




IBNE KHALDUN AND HIS THEORIES



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Ibne Khaldun(1332-1406)

Ibn-e- Khaldun was one of the most talented and versatile person and thinker the world ever saw. Besides being the top Muslim philosopher, he was also a practicing politician and expert historian. In a nut shell he was a person gifted with a great intelligence. His philosophical approach towards the understanding of history gave him a place among the pioneers of philosophy of history. (Ahmad, 1984).

Let us reflect on the life of Ibn-e- Khaldun and his contributions in the field of education.

Early Life:

It was the mid of the fourteenth century when Muslims in Spain were facing persecution . Muslims were either expelled from the country or were forced to relinquish the religion of their ancestors by sword. Owing to the persecution in the hands of the new rulers, Muslim families left Spain and headed towards Africa. Ibn-e- Khaldun belonged to one of those noble Andalusian families who had migrated from Seville to Tunis (Khalid, 2012 & Shahid, 2000). He was born on 1st Ramadan, 732 A.H. (27th May' 1332 A.C.) in Tunis, Africa (Enan, 1986).

Ibn-e- Khaldun was an intelligent man. He was brought up to be a man of great knowledge and wisdom; an expert at the subjects of history and politics. He is the very first scientist who has left a permanent mark on the sciences of historiography and sociology (Shahid, 2000).

Theories of Khaldun

Methodology

By this method he has been included among the modern scientist this method has described in his book Mokadima he has explained the methods of logic as the scientific method. He devised these methods for the study of social sciences. These methods are used in the study of relationship between historical events and facts he says that there is close relation among historical political and social events. Once events if is a cause the other event become its effect. In this way cause and effect relationship leads to inductive method of logic. This led to the scientific method of experiment all the scientific researches use this method of logic and derive facts.

Theory of Al-Asabiya

ASABIYYA, Arabic word meaning originally 'spirit of kinship' (the 'asaba are male relations in the male line) in the family or tribe. Already used in the hadith in which the Prophet condemns 'asabiyya as contrary to the spirit of Islam, the term became famous as a result of the use to which it was put by Ibn khaldun, who made this concept the basis of his interpretation of history and his doctrine of the state. 'Asabiyya is, for Ibn khaldun, the fundamental bond of human society and the basic motive force of history; as such, the term has been translated as 'esprit de corps' (de Slane), by 'Gemeinsinn' and even by 'Nationalitaetsidee' (Kremer), which is an unjustified modernism. He is the inventor of this theory it is the force which unites the people with one and another this leads to the creation of the state people get together by joining their minds and values and create solidarity among themselves which lead to Asbiaya. The basic factor of this asbiya force is

to unite the people together in a term of the society or in the term of the state. He says in his famous book *Mokddma asbiya* is the emotion of similarity which keep the people of a group united together having common effective actions. He said mutual relation is also the base of society which is also stated as the source of asbiya. Solidarity is very important in state and the social life. This concept of asbiya is very important for the students of the sociology as soon the solidarity is created the group become invincible force. Asbiya is the great force among people uniting them together and making them solid into one united whole and it is the spirit of forces among people. They have emotion of similarity which unite them together and these emotion work as an effective force of action. The tribes, societies and states maintain their unity and forces and values until the Asbiya exist in them. Asbiya provide force of and authority to tribes, societies and states. He also say that the religious belief and values also sharpen the forces of Asbiya in religion no movement can succeed without the Asbiya that it why it is easy to control the state in those countries which lack the spirit of Al Asbiya. Khuldoon state that no state can stand without the Asbiya he called this spirit of Solidarity. He says that the all the state and societies stand on the force of Asbiya and it provide strong force to live and face the external powers and various regions of the world.

Theory of Rural and Urban Society

“Ibn-i-khaldoon” believed that, human society differs from animal society. It supersedes the animal society because of the following traits;

- Human are endowed with wisdom,
- Human beings need a leader to look after their wellbeing and guide them through difficult situations. Human beings always search the means of livelihood.
- They live together, coordinate and cooperate, which lead towards the creation, of state. However, mentioned traits lack in animals

“Ibn I khaldoon” has described two types of societies in his book **“Badvi”** and **“Hazri”**. According to his theory “Badvi” is rural society whereas, “Hazri” is urban society. Individuals living in Badvi society are united and have strong force of Al-Asabia. They have robust physical structure, live in deserts where satisfying basic needs are quite difficult. However, they have to struggle hard for their survival, therefore, they are physically strong. The traits and description provided by “Ibn-I-khaldoon” of the individuals, living in Badvi society, are similar to those people who live in villages and small valleys or rural areas. On the other hand, people living in “Hazri” society are described; similar to those people, who lives in urban society. They are unlike the people of “Badvi” society. They cannot defend them self against, external aggression; individuals of “Badvi” society are dependent on state security. They are not physically strong for the reason that, basic needs of life are easily available to them. In Hazri society, individuals do not have to struggle hard for their survival.

Characteristics of Hazri society

The hazri are the people like our urban people they depend upon the forces of Army and police that is why they are physical weak and coward they cannot face the enemy bravely they live a luxurious life which weakened their force of Asbiya

Badvi Society

He says that the tribes live in the nomadic life which is of rural type. He says that in this type of society the group life is found at the highest. The tough life of dessert enable them to face and defeat the enemies on the other hand when the tribes become sedentary the group life become weak and this society according to khuldoon is called urban.

Theory of social change

He says that the human society is ever changing he stated that the change in the human society follows clockwise pattern and the circle is completed and repeated after the 120 year in the given society. He observed that there is the fixed definite and clear stages of this cycle. Each stage having average duration of 40 years. He describe the 3 principles of the social change in the society

- The physical boundary of the state should remain in control
- The physical age of the state is about 120 years divided into 3 stages equal stages of 40 year each.
- Rise and fall in the nation is turn by turn one nation rises once and other rises after its fall.

Characteristics of the stages are given under

First stage

When society is in its initial stage of growth its population is not politically stable creative leadership is emerging while their people have primary group in most of their daily life situation .There is no regular military force no potential values in the people. People are weak in all matters but there is solidarity and unity in the people and the force of asbiyat is strong in the people or in the society.

Second stage

During the second stage the development of the society become stronger in economic, political, social and other such fields. Population is no longer liability. There is the presence of the strong government with well-organized military, trade, commerce and economic activites. The society is strong enough to face any outstanding aggression and people try to extend their political power over neighboring societies .

Third Society

When the society enter the third stage the process of decaying and fall start the people loose their values and start to enjoy their life with luxury things they left hard work and the loose the power of Asbiyat. Due to this people lie under the burden of the bad economic factors bad social relation. The politician do not have real ideology and values and people start loose the Asbiyat which also create loose in the mutual relation of people they just think of individuals and this all factors become the cause of decline in the social institution and the society.