Relationship characteristics between the two sciences of history and philosophy / Характеристика отношений между двумя науками истории и философии

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Introduction

Human efforts is not just events, but it is an external manifestation of the human essence represented by thought, consciousness, mind, and spirit (1). In order for the historian to understand these events, he must have mental and philosophical mechanisms as well as to take a number of diverse sciences and knowledge. So philosopher interested in historical issues and its implications in essence clear, especially with regard to historical knowledge and the nature of historical thought for historian (2).

The philosopher, in order to give a comprehensive view of the factors of the prosperity of human civilizations, must follow human activity; he meets, compares and connects a huge amount of historical events to various aspects of life. Therefore it's not surprised that history is the last science has philosophy (when the first science returns to the bosom Science looking for her mother (philosophy).

By historian in these two fields the research was divided into three axes. The first axis dealt with the complementary relationship between the two sciences, while the second axis focused on the correlated relationship with the similarities and the third axis indicated the corporation between the position of two sciences.

First: The Supplements:

The philosophizing in human thought an innate characteristic which, it is an old property belongs to human presence on the ground, and therefore it is rare to find a historian entirely in his works from the philosophical reflections to a statement very history and usefulness of his career, or from the observations of the cash among the facts of events (3). Historian sometime finds himself philosophizes without knowing , and better for him to philosophizes and he knows his work to be successful and useful (4).

As the philosophy is the mother of sciences , as well as we find that history is a container that embraces compassion all the sciences; history , medical and engineering and language , and other sciences, however The difference exists in terms of substance and the tool and processing realism between history and their sciences (5).

Moreover, philosophical rationality is also very necessary for the historian, as Naji points out: ` ` History has a special flavor and historical event its luster, but rationality is supposed to be associated with historical narrative, so that the historical event becomes more luster, clarity and usefulness ‘‘. (7)

The historian who has no philosophical or ethical principles has no foundation measures the change or continue, and it is not it was able to be judged on the development , appearance , fall, growth, stagnation , decay or fertile, and without such provisions can not historical writing to be That narrative or good description is the essence of history. In order for the historian to distinguish between good and evil and

to track the growth, expansion, continuation or collapse of phenomena systems the nature of variables and diagnosis. (8)

So it has created for historians in the era of the modern Renaissance, philosophical ground for investment tools in the interpretation of history and analysis of events, whether in the history of nations and civilizations by its growing upgrading its progress in degradation and fall. This process was absolutely necessary to take historical writing from its isolation from the rest of sciences. (9)

The period in which the term philosophy of history appeared, and the period that accompanied the activity of a number of philosophers of history produced important results, including:

1- The emergence of seriousness in conducting comparative studies in history, up to historical facts and the input the elements of analysis and philosophical debate.

2- Feeling of the importance of orientation towards cultural studies and embrace other sciences such as economics, sociology, psychology, anthropology as well as philosophy.

3- Thinking about the reality of the stages (tripartite or quadrilateral) experienced by States and civilizations and the reasons of appearance factors.

4- Focus on the role of the individual in the historical event, and explain the dynamics of historical action is it in the spirit of the independent human or is due to directing the ability of the (divine), or laws of action and reaction, which can be applied to individuals, groups, states and civilizations in their birth, strength, end, death and extinction. (10)

It is noted that both sciences (history and philosophy) suffer from the shortcomings of aspects important and necessary , and are their relationship complement each lack each other , it seems close correlation between two sciences and we note that many of the thinkers was philosophers and historians at the same time. For example, the philosopher Aristotle (384 — 322 BC. M) built political civilization on the basis of his knowledge of history (11) historian studies molecules “as research problem of historical events extend its analysis and interpretations, while philosopher possess contemplative research “problematic” public comprehensive , which belong to the universe And existence, world history and human civilizations.

Questions may reach historians to purely philosophical issues, requiring philosophical theories, a dialectical approach, a global, holistic view of events, and other issues that increase the accuracy and scientific analysis and historical interpretation of its events. The historian identity is determined by moral and lofty goals and the most important results or laws that reached from his analysis, (20) and among the most prominent questions of vital regarding the relationship between the two sciences (history and philosophy) of this group, as follows:

1- What is the nature of the historian’s need for the philosopher, and what is the need for philosophers to history?!

2- What is the usefulness of writing history and the purpose of studying and researching it?!

3- writes history for kings, politicians, the general public, thinkers or philosophers ?

4- historian to whom dating individuals , groups , countries or of civilizations? !

5- Any methodology on the historian followers in historical writing?!

6- Is history metaphysical science or is it a general literary and cultural knowledge?!

7- Are The historian must deal with absolute impartiality and absolute impartiality with the events of history, to the point of canceling his feelings completely; does not show any emotion or human sympathy of any kind, towards the tragedies, crimes and disasters that happened for mankind!

The importance of a comprehensive view of the historian, as Murtada al-Naqib points out, is that: “He broadens his thoughts in dealing with historical facts and their peculiarities. The philosophy of history transfers the historian’s work from an individualistic view of facts to a holistic view of its content, because historians usually make multiple claims about such and such. Of historical facts, without succeeding in linking its vocabulary to its permanent surroundings.” (25)

Philosophy has given all sciences and history science to the inductive methodology and the rules of scientific research. It alone deals with ideals and ethics in values and principles and in all abstracts provided all sciences with the absolute standards of honesty, integrity precision, and demonstrated the virtues of neutrality in the question of truth investigation. Which it seems vital and important issue in the news and historical events, to become the study of history as a science and approach that transcends mind the goals of the sublime and the noble values. (26), In which Horus went In his view:" Philosophy alone deals with the research in principles, which build history and links its parts, without it history does not exist, but the historian only record the facts that he preserved without choice or discrimination, but if the blogger wants to date must be philosophically polite." (27)

Undoubtedly, the historian who is interested in philosophy will gain experience and expertise in the study of the problems and phenomena of societies, and willprovide them with general concepts and ideas becomes more mature and deeper in understanding the spirituality of the historical age he is studying. (28) which happened certainly with Ibn Khaldun (808 AH / 1406 AD) who realized it and seeking to describe the value of history; in several of the philosophy of science (wisdom), and the type of philosophical knowledge due to the nature of its functions gazed it by saying: “In inwardly eyes and achieve explanations of the objects and principles of accurate knowledge of the facts Bkeviat deep and causes; it is therefore inherent in the ancient wisdom, and deserves to be longer in the sciences”. (29)

Note here agreement by Voltaire look (1694 — 1778) hard-line with Ibn Khaldun’s view; Voltaire called for the application of philosophy to history, and argued that “history can only write philosophers”; (31) because myths have distorted the history of all peoples. (32) and by it will be that historians is writing and the study of history is the application of wisdom , and the use of the logic of philosophers and thier analysis outlook, and declared explicitly what he felt it: “After reading the description between three thousand and four thousand battle, and a few thousand of the treaties, I did not find myself more wisdom than I had before, where he did not know, but just incidents are not worth the hardness of knowledge”. (33)

It is worth mentioning that the historian may become depressed and melancholy, which is steeped in historical events with its tragedies and sorrows that are endless and endless, or it may become intense to draw the past bearing its burden and suffering strange from the present; he suffers from the disease of history in the sense of giving full allegiance to the past. Which loses the ability to think about the future, and deprives it of its potential for creativity. Thus, his need for philosophy is urgent and necessary to address the negative aspects that emerge in the psychology of the historian, and to give a positive, and give them an opportunity to anticipate the future through the teleology of philosophy (linking the present to the past and the future). (34)

Philosophers often interested in history, the question here is what tastier the tempting philosopher and attracted by to look at history?! It is customary that the philosopher needs an authentic material that charges his intellectual energies and draws realism from them! The philosopher cannot draw his reflections, build his laws and forms his abstract mental theories on nothing! It must have the realistic ground based on them, so as not to become his theories ideal utopian (fictional); historical material is better than a certain derive the examples which measures the reasoning in moral philosophy, aware of which the secrets of the universe and existence (35).

Therefore Hegel offers us (1770 — 1931) The link between philosophy and history: “The only idea that philosophy brings with it as it contemplates history is the simple idea of mind, which says that the mind

controls the world, and that the history of the world is therefore before us as a mental path" (37).

Horace agrees with Hegel on the question of reason in history by saying: "It is recognized that the person who uses history puts in mind a philosophical principle that decides that in the course of human history, a mind leads groups, and that a mind can study the ills of accidents, and some compromise, between Our mind and human activities are compatible, and this principle is the foundation of every science, because every science studies things because they are arranged in a bug that the human mind readily addresses" (38).

The philosophical truth in the original is a historical fact, interacting with all levels, which includes the human activity, which aims to discover the truth of what it is, and that the main problems philosophical based fields philosopher, based on the historical eras that form the historical area of the living hypothesis and the theory of general philosophical (39).

Second: Similarities:

1 Attic:

History science and philosophy share by a number of functions as well as characteristics. Historical causal history has been derived from the concept of attic, which is rooted in philosophy. The historian has built on this causality his functions of interpretation and criticism and questioning the fallacies contained in many historical news.

At the beginning of the history of human thought, the attic has aroused philosophers. It has been and continues to be the focus attention of the members of human societies and the most motivating them in times of crisis (40).

2. Criticism:

Historical criticism is the result of philosophical criticism it directs and governs its activity, and both approach inference and extrapolation are based on suspicion. And it has taught historical criticism of the Vinegar of the philosophical criticism and vice versa (42). Criticism in both science s history and philosophy is an essential function, the essence of methodological scientific practice and objective attribute (43).

3. Self-attribute:

Self-attribute is one of the most similar characteristics common to history and philosophy. They have a predominant character in the choice of the type of event that the philosopher philosophizes, to which the historian chronicles or examines it.

As well as the philosopher, he extracts in his own rules and principles that he sees fit and applies them to what he contemplates and interprets his own philosophical mechanisms for all world historical events, and formulates his hypotheses, develops his theories and derives his laws and deduce his ills and judgments from the subjectivity of his own philosophical visions. This subjectivity, of course, varies from one historian to another, as well as from one philosopher to another (46).

Third: Solo:

The past knows by care by the historian is to be functionally self — contained, while the philosopher does not the past itself, but it has such knowledge, .philosophy is the process of thinking as a whole (analysis and synthesis and conclusion), exercised by the thinker about the facts of history, but the philosopher can not discover history and its knowledge, only by historian; so therefore he does not interfere with the writing of history. With that part of the task of the philosopher is to look at the history and report its importance and its place among the knowledge, while the historian is trying to highlight the past and writing clearly, as if he had lived events that have already recounted, and by following the spirit of the era in which the form of events is the same one that will be a spiritual The historian who records his events (47).

“We have seen how Friedrich Hegel tried to philosophize history or philosophize in looking at it, “Mounis points out in the question of the difference between the historian’s thinking and the philosopher’s thinking. River history, as well as those who claimed that the philosopher Ibn Khaldun historian wanted to get him from the framework Faqih as a historian, but he remained a historian and scholar of this will suffice” (49).

It is the partial study of historical events that led historians to make historical investigations of human history from the earliest times to the present day (the contemporary history), and the most recent investigation appeared at the end of the seventeenth century AD, as the general history made three ancient, medieval and modern eras.

While the philosopher gives his impression and formulates his theories of the epochs of historical exploration, it is a series of historical human connected continuous episodes not separated from each other and each episode is important and linked to the previous and subsequent episodes, in an advanced spiral and progressive (51).

Conclusion

The researcher tried to indicate the nature of the complementary relationship shows syndrome between scientific history and philosophy, in particular the existence of common, as well as the features alone each aware of each other; Falakla flags deficiencies in important and necessary aspects to the issue of scientific academic research, historical and philosophical, two b their relationship to complement the shortcomings of each other and need each other. The characteristics of this relationship were increasingly evident with the maturity and depth of studies and research overlapping between the two scientists. Here are some conclusions about the nature and characteristics of the relationship reached by the research:

1- Since Voltaire launched his term philosophy of history, and historians emphasize the scientific their methodology research , and began many philosophers acknowledge Baalmip historians, who Bdu the approaching slowly from all science and quote , including research methods and methods of scientific access facts to the high levels of accuracy and impartiality.

2. Hegel draws parallel line with the interpretation of the movement of history, the most beautiful scientific picture of philosophy so everyone reads it’s again Afikraouna a on it is actually the mother of science as it was and will remain her credit for all science. Hence it is natural that some functions are similar in both history and philosophy, the oldest knowledge and the correlative science of the oldest peoples.

3. Authors of history, philosophy, and philosophy seemed to spontaneously converge and complement the deficiencies of each other. When the historian needed to explain and interpret historical events, he resorted to causality, inspired by the attic of the philosopher, and when I needed to correct the fallacies in historical news. He resorted to a monetary function similar to that of a philosopher. During the meditation process objectivity emerges so that both the historian and the philosopher can derive wisdom, significance and usefulness from historical knowledge and historical thought and come up with laws of philosophical theories.

4. The difference between the work of both philosopher and historian in love for the truth, will disappear before the integration , which will rules sciences when they are aware of it in the case of disdain for the function of truth narrative will become involuntarily loved her, and that fact is the same that Livni — old philosopher research about her.

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