizm" ile "hazcılık" anlamına gelen bir ahlāk teorisi kavramı olan "hedonizm"i birleştirerek bizzat bizim ürettiğimiz ve "Para-hazcılık" anlamında literatüre kazandırmak istediğimiz bir kavramdır. Hedonizm, kökleri Antik Yunan felsefesine dayanan ve hayatın amacını "acıdan kaçıp hazzı yakalamak" olarak belirleyen bir yaşam felsefesini ifade etmektedir. Monetarizm ise Milton Friedman'ın (ö. 2006) 1970'de kurguladıđı, ekonomideki tüm dengeyi para arzı ve talebine bađlayan Amerikan kaynaklı bir iktisat teorisidir. Buna göre, para talebi, bireylerin işlem, ihtiyat ve spekülasyon güdüleri ile üzerlerinde nakit olarak tutmak istedikleri para miktarıdır. Bir deđişim aracının gücü onu kullanarak elde edebileceklerinizin miktar çeşit ve kalitesi arttıkça artar. Bu bakımdan para, bir deđişim aracı olarak tarihte hiç olmadığı kadar modern toplumda güç kaynağı olmuştur.

Paranın etkin bir güç olarak kudretinin artması, bu gücün etrafında sosyo-kültürel ve sosyo-ekonomik bir üst yapının oluşmasına neden olmuştur. Bu kültürün parçası olan ve kendisini iç içe yaşadığı ekonomiden soyutlayamayan insanın yaşamında ise sahip olduđu para ve para ile ifade edilebilen deđerler oluşmuştur. Bu yapıda yaşamın ölçüsü para olduğundan para, insan yaşamını ve insana ait hazları tarihin hiç bir döneminde olmadığı kadar kesin bir şekilde belirlemektedir.

İşte modern insan, bu iki kavramın (monetarizm ve hedonizm) bir araya gelmesiyle oluşan yeni bir deđer felsefesine sahiptir. Bu yeni küresel yaşam felsefesine "Money-Hedonizm" diyebiliriz.

Money-hedonist insan, kalbinde para sevgisini, ona sahip olmanın hevesini, onu kullanmanın hazzını taşıyan, sınırsız bir tutku ve hırsı onu arzulayan ve ona ulaşmak için meşru yahut gayr-i meşru tüm yol ve yöntemleri denemekten çekinmeyen insandır. Onun en belirgin özellikleri, bencillik, sahip olma hırsı, başkalarına karşı nefret ve güvensizliktir. O, yokluk içinde

deđil bolluk içinde bođulmakta ve önce kendi iç dünyasını ardından da yaşadığımız dünyayı cehenneme çevirmektedir.

İbn Haldun, bedevîliđin hadâriliđi hedeflemiş ve ona dođru evrilen bir toplum olduđunu, bolluk ve refah şartlarını yakaladıđında da hadâriliđe teslim olduđunu vurgulamaktadır. Bu bakımdan bedevîlik, hadâriliđin kaynađıdır. İbn Haldun'a göre bedevîler, hadârlilere nazaran iyiliđe daha meyilli, daha cesur ve daha ataktırlar.

İbn Haldun tarafından bedevîliđin nihai amacı olarak tanımlanan hadârîlik, umrânın, geçilmesi gereken zorunlu bir aşamasıdır. Ona göre, asabiyetin mülkle nihayet bulması gibi bedevî umrân da hadârî umrânla nihayete ermekte ve varlık nedenleri ortadan kalkan bu unsurlar sırasıyla zevâle uğrayarak yeni bir devrin başlangıcı olmaktadır.

İbn Haldun, hadâretle birlikte yerleşik hayata geçen ve şehirde yaşayan insanların, tabiatlarında bulunan kötüye meyletme özelliđinin de etkisiyle, ekonomik açıdan refaha kavuşmaz tüketim ve hazlara kendilerini kaptırdıklarını ve bunun sonucunda ahlâkî olarak yozlaştıklarını ileri sürmektedir.

İbn Haldun'a göre insanların bedevî yaşam tarzından hadârî yaşam tarzına geçişlerini belirleyen temel unsur, geçim yolları ve buna bađlı olarak ortaya çıkan ihtiyaçlarında meydana gelen deđişimdir. O, bu deđişimin, zaruriyattan lükse dođru ilerlediđini ve bu deđişimle beraber insanların tabiatındaki etik kaygının, yerini estetik kaygıya bıraktığını düşünmektedir. Ona göre estetik kaygı, insan nefsinin doyumsuzluđunu açığa çıkardıđından insan, hep daha iyi, daha güzel ve daha çok olanın peşine düşmekte ve bu nedenle de dinî ve dünyevî huzurunu bozabilecek her türlü kötülüđe kolayca meyletmektedir.

İbn Haldun'un analizini yaptıđı bedevî toplum karşısında hadârî toplum; çok daha homojenleşmiş, kentleşme ile birlikte yaşam tarzı farklılıđının belirgin biçimde azalmış olduđu modern bir toplumu temsil etmektedir. Ancak bu yaşam tarzını belirleyen faktör olarak dođa ile kurulan ilişkilerin veya ekonomik faaliyetlerin belirleyici etkisi deđişmemiştir. Günümüz insanı kentleşirken aynı zamanda kentleşmenin talep ettiđi psiko-sosyal zorunluluklar tarafından homojenik biçimde şekillenmiştir.

İletişimin hızlanması, bilgiye ulaşılanın kolaylaşması, kurumlar ve insanlar arasında yeni bir inter-connect iletişim sahasının açılması sadece sosyo-ekonomik deđil, ilişki kurma biçimini derin şekilde etkileyen yeni bir sosyo-psikolojik durum oluşturmuştur. Kentlerde insandođa ilişkileri azalırken insan, kendini dođa içinde insan olarak deđil kent içinde insan olarak algılamakta, bu algılayış tarzıyla birey, kent yaşamı ve hukuk tarafından tanımlanmaktadır. Doğadan kopuş, doğaya yabancılaşmanın yanı sıra insanın kendi doğasına da yabancılaşması gibi kaçınılmaz bir sonuç yaratmıştır.

Kapitalizmle birlikte benimsenen liberal politikalar, serbest girişimciliđi dolayısıyla rekabeti teşvik etmiştir. İbn Haldun'un yaşadığı dönemde, kendisini dođa içindeki mücadelesi ile var eden insan, modern dönemde ise kendini rekabet içindeki ekonomik yapıda var etmektedir. Modernitede insan, geleneksel toplumdan farklı olarak sadece yaşam tarzı ve ahlâkî değerlerle deđil, aynı zamanda istatistiksel değerlerle ifade edilmektedir. Günümüz ekonomi bilimini oluşturan çıkarıcı ve matematiksel dünya, modern insanın sosyo-ekonomik ve sosyo-psikolojik yapısını şekillendirmektedir.

İbn Haldun'un yaşadığı dünyada "önce kazan, üret, bollaştır sonra lükse ulaş" gibi dođal gelişim bulunuyorken günümüzde bu dođallık bozulmuş "önce harca sonra ödersin" gibi dođal olmayan bir yapı ortaya çıkmıştır. Günümüz insanını üretmeden tüketmeye, bolluđa ulaşmadan lükse yönelten iki önemli unsur olduđunu görmekteyiz. Birincisi, sistemin daha çok harcamayı teşvik etmesi ikincisi ise insanların kontrolsüz haz duygusudur.

İbn Haldun, şehirlilerin, dünya nimetlerine aşırı meylettiklerini, zevk ve eğlence ile çokça meşgul olduklarını ve şehvetlerini tatmin etmeye aşırı düşkün olduklarını bu nedenle de nefislerinin kirlendiđini ve bu kirlilik oranında da iyi ve hayırlı şeylerden uzaklaştıklarını belirtmektedir. Öyle ki zamanla onların, utanma duygularını bile kaybettiklerinden bahseder.

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Buradan anlaşılmaktadır ki lüksün getirdiđi yaşam, insanın ahlakı deđerlerini yıkıma uğratarak, özellikle onun utanma duygusuna saldırarak ahlakın dinamik, sübjektif, disipline edici duygusunu işlevsiz hale sokmaktadır. Sonuç olarak, money-hedonizmin deđer dünyası rakamlardan ibaret olan katı, maddi ve sođuk bir nitelik arz etmekte iken; bu deđer dünyasında var olmaya çalıřan insan ise esnek, manevı ve duygusal bir nitelik taşımaktadır. Hal böyle olunca insan, bu deđer dünyasında sürekli bir çatıřma, arada kalma, intihar, güvensizlik ve yalnızlaşma gibi toplumsal anomali haline itilmektedir.

Anahtar Kelimeler: Felsefe Tarihi, İbn Haldūn, Bedāvet, Hadāret, Ahlāk, Money-Hedonizm

INTRODUCTION: HUMAN PERCEPTION OF IBN KHALDŪN

Ibn Khaldūn's masterpiece *Muqaddima* now properly sheds light on modern and contemporary historians, sociologists, moral philosophy experts and anthropologists with its multi-faceted content.¹ *Muqaddima* also has an arguably impressive content about the relationship between social change, economics and morality. It is appreciated, the theories, paradigms, and concepts deployed therein have been adopted, applied, and exploited by modern-day researchers, who regard them as equal in importance to the ideas and theories of it. According to general acceptance, Ibn Khaldūn's *new science* was too advanced for his time. While not rejected or opposed during his own time, it did not become an important issue for the society it had been born into, and it would not begin to be understood and appreciated fully until a whole series of modern transformations (social and political, scientific and technological, economic and geopolitical) had taken place, called the *human sciences*.² His intellectual brilliance is unquestionable, as demonstrated by his theoretical contribution to the science of history and the social sciences. He's like a scientist who doesn't belong in his own time. Regarding this last point, the judgement according to which Ibn Khaldūn was the precursor of the social sciences requires qualification. Ibn Khaldūn's *new science* nevertheless allows us to question in an interesting way the relations between modern scientific traditions and the premodern, non-occidental scientific traditions, and to relativise the pretensions of those who would portray the human sciences as the exclusive creation of nineteenth-century Europe.³

As a philosopher addressing Modern times, many academic studies have been done on Ibn Khaldūn's notion of morality. The highlights from these studies are usually doctoral dissertations, but master's dissertations, articles and symposium proceedings are also notable. For example as a doctoral dissertation written by Aytekin Demirciođlu *Ibn Khaldun's Thought of Human Being and the Concept of Civilization* contains valuable informations about Ibn Khaldūn's human perception. Another doctoral dissertation is *The Problem of History and Umran in Ibn Khaldūn* was written by Hüseyin Fırat řenol. This study contains extensive informations about the conditions of the transition from badāwa to hađāra and umran. Finally, we made use of our own doctoral dissertation entitled *Ibn Khaldūn: In terms of Historicism Thought*. During the research process, we also tried to make use of various articles that revealed the economic and moral considerations of Ibn Khaldun.

After this brief introductory introduction, we can move on to the content of Ibn Khaldūn's human perception. Ibn Khaldūn claims that man as a part of the natural environment is both an entity that determines his environment and is determined by it. This historical structure of man, his position in the universe, socio-political, and theo-psychological features in the *Muqaddima* is expressed and discussed from this perspective. Ibn Khaldūn, who states

¹ Mohammad Tahir Sabit Haji Mohammad, "Principles of Sustainable Development in Ibn Khaldūn's Economic Thought", *Malaysian Journal of Real Estate* (5/1, 2010): 5.

² Syed Farid Alatas, *Ibn Khaldūn* (New Delhi: Oxford University Press, 2012), 118-120.

³ Abdesselam Cheddadi, "Ibn Khaldūn, 'Abd al-Rahmān", *Encyclopaedia of Islam*. Ed. Kate Fleet, Gudrun Krāmer, Denis Matringe, John Nawas, Everett Rowson (Leiden: Brill, 2018), 3: 1486.

that man was created by Allah as a vice-regent (caliph) in order to improve the earth (liberating the earth through man and his subsequent descendants, the attrition of time on man, etc.)⁴, also sees man as the subject of history and that the historical process initiated by God is shaped by human will and actions. Man is thus as a creator of the earth and is separated from other creatures in terms of a certain purpose and responsibility (created as a vice-regent to worship God, to prosper the earth), by being gifted with a civil entity, rational thought, and dexterity.⁵

Ibn Khaldûn emphasizes that there are many features that separate man from other creatures and make him superior, in particular is his ability for rational thought. For Ibn Khaldûn, man has the ability to convert his potential into actuality through the use of his brain that enables him to think and his hands that enable him to create.⁶ As a civilization theorist, Ibn Khaldûn considers the development of civilization to parallel the development of man's moral virtues. According to him, individuals in the spiritual field its development carries with it the development of material elements in society.⁷ These two unique features provide man with the opportunity to acquire knowledge and artistry, to unite around a leader, to establish a state (presidency and property), to find ways to work and gain, to socialize in a society and to meet the needs of cities and civilizations.

Ibn Khaldûn does not confirm whether his is an unilateral historical process; he does however comment upon the rise and fall of nations and civilizations in the historical process by acting in the fate of good and evil simultaneously.⁸ As Chapra points out, humans play a central role in development because the rise and fall of civilization depends on their well-being or misery.⁹ Accordingly, man is endowed with both good and evil: "It should be known that Allah, who is free from all flaws, has placed good and bad in the nature of people."¹⁰ Ibn Khaldûn notes that man tends to misuse these two orientations with a higher inclination towards evil, and that social conditions have an effect on this by indicating:

"If human beings are left unconscious in the pasture of their tendencies, and man does not correct himself and he tempts to evil. Most of the people are in this situation, except for those whom Allah humbles. Bad deeds like aggression and cruelty are bad habits present in humans. In case someone has an eye on the property of his brother and there isn't any law system to prevent him from it, he has it by force."¹¹

He sees another characteristic of man, that being his habits; accordingly, man is the child of his habits.¹² Habits are second nature to man and affects all of his perceptions, particularly notions concerning truth:

"Man is not directed by his nature but habits. If he becomes accustomed to the situations he meets and embraces, and if they become a culture or a custom for him, then they become like the things which are inherent in creation. This situation should be considered as a law to evaluate people according to this law. And if you do that, you'll see what we're saying is true."¹³

⁴ Ibn Khaldûn, *The Muqaddimah*, Trans. From Arabic by Franz Rosenthal (Princeton: Princeton University Press, 1958), 4.

⁵ Ibn Khaldûn, *The Muqaddimah*, 2: 338.

⁶ Muhammet İrgat, *Tarihselcilik Bakımından İbn Haldun* (İstanbul: Hiperyayın, 2017), 161.

⁷ Aytakin Demircioğlu, *İbn Haldûn'un İnsan Düşüncesi ve Medeniyet Algısı* (İstanbul: Gece Kitaplığı, 2014), 51.

⁸ Ibn Khaldûn, *The Muqaddimah*, 2: 221.

⁹ Muhammad Umar Chapra, "Ibn Khaldun's Theory of Development: Does it Help Explain the Low Performance of the Present-day Muslim World?", *The Journal of Socio-Economics* (37, 2006): 845.

¹⁰ Ibn Khaldûn, *The Muqaddimah*, 2: 180.

¹¹ Ibn Khaldûn, *The Muqaddimah*, 2: 180.

¹² Ibn Khaldûn, *The Muqaddimah*, 2: 404.

¹³ Ibn Khaldûn, *The Muqaddimah*, 2: 404.

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At the same time, human beings are under the constant influence of both habits, culture, and climate and geography; and all of these together affect our ethics, psychology and characteristics. Thus, man is a historical/social being that is changed, transformed and determined by adapting to these cultural, social, political and ecological conditions. According to him, societies in which economic life is corrupt, commercial life is unstable, spending is irregular, income distribution is unfair and the means of gain is not legitimate are not morally sound. the disorder in economic life will also spread to morality. In the same way, order and accuracy in economic life will also contribute positively to the morality of individuals.¹⁴

Ibn Khaldūn reinforces the notion that human beings are an entirely social entity and therefore must live in some form of society. Hence, human beings are obliged to live in such a way that they can improve themselves and meet their individual needs. Ibn Khaldūn explains this characteristic of man so:

"It is must for a human being to sustain a social and cultural life. Philosophers said, "Man is civilized by nature" concerning this subject. In other words, it is necessary for people to live in social order. In the terminology used by philosophers, this sociality is called civilization, which is precisely what this means by *'umrān*."¹⁵ "Almighty Allah has created man in a way that he cannot live without livelihood, he taught him to search and have his giveth by the the power and energy he gave. However, the human power of a person does not make it enough for each person to help himself has been in need of other people's help."¹⁶

In other words, man can exist only within a society and socially. Indeed, his compulsions can only be met through solidarity and social order. Human existence, therefore, depends on the existence of society.

All in all, according to Ibn Khaldūn, human beings have settled in climates and terrain that are favorable to livelihood and where resources and food are easy to come by. Later, they develop in the places in which they have settled according to their needs (protection, shelter, nutrition, defense, etc.), habits (customs, traditions, culture, religion, etc.), and their ability to harness and acquire knowledge (science, art, craft, technique, etc.). Thus, man continues to live by this mission statement as it best fits the abilities to meet the needs of man in terms of prosperity, social interaction and sustainability. According to Görgün, this situation shows itself especially in Ibn Khaldūn's determination of the meaning of man's existence on earth as to make the earth perfect. As a matter of fact, Görgün states that this issue manifests itself in the distinction of "salah" and "fesad" commonly used in the Qur'an.¹⁷

1. MONEY-HEDONISM WITH AN IBN KHALDŪNIAN READING

1.1. The Concept of Money-Hedonism

The concept of Money-Hedonism is one that we have created by combining the terms *monetarism*, an economic concept, and *hedonism*, a concept in moral philosophy; the resulting term we seek to produce essentially translates as *the adoration of Money*. As is well known, hedonism refers to a philosophy of life that has its origins in the ancient Greek world which sees the purpose of life as one in which the pursuit of pleasure is the highest good. In other words, whatever provides us with sensual pleasure is deemed good and a happy life is one in which pleasure is attained.¹⁸ Whereas, Monetarism is an American-based economic view developed by Milton Friedman in 1970, linking all the balance in the economy to the

¹⁴ İbrahim Özkılıç, "İbn Haldun Perspektifinden İktisâdî Kalkınmada Ahlâkî Değerler", *Araşan Sosyal Bilimler Enstitüsü İlmî Dergisi* (1/2, 2006): 133.

¹⁵ Ibn Khaldūn, *The Muqaddimah*, 1: 60.

¹⁶ Ibn Khaldūn, *The Muqaddimah*, 1: 61.

¹⁷ Tahsin Görgün, "İbn Haldun'un Toplum Metafiziğinin Güncelliği ve Günümüzde Toplum Araştırmaları Açısından Önemi", *İslâm Araştırmaları Dergisi* (16, 2006): 200.

¹⁸ Jeremy Bentham, *An Introduction to the Principles of Morals and Legislation* (Kitchener: Bathoco Books, 2000), 14.

supply and demand of money. According to this, the demand for money is operation, precaution and motives of speculation of individuals the amount of money they want to keep in cash on them. According to Friedman, the demand for money provides a benefit stream to the requestor and is dependent on three factors. These are the wealth that determines the maximum amount of money to be held (Continuous Income), the comparison of incomes in terms of retaining money in the form of cash and to the invest of money into financial assets (bonds, bills, shares) or real assets (physical products, durable consumer goods, houses, land) and the pleasures and preferences of the money demander.¹⁹

The power of an exchange tool increases with the amount and quality of what it is achievable in its utilization. In this respect, money has been an unprecedented source of power in modern society as a means by which change can be achieved. The increase in the efficiency of money has led to an increase in the competence of money at macroeconomic levels and this has led to the emergence of monetary policies as a general economic tool. Monetarism was born in such an environment.²⁰

The increase in the power of money as an effective means as manifesting power has led to a socio-cultural and socio-economic superstructure around this power. In the life of an individual that is part of such a culture and is unable to isolate himself from the economy in which he lives, the values that can be expressed with money are consequently formed. In this structure, since the measure of life is money, money determines the quality of human life and human pleasure to a far greater degree than at any time in history. One reason for the increased material attitude towards money is its rapid transfer at the global level and its continuous circulation in the global free market. This is the reason for money's development on a global scale. As money becomes a more intrinsic part of our lives, it turns into one of the most robust doors, provides the best treatment services for people, allows a lifestyle that equips one with the best conditions and becomes a powerful tool in which transportation facilities are obtained in the most comfortable way.

Thus, those living in this age have developed a new moral philosophy of value formed by the combination of these two concepts (monetarism and hedonism), which we have defined as *Money-Hedonism*.

The present-day philosophy of human typology that succumbed to their fancy and eagerness by the expression of the *Qur'ān* and what it deserves to be referred to as is precisely money-hedonism (al-Furqān 25/43). The reasons for the moral problems of the era in which we live - the injustice of income distribution, global wars, passion for luxury, technology and comfort dependence is the existence of individuals, societies and socio-political institutions and systems dominated by such a philosophy of life.

The money-hedonist individual is one that is in love with money, the joy of having it, the pleasure of using it, who desires it with immeasurable passion and ambition and is willing to use all legitimate and illegitimate methods of obtaining it. The most prominent characteristics of this type of individual is egoism, a desire to possess, hatred and mistrust.

In this paper, we will demonstrate the way in which devaluation leads the individual to become a value-independent, vulgar entity in spite of the abundance in which human beings live in the modern world, from the perspective and realm of Ibn Khaldūn's moral thought and life philosophy.

1.2. Badāwa Life

Ibn Khaldūn provides the following comments in the second chapter of his *Muqaddima*:

¹⁹ Milton Friedman, "A Monetary Theory of Nominal Income", *Journal of Political Economy* (March – April 1971): 324.

²⁰ Allan H. Meltzer, "Monetarist, Keynesian and Quantity Theories", *Kredit und Kapital* 8 (1975): 195.

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It should be known that differences of condition among people are the result of the different ways in which they make their living. Social organization enables them to co-operate toward that end and to start with the simple necessities of life, before they get to conveniences and luxuries. Some people adopt agriculture, the cultivation of vegetables and grains, (as their way of making a living). Others adopt animal husbandry, the use of sheep, cattle, goats, bees, and silkworms, for breeding and for their products. Those who live by agriculture or animal husbandry cannot avoid the call of the desert, because it alone offers the wide fields, acres, pastures for animals, and other things that the settled areas do not offer. It is therefore necessary for them to restrict themselves to the desert. Their social organization and co-operation for the needs of life and civilization, such as food, shelter, and warmth, do not take them beyond the bare subsistence level, because of their inability (to provide) for anything beyond those (things). Subsequent improvement of their conditions and acquisition of more wealth and comfort than they need, cause them to rest and take it easy. Then, they co-operate for things beyond the (bare) necessities. They use more food and clothes, and take pride in them. They build large houses, and lay out towns and cities for protection. This is followed by an increase in comfort and ease, which leads to formation of the most developed luxury customs. They take the greatest pride in the preparation of food and a fine cuisine, in the use of varied splendid clothes of silk and brocade and other (fine materials), in the construction of ever higher buildings and towers, in elaborate furnishings for the buildings, and the most intensive cultivation of crafts in actuality. They build castles and mansions, provide them with running water, build their towers higher and higher, and compete in furnishing them (most elaborately). They differ in the quality of the clothes, the beds, the vessels, and the utensils they employ for their purposes. Here, now, (we have) ḥaḍāra people. *Ḥaḍāra people* means the inhabitants of cities and countries, some of whom adopt the crafts as their way of making a living, while others adopt commerce. They earn more and live more comfortably than badāwa, because they live on a level beyond the level of (bare) necessity, and their way of making a living corresponds to their wealth. It has thus become clear that badāwa and ḥaḍāra people are natural groups which exist by necessity, as we have stated.²¹

Ibn Khaldūn opens a new title "The Arabs are a natural group in the world" in the second part of the same chapter and in this chapter addresses the distinct differences in livelihoods and valuation of wealth.²²

Nomadic life (*badāwa*), according to Ibn Khaldūn, is the first and essential human community and lifestyle.²³ This way of life is seen as a natural stage in which every nation and society will necessarily live. Ibn Khaldūn referred to the badāwa as *ahl'badw*; They are nomadic or semi-nomadic tribes who live in the desert and engage in farming, horticulture, bee-keeping, animal husbandry (especially with camels), hunting, and trade; they do, however, desire to deal in handicrafts, craftsmanship, and maritime work.²⁴ In the context of Ibn Khaldūn's time and geographic location, badāwa were common, in general, among the Berbers and other non-Arab tribes, including the Turks.²⁵

According to Ibn Khaldūn, the badāwa community is the first step towards the form of urban social environment that we participate in today, but it can engage in the supply of the bare needs necessary for survival and well-being. From this point of view, it is rather primitive and must preclude the ḥaḍāra community refines the rather rough edges before the transformation we now today that brings us luxury in abundance.²⁶

²¹ Ibn Khaldūn, *The Muqaddimah*, 1: 248-249.

²² Ibn Khaldūn, *The Muqaddimah*, 1: 249-250.

²³ Ibn Khaldūn, *The Muqaddimah*, 1: 196.

²⁴ Ibn Khaldūn, *The Muqaddimah*, 1: 195; Fırat Hüseyin Şenol, *İbn Haldun'un Bedâvet Teorisi* (Doktora Tezi, Marmara Üniversitesi, 1998), 59.

²⁵ Ibn Khaldūn, *The Muqaddimah*, 1: 195.

²⁶ Ibn Khaldūn, *The Muqaddimah*, 1: 195.

Ibn Khaldūn explains how the transition from the badāwa mode of live into *civilization* relates to the means by which individuals come together to support one another:

"It must be known that the only reason for the structural difference that arises in the circumstances of the (badāwa and ḥađāra) societies is in the difference of means of livelihood. In fact, the main reason that enables people to form societies is that they come together by means of aid (teavun) to ensure their livelihood. In order to ensure their livelihood, they seek to provide the necessary necessities before their physical and moral needs."²⁷

Thus, by individuals being obliged to live together in a society in order to meet their basic needs and increasingly secondary (improved forms of shelter) and luxury needs (art, self-realization), Ibn Khaldūn advocates that the social structure has changed accordingly.

By stating that this is a *law* Ibn Khaldūn, emphasizes that the badāwa was a society that engaged in primitive forms of conquest and evolved towards ḥađāra life; and that it is surrendered to a more ḥađāra form of living when it reached certain levels of abundance and prosperity. In this respect, the badāwa is the source of change.

He goes on to argue that the moral qualities of the badāwa and ḥađāra societies also altered as a result of social transformations, suggesting that the badāwa were more courageous and aggressive than the *hadari*.²⁸

1.3. Ḥađāra Life

Ḥađāra life, defined as the ultimate purpose of the badāwa by Ibn Khaldūn, is a compulsory stage of civilization that must be passed. Accordingly, just as the disappearance of *asabbiyah* (social solidarity) with the development of the notion of property, every civilization (‘umrān) confronts the dawn of a new era by means of a ḥađāra way of life. These elements are gradually eliminated at the end of one period of existence and subsequently manifest themselves in a new form.²⁹ From a historical perspective it will be seen that what is meant here are macro-scale social changes, such as the gradual change of cycles, conditions, cultures and other elements of civilization, the destruction of states, the transformation of regimes, and the differentiation of the social structure (primitive, established, traditional, modern, postmodern, etc.).

Ibn Khaldūn argues that the inhabitants of a city that live a settled life and who are living in the city have become economically prosperous and absorbed by consumption and pleasure, and, consequently morally degenerate as a result of the abuse of their evil nature. Ibn Khaldūn, who states that *ḥađāri* hopes to diversify consumption habits, which only leads to an undesirable effect on morality over time, explains this process as follows:

"Namely: As prosperity and blessing show up for the people in civilization, naturally it leads them to the ways of the ḥađāra life and taking advantage of its moral outcomes. (Wealth adapts its owner to the hermeneutics and customs). As it is known, it is an inclination to be indulged in 'differentiation in prosperity, excellency in condition and being good at arts (skills and science). Meals, dresses, buildings, furnishings, pots and other households are made elegant and polite thanks to this kind of art and other art branches. In order to make each of these things elegant, many arts that do not need to be as elegant as the art of living in the badāwa. When it comes to the bliss point of elegance in relation to the house (with the household goods), the state of obedience to the corporeal and sensual desires (lust, desire) follows. In this way, the human self is colored in many ways by means of these quantities and incentives. Now, the state of the soul (painted with very different things) can be in the direction of this state (religion) neither in terms of religion nor peace. Because they are placed in a way that cannot be removed easily. In his/her inner and outer world, h/she cannot find the right direction for his/her life. Because many needs and burdens, which are required by the

²⁷ Ibn Khaldūn, *The Muqaddimah*, 1: 193.

²⁸ Ibn Khaldūn, *The Muqaddimah*, 1: 196-202.

²⁹ Ibn Khaldūn, *The Muqaddimah*, 1: 194.

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customs and habits (welfare), but which the profits cannot afford, have emerged. (In this way the peace of man in religion and the world is disrupted, the happiness disappears, he doesn't find unsatisfactory)."³⁰

As can be understood from Ibn Khaldūn's explanations, the basic element that determines the transition of people from the badāwi way of life to ḥaḍāri (settled) is the change in the livelihoods and related needs. He perceives this change as progressing from necessity to luxury, and, with this change, ethical concern in the nature of people being replaced by aesthetic care. In this way, since aesthetic concern reveals the dissatisfaction of the human self, man always pursues what is perceived to be better and more beautiful, and therefore he easily tends to any malignancy that may disrupt his religious and worldly peace.

Thus, Ibn Khaldūn, with his historical, cyclical and organist approach, states that the ḥaḍārians degenerate due to the comfort of the city life, so that civilization reaches its apex and becomes old; it is the beginning of the process that leads to the collapse that initiates a circular rebirth.

1.4. Aşabiyya (Social Solidarity)

It is necessary to briefly touch upon the concept of aşabiyya which Ibn Khaldūn utilizes. What is described by Görgün as *wanting to be aware of what is necessary for the continuation of existence*³¹ aşabiyya is an emotional link in the badāwa. Hellmut Ritter calls this feeling a *feeling of solidarity* in his article dated 1948.³² The concept of aşabiyya which is primarily determined by kinship (neseb/blood and lineage) and forms the essence of tribal life. In this attachment form the lineage is decisive. Hailing from a particular lineage is a defining element in relations and the culture determined by this lineage. The concept of aşabiyya/solidarity in the form of civil life turns away from blood, relatives and family ties, and transforms into a form of relationship-based social interaction that is defined by civil life and shaped by economy.

According to Gökdağ, who made original determinations about aşabiyya and the transformation of aşabiyya in the thought of Ibn Khaldūn, kinship (neseb) was used as an archaea by Ibn Khaldūn in analyzing social structures.³³ Gökdağ, continues as follows: "According to Ibn Khaldūn, clarity in kinship becomes increasingly suspicious depending on the level of ḥaḍāriization. In this case, clearest kinship found only in badāwi communities living in deserts. Because the living conditions and styles here prevent their generation from mixing with each other. On the other hand, in ḥaḍāri umran, especially in non-Arab societies, kinships either disappear completely in terms of their functional counterpart or become something out of knowledge or knowledge."³⁴ According to Gökdağ, the transformation of form in the object of aşabiyya is through the transformation of meaning in it. The transformation of meaning occurs in a rather problematically progressive form of reproduction or objectification of common meanings. According to Gökdağ, these common meanings, which constitute aşabiyya, tend to be limiting on the one hand and constantly overstepping their limits on the other hand.³⁵

In the light of this information, it can be said that while kinship aşabiyya is still present, it cannot encompass the heterogeneity imposed by modern forms of life. While the bonds are strong in rural descent, the same structure is more fragile in city life. Badāwa solidarity is more intense in the society that controls and maintains these ties. The structure that

³⁰ Ibn Khaldūn, *The Muqaddimah*, 2: 270.

³¹ Tahsin Görgün, "İbn Haldun'un Toplum Metafiziğinin Güncelliği ve Günümüzde Toplum Araştırmaları Açısından Önemi", 199.

³² Hellmut Ritter, "Irrational Solidarity Groups: A Socio-Psychological Study in Connection with Ibn Khaldūn", *Oriens* (1/1, 1948): 4.

³³ Kamuran Gökdağ, *İktidar Teleolojisi İbn Haldūn'un Toplum ve Siyaset Teorisinde Aşabiyyet* (İstanbul: Klasik Yayınları, 2019), 123.

³⁴ Gökdağ, *İktidar Teleolojisi İbn Haldūn'un Toplum ve Siyaset Teorisinde Aşabiyyet*, 128-129.

³⁵ Gökdağ, *İktidar Teleolojisi İbn Haldūn'un Toplum ve Siyaset Teorisinde Aşabiyyet*, 123.

protects these ties in urban life loses its power and when the bonds become weaker, decadence becomes more prominent. Because the state of isolation that protects these bonds from the outside has now disappeared.³⁶ Maybe it is extendable to unrelated but familiar people, with whom social life and experiences are shared, and this can be the basis of political and economical power even in large urban communities. However, such extended aşabiyya is attenuated and potentially unstable, and this, in turn, is a main cause of the rise and fall of political systems. Aşabiyya in larger communities leads to a concentration of power, often resulting in kingship. In the long run this power destroys the aşabiyya/solidarity with the people subject to rule, and eventually causes the fall of the dynasty.³⁷

Kozak gives the following assessment about the feeling of aşabiyya/solidarity: When taken from the point of view of the individual, the the feeling of aşabiyya comprehends all psychological dimensions of Man, symbolizes a type of human being who does not suffer from everlasting, disintegration and alienation with the power of believing in a superior value that makes sense of his life, with the honor of being With these psychological dimensions, the concept of anger is not just a concept of establishing a state and keeping the states afloat, it is becoming a very important factor that motivates people, with which Ibn Khaldun established his interest in all social and economic events.³⁸

2. EVALUATION AND CONCLUSION: MONEY-HEDONIST LIFE IN THE CONTEXT OF IBN KHALDŪN'S VIEWS

When the concepts and theories of Ibn Khaldūn are examined, it is understood how the difference between agriculture, nomadism and urban life become apparent. For Ibn Khaldūn, a way of life manifests itself not only in economic activities and in the choice of habitat, but also in the tendencies of human psychological structure. He exemplifies the condition of the badāwa who shepherd camels in the desert to draw attention to this issue.³⁹ In this case, it is underlined that the badāwa are wild and fierce like predators and thus emphasize the effects of lifestyle on human psychology and behavior. Therefore, Ibn Khaldūn believes that the quality of relationship with the natural world determines human behavior, the types of social relationships, and the socio-economic and socio-psychological structure.

The ḥađāra community of Ibn Khaldūn versus the badāwa represent a modern society with a much more heterogeneous population, with a significant increase in lifestyle diversity along with urbanization. However, the determinative effect of the relationship with nature or the way in which society engage in economic activities have not changed. While modern people are urbanized, they are also heterogeneously shaped by psycho-social necessities demanded by urbanization.

Man has created a new socio-psychological condition that not only affects the socio-economic but the way of forming a relationship through the accelerated development of new communication methods, facilitating access to information, and the opening of new methods of communication field between institutions. While man's connection to nature has become disconnected, he no longer perceives himself as human being in nature but as a human within the city, the individual urban life and the law define this perception. The rupture from nature has created an inevitable result of alienation to nature as well as the estrangement of man with his own nature.⁴⁰

³⁶ Ritter, "Irrational Solidarity Groups: A Socio-Psychological Study in Connection with Ibn Khaldūn", 9.

³⁷ Alfred Gierer, "Ibn Khaldun on Solidarity ("Asabiyah") - Modern Science on Cooperativeness and Empathy: a Comparison", *Philosophia Naturalis* (38, 2001): 94.

³⁸ İbrahim Erol Kozak, "İbn Haldun'un İktisâdî Gelişmede Psikolojik Faktörlere Verdiđi Yer", *İktisâdî Kalkınma ve İslâm* (İstanbul: İslâmî İlimler Araştırma Vakfı Yayınları, 1987): 114.

³⁹ Ibn Khaldūn, *The Muqaddimah*, 2: 249-250.

⁴⁰ Nejdet Durak-Muhammet İrğat, "Değersizleşme ve Yabancılaşma Bağlamında Tüketim Ahlâkı ve İnsan", *The Journal of Theological Academia*, 2/3 (April 2016): 80-81.

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The liberal policies adopted with capitalism have encouraged competition and free entrepreneurship. In the time that Ibn Khaldūn lived, man who created himself with his struggle in the nature brings himself / herself into the economic structure of competition in the modern period. Unlike in more traditional societies of the past, the modern way of life not only expresses itself in our new way of life and moral values, but also by statistical values. The exploitative and mathematical world, which forms the current economic science, shapes the socio-economic and socio-psychological structure of modern man. In this respect, it is clear that Ibn Khaldūn's socio-economic analyses illuminate the dark side of this mone-hedonist structure of modernity.⁴¹ Because although historical time, economic structures and man's relationship with nature continue to change, the dynamics of human-determining effects remain the same.

Economics is a social science that studies methods and systems of exchange, production, consumption and the marketplace. The economic centered view refers to a perspective that manifests itself through charts and formulas, appraises and values everything by 'price'. Thus, the area of economics is the area of graphs, measurements, prices and exchange. Today, this field has become a highly complex capital market, international economy and finance structures, banks and a large number of financial instruments they use to establish a high economic structure, and in other respects the exchange and circulation continues in another stratification of society spread to society. The upper economic structure shapes the lower economic structure. For example, the effect of the interest rate announced by the Federal Reserve System (FED) can clearly manifest on the shelves of a small market.

Although economic policies determine the aim of raising the standard of living as a goal, it is seen that this aim is taken into consideration in a meaningful manner and thus a paradox is seen by the instrumentalisation of human beings. In this paradoxical fiction, man is placed in an instrumental position in order to improve living standards; while on the other hand, he is in the position of turning both the wheel and the oppressed figure between the wheels because he is subjected to the inanimate, soulless interpretation of statistics in the field of economic values. What is more tragic is that human beings need to cling to the crushed between these wheels and to cling to the tools of pleasure that the same structure produces in order to save itself from the world of value and value determined by the price and profitability. In this cycle, pleasure is manifested in the form of a way of forgetting the state in which it exists. The economy has also occupied its free time fields with this effect on man, which has also changed the occupation, aesthetics and philosophical production. Art and philosophy have shifted from a production field to a more consuming area.

We see that urbanization is an inevitable consequence of the development of the badāwa. As mentioned by Şentürk for Ibn Khaldūn, there are three main reasons for the necessity of living in a society, such as food, security and the need for "uns" (friendship). People can only meet these needs through social life. That's why they have to live in a society. It is imperative that civilization responds to these three needs. People who do not live in a society cannot otherwise meet their needs.⁴² When economic satisfaction occurs in man's life, abundance and luxury arises, but only when a desire to move towards the city arises. The basis of this desire lies in the variety of means of consumption in the city. When man falls into stricture, he feels pain and feels pleasure when he attains abundance. Therefore, this desire emerges from pain to pleasure.

Ibn Khaldūn uses the concepts of abundance and luxury separately. That is to say, he recognizes identifiable differences between abundance and luxury. The badāwa, albeit in abundance, cannot find the luxury in which he lives. Therefore, abundance is an important pillar in the step towards luxury.

⁴¹ Ibn Khaldūn, *The Muqaddimah*, 240-260.

⁴² Recep Şentürk, "Medeniyetler Sosyolojisi: Neden Çok Medeniyetli Bir Dünya Düzeni İçin Yeniden İbn Haldun", *İslâm Araştırmaları Dergisi* (16, 2006): 101.

While it is believed as a rule that people who are in abundance today will be more developed, productive and healthy, Ibn Khaldûn considers the opposite. According to him, too much abundance will disrupt the health of society and make it impersonal. It is possible to understand the reality of this determination, which cannot be taken away, from many social difficulties in countries with economic prosperity today. Issues such as individual crimes, stress, depression, depression and social unrest are mostly problems of prosperous countries. In addition, the proportion of obese and unhealthy people seen in these countries also supports Ibn Khaldûn's thesis.⁴³

Nowadays, things may be different. Ibn Khaldûn's depiction lacks the modern theories and monetary applications and practices that are used today.

Islam's understanding of development is based on increasing the human welfare level. However, with the concept of prosperity, it is meant to achieve happiness not only in the world but also in the hereafter. In addition, there is a multidimensional level of development that extends from education to health, from social solidarity to good governance, not just the level of income, but the level of prosperity in the world.⁴⁴ In accordance with the development understanding of Islam, in the world in which Ibn Khaldûn was living, there was a natural development like first win, produce, and get abundant after luxury today, we lack the natural structure that existed in Ibn Khaldûn's time and our modern way of life can be expressed as you pay before and afterwards you pay. This creates lives of luxury that lack abundance, resulting in crises similar to the 2008 global financial crisis. Çalgan exemplifies this situation in another article as follows: "Between consumption and investment share amounts to give in the past a farmer's field crop, followed by giving the place, of course, the way healthy when the desired behavior model for the process of capital accumulation, today's culture of waste, aside from moderation in consumption, consumption, and unearned income spent on problems such as debt financing can hamper the process of capital accumulation. Therefore, the change of circumstances does not change the nature of economic decisions, and the preferences regarding consumption/savings remain determinative for the economy."⁴⁵ Consequently this unnatural system creates its own crisis because it is unnatural. However, if it had been in the way described by Ibn Khaldûn, these crises wouldn't happen. We can see that there are two important factors for our modern consumer-driven lifestyle and the consumption of items without any recourse towards producing, which leads to luxury taking precedence over abundance. First, the system encourages more spending and the second is the uncontrolled hedonistic way of living that is prevalent.

Ibn Khaldûn states that those living in urban areas are overly inclined to the blessings of the world, they are more concerned with pleasure and joy and their primary concern is to satisfy their lusts, so that their souls are unclean. So much so, that in time Ibn Khaldûn accuses them of a loss of shame.⁴⁶ In fact, according to Ibn Khaldun, who said, "people are not killed by hunger, but by the toughness they have become accustomed to", the collapse of civilization will occur when ḥadâri societies do not do their duties properly and lose their values. The potential problems that Ibn Khaldûn observed and predicted on the ḥadâra life plane are more reminiscent of the liberal economic philosophy that is insatiable in the capitalist world order, with the developing economy and technology. In this context, Göcen makes the following assessment:

"Today's societies, in which the issue of addressing natural needs is eroded, need becomes unclear, need is not resolved; need is turned into a big problem; and the people who

⁴³ Olgun Közleme, "İbn Haldun Düşüncesinde Geçim ve Zenginliğin Psikososyal Boyutları", *Toplum Bilimleri Dergisi* (7/13, 2013): 370.

⁴⁴ Mehmet Ali Çalgan, "İslam ve Kalkınma: Ayet ve Hadisler Işığında Bir Değerlendirme", *İslami İlimler Araştırmaları Dergisi* (1, 2019): 11.

⁴⁵ Mehmet Ali Çalgan, "İslâm'da Sermaye Birikimi: İlgili Hadislerin Güncel Bir Okuması", *Hadis Tetkikleri Dergisi (HTD)* (15/2, 2017): 88.

⁴⁶ Ibn Khaldûn, *The Muqaddimah*, 164.

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disrupt the flow of their minds and values in ways of eliminating it, have become hedonistic and selfish people. From societies based on production to economies based on consumption; from the transition in which wealth that serves as a means of purpose is evaluated within the ulvi or national framework, which is considered as we, today we are faced with a picture in which it is more aimed at individuals and for personal purpose, rather than as a means of purpose."⁴⁷

It is understood that the life brought by luxury renders the dynamic, subjective, disciplined sense of morality dysfunctional by destroying the moral values of man, particularly by reducing their feeling of shame. Here Ibn Khaldūn points to the key role of shame in morality. He states that this emotion plays a key role in moral attitude and that the forms of life shape the feeling of shame according to their pleasure and lead towards dissolution.⁴⁸ Hence, Ibn Khaldūn underlines the importance of the relationship between feelings and values. He sees shame as an inherent feeling from birth and an important element of human morality. Disruptive lifestyles lead to individuals adopting undesirable forms of pleasure, which may become a habit or a way of life and so creating a money-hedonist moral standard.

The world of financial value of money-hedonist morality is a world that does not take into account the inner world of man and alienates it from its own self. In fact, no concept of an ethereal world is present in the spiritual world of man. Our consumer societies express themselves through the science of statistics in which the figures are recovered, and these concepts, which are unfamiliar to the spiritual world of man, hinder a humanistic approach and a philosophical point of view. In the consumer society, people are valued through numbers. In the world of money-hedonist morality, man also experiences *financial appreciation* by expressing his own value in terms of numbers. In fact, the numerical values of the individual determines his / her position and status in society; in this world of value, people gain as much value as the value to be found in their bank account. In the world of value, the spiritual aspect of man is neglected or even ignored. By internalizing this morality, those who have higher financial value see others who are deprived of this value perceive others as a commodity, try to buy them as a means of purchase or pleasure, or even take away the right to live.

Through a series of magic formulas in the world of money-hedonist moral values, human beings are encouraged not to be a good person, but to have a higher level of values expressed in numbers. Surrounded by a world of numbers, man has moved away from his spiritual values in order to be successful in the physical world and ignores the inner world, conscience and emotions, which are unable to bring success for him in the physical world. Modern man and his numerical view of the world underestimates his more spiritual descendants who exalted the spiritual dimension and ignores his world of value.

The world of numerical value does not recognize any religious, cultural, national or traditional value, and even sees these a stumbling block. In the world of numbers, people seek to bring happiness to loved ones through objects that represent numerical values, as happiness passes through values expressed in numbers. In same way, they also punish those they dislike with numerical values.

As a result, while the world of value of money-hedonism is solid, materialistic and cold; man in trying to exist in this world of value carries a flexible, spiritual and emotional nature. As such, human beings are pushed into social anomaly situations such as a constant conflict, dilemma, suicide, insecurity and solitude in this world of value.

⁴⁷ Gülüşan Göcen, "İbn Haldun'un Toplum ve İnsan Yaklaşımının Günümüze Düşen İz Düşümleri: Tüketim Toplumu ve Narsist İnsan", *Toplum Bilimleri Dergisi* (7/14, 2013): 178-179.

⁴⁸ Muhammet Caner Ilgaroğlu, *Ahlak Felsefesi Açısından Duygu-Değer İlişkisi* (İstanbul: Hiperyayın, 2019), 76-82.

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