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TEMPORAL AND GEOGRAPHICAL FORCES IN SHAPING IBN KHALDUN'S THEORY

Relevance and Application in Modern Societal Dynamics

Zhilwan Tahir¹ and Abdul Wahed Jalal Nori²

Abstract

The article examines and discusses temporal and geographical forces shaping Ibn Khaldun's theory's relevance and application in modern societal dynamics. The report provides the critical biographies of Ibn Khaldun to understand better the thinker's philosophical perspectives on history and civilization. The study explains how historical context shapes Ibn Khaldun's thought. Moreover, the study argues that Ibn Khaldun had a theory on the development and collapse of states and civilizations relevant to modern societal dynamics. Besides, it evaluates Ibn Khaldun's concepts and relates them to the present day. This study claims that Ibn Khaldun's perspectives on history, society, and civilization are less subjective and more rational. Further, this study examines the impact of leadership qualities and the influence of 'asabiyyah and cycle patterns and Ibn Khaldun's reflections on the socio-economic complexity of the modern world. Ibn Khaldun's interpretations and definitions of history and civilization resulted in significant innovation in human science. The study adopts qualitative research techniques to achieve its objectives. Ibn Khaldun had a multi-dimensional outlook on civilization and history and the way history develops. This study argues that his multidimensional approach to history deserves a new analytical study.

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Introduction

The adage "All ideas and theories are products of their historical context" is commonly acknowledged. To comprehend the theoretical framework, beliefs, and conceptual underpinnings of a particular thinker, it is imperative to contextualize his ideas within the historical and geographical milieu in which they were formulated. To effectively analyse historical topics, it is crucial to have a comprehensive understanding of the social and political context and prevailing ideologies of the era in which the writer lived. Neglecting to consider the historical circumstances surrounding events and theories would impede the accurate comprehension of such subjects. Examining historical ideas solely through the lens of our present time would lead to a deviation from the intended focus and objective. To ensure precision and facilitate understanding of the perspectives and ideas put forward by Ibn Khaldun this article will primarily focus on the historical context and concept of Ibn Khaldun's theory. There has been a renewed interest in revisiting historical theories and analysing their relevance and applicability in modern times. Analogous to this, evaluating the applicability and relevance of Ibn Khaldun's theory in modern times will be another task of this article.

Lifetime of Ibn Khaldun (May 27, 1332- March 17, 1406)

Ibn Khaldun's birth took place in the year 1332 in Tunis. His family held a prominent position in Andalusia (Muslim, Spain) and exerted significant influence in the intellectual and political spheres. Following the successful re-conquest of Seville by the Crusaders in 1248, the Ibn Khaldun family decided to depart from Spain and establish their residence in Tunis during the initial decades of the thirteenth century.³ Ibn Khaldun's life may be divided into three

³ Nedjah Abdelhakim, A Comparative Study of the Economic Ideas of Ibn Taymiyyah and Ibn Khaldun and its Relevance to Conventional Economic Thought, Master Dissertation, International Islamic University Malaysia, 2000.

sections for convenience. The first two decades were his youth and schooling. The following 23 years, he spent pursuing academic goals and occasional political posts. He was a judge in his latter 30 years. He divided the Maghreb, the Muslim West, into the first two eras and Egypt into the third. Ibn Khaldun's active engagement in the political affairs of many rulers and governments in North Africa and Spain throughout the relevant era might help explain his intellectual framework's socio-political context.⁴

Ibn Khaldun learned from his father. Traditional primary education included memorizing and studying the Holy Quran for Ibn Khaldun. He also learned religious traditions and theology early on. He also had a solid basis in philosophy, mathematics, logic, and astronomy. Due to the Marinid invasion, Tunis had several famous thinkers. This group gave Ibn Khaldun outstanding mentors whose expertise and intellectual accomplishments inspired him. The prominent academics aided his cognitive development. Ibn Khaldun's schooling was interrupted by two significant events. A severe plague epidemic in North Africa in 1349 devastated the area. This disease affected many academics and people, affecting the population. The Marinid dynasty's last intellectuals left Morocco in about 1350.⁵

In 1354, he was invited to come before the Fez court and presented to the Sultan. He was appointed to the Sultan's scientific council and other roles. During this time, Ibn Khaldun presumably became more aware of political changes.⁶ Ibn Khaldun became a significant player in North African history. He actively influenced the success and failure of these nations. He sometimes helped them rise or fall, but sometimes he started fights and political manoeuvring. Ibn Khaldun, a twenty-two-year-old, was brilliant, powerful, driven, ambitious, and proud of his ancestry. These traits drove him to gain power, influence, and fortune. During that time, North Africa's state and judicial structures allowed talented and determined people to ascend to power. Sultan Abu Enan, the most notable king in North

⁴ Syed Farid Alatas, *Ibn Khaldun* (Delhi: Oxford University Press, 2013), 2-3.

⁵ Ahamad Faosiy Ogunbado, *The Concept of Leadership in Islam: A Special Reference to Ibn Khaldun's Muqaddimah*, PhD Thesis, International Institute of Islamic Thought and Civilization, International Islamic University Malaysia, 2012.

⁶ Alatas, *Ibn Khaldun*, 5.

Africa, started a crucial political age. Over 30 years, he experienced success and loss, affluence and misery. Ibn Khaldun's ambition drove him to political conspiracy two years after his appointment to Fez's court. Despite his youth, Sultan Abu Enan appointed Ibn Khaldun secretary of the privy council, a post he honoured and appreciated.⁷

Ibn Khaldun references his break with Abu Enan. Ibn Khaldun was close to Muhammad, the overthrown Almohad ruler of Bougie, who was imprisoned at Fez. Ibn Khaldun devised a scheme to help Muhammad restore his kingdom as Sultan Abu Enan's health declined in late 1356. Abu Enan detained Ibn Khaldun in early 1357 in reaction to the scheme. After Sultan Abu Enan died in 1358, Ibn Khaldun was released after nearly two years of jail. The Vizier released Ibn Khaldun from prison and restored him after taking power. Ibn Khaldun's return to Tunis was denied.⁸

From 1357 until 1362, Ibn Khaldun actively built relationships with influential people to gain favour. Ibn Khaldun held several high-ranking jobs and excelled. Despite his wanderer's jobs, Ibn Khaldun excelled at them. Fez factions' internal rivalries and plots made Ibn Khaldun's situation worse. In early 1362, he visited Andalusia. In Granada, Sultan Mouhamad welcomed Khaldun warmly. In 1364, Ibn Khaldun headed an embassy to Pedro El Cruel in Seville while in Granada. He left Granada soon after due to disputes with Ibn Khaieb, a notable scholar. After returning to Bougie, he became Abu Nabd Allah's chamberlain. Rebels assassinated the prince a year later, ending his rule. Ibn Khaldun travelled extensively throughout central and western North Africa for nine years, cultivating tribal relationships. At this point, he saw the differences between a nomadic and sedentary lifestyle and rural and metropolitan areas.⁹

As his dislike of politics grew, Ibn Khaldun decided to leave politics and seek sanctuary in Qalat Salama. The tranquillity of Qalat Salama begins Ibn Khaldun's third phase. After spending his adult life in political machinations, serving in diverse courts in North Africa and

⁷ Mohammad Abdullah Enan, *Ibn Khaldūn: His Life and Works* (Kuala Lumpur: The Other Press, 2007): 17-19.

⁸ Alatas, *Ibn Khaldun*, 5.

⁹ Akhmetova, Elmira Akhmetova, "Ibn Khaldun (1332-1406): His contribution to the science of civilisation," *Architects of Civilisation*, 2014, 1-5.

Andalusia, and meeting aristocrats and tribal leaders, he was ready to contemplate history, particularly state ascension and decline. Ibn Khaldun wrote the *Muqaddima*, or Prolegomenon, at this castle before writing his comprehensive account of the Arab and Berber peoples. Egypt was his next stop. Egypt welcomed Ibn Khaldun warmly. Due to dispersed scholarly publications, scientists are familiar with the topic. Ibn Khaldun became a high court judge and Al-Azhar professor. Scholar and statesman Ibn Khaldun died at 76 on March 17, 1406. Throughout his lifetime, he made significant contributions to the progression of scientific knowledge and dedicated his efforts to improving North Africa and Andalusia. The last resting place of Cairo's Sufi Babul Nasr is in Cairo.¹⁰

Historical Context and Geographical Landscape

The late seventh century Hijra saw significant political developments in North Africa. The Almohad kingdom declined, spawning minor republics and principalities. The Emirate of Banu Hafs was in Tunis, while the Middle Barbary and Tlemcen were under Banu Abd al-Wad. Fez and Morocco also formed the Banu Mareen Kingdom. Resilient rebels and charismatic leaders created miniature principalities in several cities and ports inside and beyond these kingdoms. The Marinids (Banu Mareen) inherited most of the Almohad patrimony. Their domain was the largest and most powerful, including Mauritania (Morocco), Ceuta, Middle Barbary, and Gibraltar. Sultan Abu Yusuf Yacoub in Abd al-Hag founded and led their dynasty, invading Andalusia many times before dying in 685 A.H. Several influential monarchs followed him. Sultan Abul Hassan ruled Fez throughout the period under review. After his father, Sultan Abu Saeed, died in 1330, he became king. He sought lofty goals with a strong determination. Gibraltar was taken from the Christians in 733 A.H., then progressively acquired Middle Barbary's ports from the Banu Abd al Wad faction until they took Tlemcen, their capital, in 737. Eastern sections of the Banu Mareen dynasty reached Tunis. After that, Sultan Abul Hassan planned to

¹⁰ Wawan Hernawan, "Ibn Khaldun thought: A review of al-Muqaddimah book," *Jurnal Ushuluddin*, vol. 23, no. 2 (2017), 173-184.

conquer Tunis by attacking the Banu Hafis, a close family and friend of the Sultan. The situation recurred like kings and viziers.¹¹

The position of North African nations in the eighth century Hijra was that revolutions and political upheavals were frequent, with various usurpers and dynasties taking over kingdoms. Numerous fights aimed at acquiring Bougie, Constantine, Bona, and Tlemcen, small principalities in essential cities and ports. The thrones of North Africa were vulnerable to fate, making it a hotbed of ambition and competition. It hosted complex plots and attracted leaders and rivals for power. The transfer of energy between thrones and emirates was expected, as were internal strife and warfare between dynasties. However, these unsettling territories thrived during brief moments of tranquillity and competed in wealth and splendor, attracting intellectuals and writers.

In North Africa's history, intellectual advancement thrived, entrenched itself, and shifted with state circumstances. Like states, this intellectual movement was unstable and irregular. It also moved to another court as its energy diminished. The North African intellectual movement consistently met and travelled to different rulers and courts. It also kept North Africa and Muslim Spain in touch. Granada was a centre for an esteemed intellectual movement, but Andalusia was overcrowded with scholars and writers. That the Christian kingdom of Castille had acquired numerous provinces of Andalusia and taken over most of its ports and cities made matters worse. Several scholars and intellectuals from Andalusia chose North Africa for its better prospects, security, and food.¹²

Instability was ubiquitous in social, economic, and political dimensions when Ibn Khaldun was born and grew. This practice and custom in North Africa greatly influenced ibn Khaldun's view. Ibn Khaldun believed that culture is a homogeneous, internally harmonious, and bounded system of values, conceptions, and practices that limits community variety and individual agency. Khaldun believed customs shaped human nature and character.¹³

¹¹ Mohammad Abdullah Enan, *Ibn Khaldun: His Life and Works*, 12-15.

¹² Mohammad Abdullah Enan, *Ibn Khaldūn: His Life and Works*, 16.

¹³ Marko Pišev, "Anthropological aspects of Ibn Khaldun's Muqaddimah: A critical examination," *Un article du dossier documentaire: Ibn Khaldun (1332-1406)*, 2019.

“Custom causes human nature to incline toward the things to which it becomes used. Man is the child of customs, not the child of his ancestors”.¹⁴

Ibn Khaldun's philosophy applied to his own life because he was nurtured in a culture where a group with more *Asabiyyah* would attack and destroy a faction with less. Additionally, the next generation indulges in a luxury lifestyle, disregarding their valued reputation and moral ideals. The state and dynasty will decline after *'asabiyyah's* fall. Ibn Khaldun's perspective shows the power and dynasty of North Africa's historical relevance. Undoubtedly, Ibn Khaldun was a remarkable scholar who carefully evaluated his day's history and contemporary conditions. Ultimately, this circumstance influenced much of his scientific work.

Upon perusing Ibn Khaldun's biography, one discerns a distinct duality in his character, whereby he exhibits a simultaneous inclination towards both ambitions for social status and authority and a vigorous pursuit of intellectual enlightenment and erudition. During the era of Ibn Khaldun, the realms of science and politics operated on divergent logical frameworks. Ibn Khaldun expressed his belief in a specific section of his *Muqaddimah*, noting that:

“Scholars are, of all people, those least familiar with politics. The reason for this is that (scholars) are used to mental speculation and to a searching study of ideas which they abstract from the sensibilia and conceive in their minds as general universals so that they may apply to some matter in general but not to any particular case, individual, race, nation, or group of people. (Scholars) then make such universal ideas conform (in their minds) to facts of the outside world. They also compare things with others similar to or like them, with the help of analogical reasoning used in jurisprudence, which is familiar to them. All their conclusions and views continue to be something in mind. They come to

¹⁴ Ibn Khaldun, *The Muqaddimah*: Abd Ar Rahman bin Muhammed Ibn Khaldun, F. Rosenthal, ed., 1967: 484.

conform (to the facts of the outside world) only after research and speculation have ended, or they may never come to do (to them). The facts of the outside world are merely exceptional cases of the (ideas) in the mind. For instance, the religious laws are special cases derived from the well-known (texts) of the Qur'an and the Sunnah. In their case, one expects the facts of the outside world to conform to them, in contrast with the intellectual sciences, where, to (prove) the soundness of views, one expects those views to do to the facts of the outside world”¹⁵.

He then contrasted political and scientific reasoning in the same part. He studied religious studies in his youth and was expected to work in religion. At eighteen, he entered politics and became a monarch. It is worth noting that Ibn Khaldun swiftly left politics to pursue academic pursuits before returning to politics. This implies that Ibn Khaldun had significant psychological issues. Ibn Khaldun came from a prominent family, which may explain this. An intriguing characteristic of this family is their simultaneous development of political figures and constant political contributions. This shows that Ibn Khaldun was raised in a home with political and scientific power. Ibn Khaldun's parents fostered his passion for academic pursuits, reflected in his many political and scientific viewpoints and his overall philosophy.¹⁶

A significant pandemic killed many people during Ibn Khaldun's reign. The disease killed many people in cities but spared the plains, creating a massive imbalance between the nomadic population and urban areas. Nomads became the dominant force due to their numerical dominance and physical prowess, occupying towns that had been centres of power. The disease caused rapid and frequent movements in emirates and controls, causing significant political and social disturbances. Conspiracy theories, wars, and political upheavals endured. Nomadic tribal tribes primarily carried

¹⁵ Ibn Khaldun, *The Muqaddimah*, 732.

¹⁶ Ali Wardi, *Mantiq Ibn Khaldun* (Beirut: Kuffan publishing, 1994), 115.

out the attacks. In his book above, Wardi, an Iraqi sociologist, posits an alternative explanation, asserting that.

Ibn Khaldun entered politics during a time of significant political change. Ibn Khaldun wanted to build a little kingdom to revive his bloodline. Ibn Khaldun failed. He began examining his failures. Ibn Khaldun's political failure may have been due to a weak 'Asabiyyah. Ibn Khaldun was part of the 'Asabiyyah family, which was declining in power and coherence.¹⁷

Islamic civilization's political unrest also influenced Ibn Khaldun's thought. Toledo, Córdoba, Seville, Granada, and the territory between Almeria and Jebel al-Fath were no longer under Muslim rule. Many Muslim populations were deported to Morocco and Tunisia, where Muslim tradition persisted. After the al-Muhad State collapsed, Morocco's Muslim region was divided into three territories ruled by different families. The Banu Marin in Far Morocco, Banu Abd al-Waad in Central Morocco, and Banu Hafs in Lower Morocco were "African." The Mamluks ruled eastern Egypt, which was mainly Muslim. Egypt had a more stable political system than Morocco. The death of a sultan often causes political instability. As Ibn Khaldun spent 24 years investigating this topic, the Mamluks broadly experienced such crises. The community confronted internal and religious issues. These nations were vital during a crucial change. The Mongols' destruction of the Abbasid state divided the land into many principalities and smaller states. Tamerlane's invasion of Iraq, Syria, and Anatolia also affected the region.¹⁸

Experiencing pessimism and a sense of hopelessness may be a challenging emotional response under the complex circumstances that have impacted the Islamic world, as the prominent nations that once spearheaded its progress have seen setbacks in their pursuit of success. As a contemporary individual, Ibn Khaldun was subject to the prevailing pessimistic sentiments of the populace. According to George Sutton, Ibn Khaldun's work might be characterized as a

¹⁷ Ali Wardi, *Mantiq Ibn Khaldun*, 129.

¹⁸ Satie Alhasri, *Dirasat ean Muqadumat Ibn Khaldun* (New York: Hindawi publishing corporation city, 2017), 62-72

pessimistic literary composition. Ibn Khaldun is regarded as a prominent figure associated with despair.¹⁹

Ibn Khaldun's philosophy was shaped by many personal, familial, social, political, and civilizational influences. These diverse elements played a significant role in developing Ibn Khaldun's intellectual framework.

Brief Overview of Ibn Khaldun's Perspective on History and Civilization and its Cyclical Nature

Ibn Khaldun posited that history is a discipline of great significance, replete with multiple benefits, and characterized by a noble goal. He argued that history provides us with insights into past civilizations, elucidating their customs and practices, shedding light on the lives of prophets, and offering an understanding of monarchs' governance and political systems.²⁰ Ibn Khaldun used critical analysis, empirical observation, comparative analysis, and rigorous research. He examined historical events, their origins, and historians' methods using scientific criticism. Analyzing and comparing several versions eliminated fabrication and exaggeration to provide an objective view of the events.²¹ His accurate and rational interpretation of history makes Ibn Khaldun a notable scientific success in the arts. Avicenna, Al-Farabi, and Averroes laid the groundwork for Islamic social philosophy, which inspired this method of thought. Ibn Khaldun's scholarship also addresses epistemological issues that arose throughout Islamic civilization.²²

Ibn Khaldun thought civilizations grow and collapse cyclically and studied their dynamics and characteristics. Ibn Khaldun felt that

¹⁹ George Sarton, *Introduction to the History of Science* (Washington: Carnegie institution, 1948), vol. III.

²⁰ Abdul Matin, "Innovative ideas of Ibn Khaldun to sociology and philosophy of history," *Journal of Emerging Technologies and Innovative Research*, vol. 8, no. 1 (2021), 571-579.

²¹ Imadaldin Al Jubouri, "Ibn Khaldun and the philosophy of history", *Medieval Philosophy*, March 2005, https://philosophynow.org/issues/50/Ibn_Khaldun_and_the_Philosophy_of_History

²² Mohammareza Shahidipak, "Ibn Khaldun as a paradigm for the past and future of sociology and humanity", *Sociology International Journal*, vol. 4, no. 5 (2020), 153-159.

richness and extravagance due to moral corruption and lack of discipline were the fundamental reasons for civilization's demise. His solidarity helps society innovate, overcome obstacles, and flourish economically. As the community prospers, Khaldun claims that an opulent lifestyle reduces collective cohesiveness, causing moral deterioration and social disintegration. In *The Muqaddimah*, Ibn Khaldun examines source material and methodology, history writing issues, and the misconceptions that often mislead historians. His remarks remain pertinent. Ibn Khaldun's view of history and civilization is unique and profound. Khaldun's cyclical view of history holds that civilizations will fall. He claims that civilizations evolved from nomadic to sedentary. As a civilization gets prosperous and complacent, it disintegrates, allowing a new mobile group to rise and establish its civilization. Khaldun stresses the importance of social structures and collective solidarity in civilizations' rise and demise. He also emphasizes cultural and intellectual aspirations as driving reasons behind civilizations' rise and fall. Khaldun's view of history as a cycle of civilizations' emergence, decay, and replacement is comprehensive.²³

His historical interpretation relies on Ibn Khaldun's '*Asabiyyah* theory and civilization's cyclical character. '*Asabiyyah*, or social cohesion, drives civilizations' rise and demise. According to Ibn Khaldun, '*Asabiyyah* was strongest during civilization's founding period, when a strong leader unites the people via shared ideals, aims, and identity. Strong social solidarity promotes political stability, economic growth, and cultural development. With each generation, '*Asabiyyah* declines, giving place to individualism, corruption, and moral decay. This deterioration causes the civilization to collapse and a new one to rise. Ibn Khaldun claims that human cultures are cyclical and driven by dynamics.²⁴ Ibn Khaldun's theory on dynasties and empires' rise and collapse helps explain power's

²³ Hesiod, "The tragedy of civilization: Ibn Khaldun's *Muqaddimah*," *Discourse on Minerva*, March 30, 2019, <https://minervawisdom.com/2019/03/30/the-tragedy-of-civilization-ibn-khaldun-muqaddimah/>.

²⁴ Asyiqin Abd Halim, *The Application of Ibn Khaldūn's Theory of Aṣabiyyah to the Modern Period with Special Reference to the Malay Muslim Community in Malaysia*, PhD Thesis, University of Birmingham, 2013.

evolution. His complex view of ‘*Asabiyyah*, or societal cohesiveness, as the cause of dynasties' growth and fall encompasses internal and external variables. According to Khaldun, strong solidarity and unity allow a group to overcome weaker ones and form a prosperous dynasty. ‘*Asabiyyah* declined, causing social disintegration and the demise of the reigning dynasty. This cyclical growth and decay pattern applies to all cultures throughout time and place. Some academics think that Khaldun's thesis oversimplifies complicated historical processes, yet it illuminates the link between societal cohesiveness and governing entity lifespan. Khaldun's theory advances history and civilization by giving a complete framework for analysing dynasty and empire growth and demise.

‘*Asabiyyah* in Modern Time

The critical elements of Ibn Khaldun's theory must be evaluated in the present day to ascertain its validity and applicability. ‘*Asabiyyah*'s societal unity and solidarity that drive growth is essential. This is obvious in modern societies since solid social networks and teamwork are necessary for achieving common goals. Ibn Khaldun's ‘*Asabiyyah* theory has influenced political and sociological research. It has been critically assessed, nevertheless. Since it assumes that social coherence and collective unity determine the rise and fall of kingdoms and dynasties, it is too deterministic. Critics say economic conditions, technology, and foreign pressures affect political choices. According to another assessment, ‘*Asabiyyah* promotes group identity and loyalty above individual liberty and rights, which might justify authoritarianism and discriminatory political practices. ‘*Asabiyyah* was developed in a specific historical setting and may not apply to modern political and social circumstances, according to academic research²⁵.

‘*Asabiyyah* has been criticized for justifying authoritarianism and restricting political practices. For instance, numerous dictatorial leaders have employed ‘*Asabiyyah* to create a collective consciousness based on national or religious identification among

²⁵ Bishara Azmi, “Sect, sectarianism and imagined sects”, *Azmi Bishara*, April 2008, <https://www.azmibishara.com/en/books/sect-sectarianism-and-imagined-sects>.

their followers, marginalizing or excluding others. This might limit individual rights and marginalize communities. The Islamic State (ISIS) in Syria and Iraq sprang from its followers' 'Asabiyyah. This collective identity viewed them as part of a new Islamic kingdom.²⁶ Thus, religious and ethnic minorities were persecuted and forced to follow strict religious norms. Critics argue that exclusionary political methods are unethical and may cause social unrest and long-term instability. According to some scholars, 'Asabiyyah aims to simplify and reduce complicated social and political processes into a single explanation. Several critics have called the idea deterministic since it assumes that collective coherence determines social and political outcomes. Despite Ibn Khaldun's sociological accomplishments and essential theory, his work has been criticized. Scholars first argue that his argument is unsupported by facts and depends on historical narratives and personal experience. Unsubstantiated claims diminish his credibility and applicability. Many scholars contend that Ibn Khaldun's cyclical approach to societal transition is overly reductionist and ignores modern civilizations' complexity and unpredictability. Detractors argue that the author's focus on tribalism and conflict as the main drivers of society's evolution ignores economic systems and technological advances. These criticisms emphasize the necessity to study modern socioeconomic processes more deeply.²⁷

Alternatively, Garrison found that Ibn Khaldun's 'Asabiyyah may be applied to modern culture. 'Asabiyyah, or societal cohesion and unity, may help a new dynasty or state rise. 'Asabiyyah may take several forms in modern nations, including nationality, religion, and politics. The rise of populist movements worldwide may be 'Asabiyyah. These social movements frequently foster a common identity and goal, sometimes leading to a new political framework. Ibn Khaldun noted that internal schisms and conflicts might weaken the social cohesiveness that helped 'Asabiyyah rise. Thus, 'Asabiyyah

²⁶ Akhilesh Pillalamarri, "Why militant groups succeed," *The Diplomat*, August 27, 2014, <https://thediplomat.com/2014/08/why-militant-groups-succeed/>.

²⁷ Morteza Hashemi, "Bedouins of Silicon Valley: A neo-Khaldunian approach to the sociology of technology." *The Sociological Review*, vol. 67, no. 3 (2019), 536-551.

may illuminate modern political transition and social integration.²⁸

Correspondingly, Sümer proposes using ‘*Asabiyyah*’ as a theoretical framework to understand and evaluate modern societies, particularly those with multicultural and multinational political structures like Turkey and the EU, as well as other political entities worldwide. ‘*Asabiyyah*’ may be used to understand the social and political changes that have resulted from the EU’s development and fusion of cultures and nationalities. Turkey, with its diverse population and ethnic and cultural heritages, may use ‘*Asabiyyah*’ to study its political system. Policymakers may promote social cohesion, peace, and prosperity by understanding ‘*Asabiyyah*’ in these communities.²⁹ Similarly, Birtek argues that “*Asabiyyah*” is relevant in modern civilizations, especially when studying a fresh cultural and political event that defies standard social theory. The author believes this work, ‘*Asabiyyah*’, sprang from a particular place, a town community on the brink of modernity. Additionally, this ‘*Asabiyyah*’ is created by a critical blend of traditional and modern features. The author also notes that ‘*Asabiyyah*’, unlike Ibn Khaldun, maintains its subservient status by its political objective, which underpins its claims to current and future political power. The author does not demonstrate how ‘*Asabiyyah*’ applies to modern societies. Still, political movements that rely on primordial or semi-primordial affiliations and seek to overthrow established authorities could be examined. These movements embody ‘*Asabiyyah*’ because they are based on a profound sense of identity and solidarity in tradition while simultaneously trying to fit into modern political and economic structures.³⁰

Halim found various ‘*Asabiyyah*’-related challenges for modern Muslims. These obstacles include integration, intra-group discord, moral difficulties, criminal activity, and social, internal, and

²⁸ Douglas Herthum Garrison, *Ibn Khaldun and the Modern Social Sciences: A Comparative Theoretical Inquiry into Society, the State, and Revolution*, Master Dissertation, University of Denver, 2012.

²⁹ Beyza Sümer, "Ibn Khaldun's *asabiyya* for social cohesion," *Elektronik Sosyal Bilimler Dergisi*, vol. 11, no. 41 (2012), 253-267.

³⁰ Faruk Birtek, "From Durkheim to Hardy: A possible hypothesis on rereading the new politics of localism: A post-script to Durkheim and Labriola." *Il Politico*, 1996, 257-383.

international concerns. The above factors may indicate weakened *Asabiyyah*, which might lead to a civilization's decline. Nationalism uses '*Asabiyyah*' in modern culture. Nationalism expresses '*Asabiyyah*', a sociological word for a collective mood in which individuals strongly identify with and feel loyalty to their nation. This phenomenon may promote communal awareness and togetherness, benefiting a community. Nationalism may cause conflict within a group if it gets too extreme or exclusionary.³¹

Examining social events and human behaviour shows Ibn Khaldun's theory's relevance and applicability in today's complex global setting. Ibn Khaldun's concept of '*Asabiyyah*', or social cohesion, remains pertinent as civilizations struggle with societal dispersion and discord. The author's study of civilizations' rise and fall based on wealth and degradation may also apply to global issues like economic inequality and political instability. Ibn Khaldun's historical and cultural context must be considered while assessing his restrictions and predispositions. Personal experiences and ideas shaped the theoretical frameworks and opinions of fourteenth-century historian and sociologist Ibn Khaldun. His approach relied on empirical facts and generalizations, which may have yet to see modern civilization's complexities. Ibn Khaldun also emphasized economic elements as drivers for social change since scholars now recognize the importance of economic progress and its impact on society. Recognizing historical background helps us understand modern social systems' complexities and dynamics. Thus, Ibn Khaldun's theory's ideas and conceptions remain relevant to community analysis.

In summary, Ibn Khaldun's thesis is still valid today. His concentration on geography, ecology, and social coherence in historical evolution remains relevant. '*Asabiyyah*', or group solidarity, is essential in contemporary culture since political and economic growth depends on group unity and cooperation. In modern times, historical events and power shifts reflect the author's study of dynasties and civilizations' cycles. Although aspects of Ibn Khaldun's

³¹ Halim Harliana et al., "The principal thinking of Ibn Khaldun: An analysis on the contribution to the development of contemporary science," In *Proceedings of The International Conference on Social Sciences (ICSS)*, vol. 1, no. 1. 2018, 591-600.

ideas may need to be adjusted or expanded to fit modern society, his core concepts and discernments remain essential perspectives on the human predicament.

Leadership Qualities and Effect of ‘Asabiyyah and Cycle Pattern on It

The restrictions and settings that formed Ibn Khaldun's works must be considered while appraising their relevance today. The *Muqaddimah* by Ibn Khaldun helps explain historical processes but should be approached cautiously. Ibn Khaldun's cyclical theory of dynasty development and decay may not describe the complicated dynamics of contemporary societies. Current civilizations' global interconnectivity and rapid technical advancements are the main reasons. Ibn Khaldun's attention to social cohesion and economic elements may shed light on current geopolitical dynamics. His thesis emphasizes the complex link between social cohesion, economic productivity, and political stability, which are still important in modern civilizations. Ibn Khaldun's emphasis on cultural influences, particularly religious beliefs and rituals, provides a unique perspective on modern societies. Ibn Khaldun's idea may be evaluated from numerous angles in the contemporary period. The theory is still significant in economics. ‘*Asabiyyah*, Ibn Khaldun's concept of social cohesiveness, emphasizes the necessity for solid community bonds to grow economically. The current debate on social capital and economic growth reflects the above idea.

The importance of Ibn Khaldun's ideology to modern governance, leadership, and ‘*Asabiyyah* Ibn Khaldun's emphasis on social cohesion and effective administration resonates with modern governance and leadership issues. The theory's recognition of political institutions' cyclical nature is significant in modern democracies, where power fluctuates. Current leaders must display solid moral integrity and make ethical decisions; therefore, acknowledging the role of moral ideals and virtuous leaders in creating society is crucial. The philosophy of Ibn Khaldun gives essential insights and navigational aid.

Positive, negative, and irrelevant arguments exist on how ‘*Asabiyyah* may impact current leadership. ‘*Asabiyyah* may foster

group identification and loyalty to support a stance in a positive influence debate. Sidani recognizes ibn Khaldun's theory's significance now. He believes that although ibn Khaldun's leadership theory was developed in a specific historical and cultural context, many of his ideas are still relevant today. In collectivist cultures, group cohesion is critical to leadership. Hence, 'Asabiyyah, a feeling of communal solidarity, may be necessary. Teamwork and corporate culture that values common identity and beliefs use this idea in modern society. Ibn Khaldun's emphasis on leader traits and behaviour is another example of his influence on current administration and leadership. This notion remains relevant since empirical research has demonstrated that leader behaviour and personality qualities affect organizational performance. A leader who is honest, transparent, and ethical is an example. A leader like this will likely gain followers' trust and respect, which may boost organizational performance.³² For example, The success of post-apartheid South Africa under Nelson Mandela's leadership highlights the importance of inclusive governance. Mandela's ability to bridge racial divides and establish a united nation aligns with Ibn Khaldun's notion of ethical leadership and social cohesion.

In Almoharby's study, Ibn Khaldun's leadership concept remains vital in modern administration and leadership. The idea emphasizes a leader's good reputation and morality. Former Tunisian president Habib Bourguiba's leadership style illustrates Ibn Khaldun's theory's application. Bourguiba was known for uniting Tunisia's different groups and promoting national identity. The speaker also stressed education and modernization, improving the country's economy and society. Former Malaysian prime minister Mahathir Mohamad's leadership style is another example. Mahathir has been lauded for uniting Malaysia's ethnic and religious groups and defining the nation. He has also stressed education and modernization, improving the nation's economy and society. The research suggests that Ibn Khaldun's leadership theory may

³² Yusuf M. Sidani, "Ibn Khaldun of North Africa: an AD 1377 theory of leadership," *Journal of Management History*, vol. 14, no. 1 (2008), 73-86.

illuminate modern leadership and government, particularly in diverse cultures.³³

Alatas evaluates Ibn Khaldun's state-building thesis in historical and contemporary situations in his work. The author recommends integrating Ibn Khaldun's theoretical framework with sociological notions of the Ottoman and Safavid empires and the Syrian state. The author also critically analyses Ibn Khaldun's views' relevance to the contemporary condition and state creation and decay in Saudi Arabia and Syria. The author argues that Ibn Khaldun's state formation concept is relevant to modern governance and leadership, particularly in the Arab Spring. The author suggests using 'Asabiyyah, which means social cohesion, to understand tribalism in contemporary Arab societies and its effects on governance and leadership. Turchin and Hall offer to study modern political regimes' rise and fall using Ibn Khaldun's theory on state evolution. The writers discuss using the "Ibn Khaldun cycle" to understand the four Chinggisid dynasties' ascendancy and collapse.³⁴

Negative impact: 'Asabiyyah may lead to partiality, nepotism, or exclusion of other groups.

According to Shihade, 'Asabiyyah may lead to an authoritarian leader who favours power and group above community benefit. This might subjugate numerous groups and people, fragmenting society. The author believes that 'Asabiyyah should be based on the material needs of the group rather than religious or ethnic feelings. The author also thinks the government should encourage internal unity and avoid economic monopolies.³⁵ Similarly, in Irwin's research, 'Asabiyyah might lead to excessive indulgence and authoritarian governance, which could harm the ruling class's leadership. This suggests that 'Asabiyyah may reduce leadership qualities, including discipline,

³³ Darwish Almocharby and Mark Neal, "Clarifying Islamic perspectives on leadership." *Education, Business and Society: Contemporary Middle Eastern Issues*, vol. 6, no. 3/4 (2013), 148-161.

³⁴ Syed Farid Alatas, *Applying Ibn Khaldūn: The Recovery of a Lost Tradition in Sociology* (London: Routledge, 2014), 214-215.

³⁵ Magid Shihade, "Asabiyya–Solidarity in the age of barbarism: An Afro-Arab-Asian alternative," *Current Sociology*, vol. 68, no. 2 (2020), 263-278.

communal welfare, self-gratification, and authoritarianism.³⁶

Correspondingly, Darling, in his study, said that 'Asabiyyah may also adversely affect leadership attributes. The Mamluks, as an illustration, endeavoured to cultivate 'Asabiyyah within their military hard worker via the establishment of training institutes and houses. Still, the efficacy of this approach was only partially achieved. By instilling a culture of competition among their recruits, encompassing individuals, homes, and social classes, they have effectively ensured their inability to align their governance with the anticipated standards of justice seen by the governed. The financial challenges experienced throughout their subsequent years further intensified the issue.³⁷ Similarly, according to Ahmad, Ibn Khaldun's theoretical framework posits that social cohesiveness is a fundamental pillar of social structure as elucidated by Khaldun, the concept of 'Asabiyyah functions as a unifying force that fosters solidarity among communities through shared language, culture, and behavioural norms. Society achieves cohesion when individuals consciously align their conduct with an idealized concept of perfection, operating within various hierarchical levels such as family, clan, tribe, and kingdom or nation. Hence, the erosion of 'Asabiyyah might engender a shortage of proficient governance, thereby precipitating political volatility, societal turmoil, and several adverse ramifications.³⁸

Some argue that 'Asabiyyah is no longer relevant in modern times, as societies have become more diverse and complex. In today's globalized world, leaders need to be able to navigate multiple identities and interests rather than relying on a narrow tribal or family network. Therefore, *Asabiyyah* may need help understanding modern leadership qualities.

In modern culture, cyclical patterns may affect leadership in numerous ways. Long-term vision is one example. Leaders who grasp state progression cyclical patterns may be more likely to take a

³⁶ Robert Irwin, "Toynbee and Ibn Khaldun." *Middle Eastern Studies*, vol. 33, no. 3 (1997), 461-479.

³⁷ Linda T. Darling, "Social cohesion ('Asabiyya) and justice in the late medieval Middle East," *Comparative Studies in Society and History*, vol. 49, no. 2 (2007), 329-357.

³⁸ Akbar Ahmed, "Ibn Khaldun's understanding of civilizations and the dilemmas of Islam and the West today," *The Middle East Journal* (2002), 20-45.

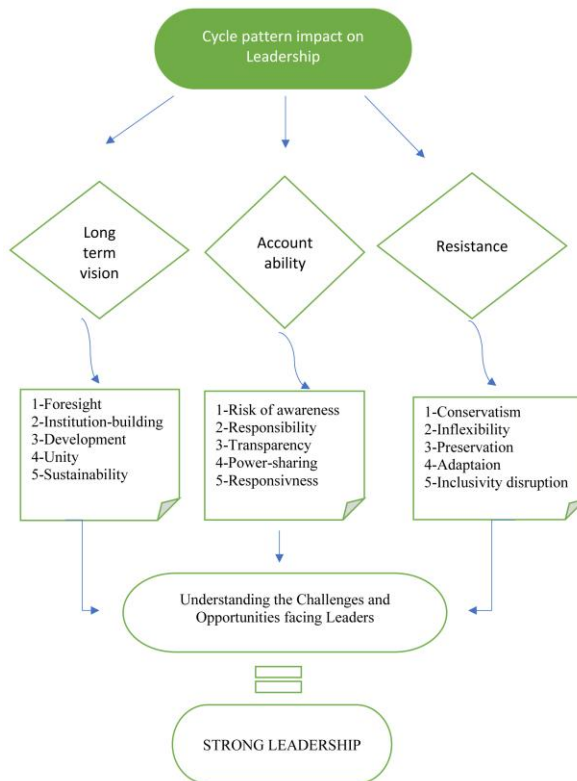
forward-thinking approach to improve their country or organization. Individuals may choose strong institutions, education and infrastructure, and social unity above immediate rewards or selfish ambitions. This may help the state's long-term stability. Singapore's transformation from a developing nation into a global economic hub can be attributed to its long-term planning and forward-looking policies. The city-state's leaders embraced Ibn Khaldun's lessons by prioritizing education, infrastructure, and economic diversification.

Additionally, accountability is essential. Leaders who recognize the risks of personal pleasure are more likely to take responsibility for their actions toward their constituents. Their decision-making procedures may be more transparent, responsive to public concerns, and more likely to share power among stakeholders. This may reduce power concentration and promote inclusive, active government. Change resistance is similar.

Conversely, recurring moods may lead to resistance to change and innovation. Leaders who obsess about the status quo may hesitate to accept new technologies, promote diversity, or challenge power relations. This might lead to stagnation and deterioration if the government fails to adapt. Cycle pattern influences on leadership abilities in modern society are varied and diversified. The framework may help leaders understand their challenges and opportunities, but it can also stifle change. Leaders who can balance stability, innovation, and adaptation may be better able to handle modern governance challenges. One example of cycle patterns' impact on leadership qualities is the COVID-19 pandemic. Leaders in many countries have had to be adaptable and creative to respond to the rapidly changing situation while communicating effectively with their constituents. Countries like New Zealand and Taiwan demonstrated effective leadership and public cooperation, reflecting Ibn Khaldun's emphasis on social cohesion as a source of resilience.

Although Ibn Khaldun still needed to construct a complete management or leadership theory, he did propose leadership theories in the framework of studying countries, civilizations, and social institutions. The author also investigated the motivations for political leadership, emphasizing leadership characteristics and behaviours. Analysing how Ibn Khaldun's philosophy may influence modern

leadership techniques shows its relevance and applicability. Ibn Khaldun's emphasis on understanding a community's social and cultural context and the need for good administration and leadership correlates with modern management. The author's thoughts on society's cyclical tendencies and the necessity for flexible leaders are applicable in a rapidly changing global world. Ibn Khaldun regarded a country as active and evolving through three generations: initial, middle, and final. The initial batch lived in subsistence in dry areas and rural villages. The next generation gained power, created an independent state, and lived a lavish urban lifestyle. Modern administration and leadership must recognize the need to balance affluence and toughness to prevent a nation from deteriorating.



Ibn Khaldun's Reflections on the Socioeconomic Complexity of the Modern World

Ibn Khaldun's economic ideas were ahead of his time. Ibn Khaldun's ideas were re-examined and accepted by modern economics. Ibn Khaldun's economic development proposal, which focused on supply and demand and human capital utilization and composition, may have inspired current views about human capital and economic growth. His study of commerce between rich and necessitous countries and the influence of economic frameworks on development may be relevant to current issues about globalization and social inequity.

Ibn Khaldun's idea has shaped contemporary economics and development, making it worth studying. Before Adam Smith, Karl Marx, and David Ricardo, Ibn Khaldun established economic development theory. Ibn Khaldun's beliefs precede Smith's commodity work, Marx's required and surplus labour, and Ricardo's fixed unit of measurement and commodity golden and silver. His economic subjects are value, distribution, development, money, pricing, public finance, business cycles, inflation, rent, trade advantages, and politics. His ideas may assist governments and schools in achieving sustainable development. Labor specialization and economic growth show how Ibn Khaldun's argument relates to current socioeconomic ideas. Ibn Khaldun felt labour specialization encouraged industry and crafts, which boosted affluence. The theory suggests the division of labour is a significant economic engine in contemporary nations. The role of justice in economic growth is another. Fairness provides equitable and impartial involvement, which Ibn Khaldun believed was necessary for society's advancement. Similar to inclusive growth, it stresses economic advantages for all groups. Ibn Khaldun's thoughts on sustainable and fair economic development are relevant today.³⁹ Example, Canada's multiculturalism policy recognizes the importance of cultural diversity in nation-building. The policy's focus on celebrating various cultural backgrounds and fostering social inclusion resonates with

³⁹ M. T. S. H. Mohammad, "Principles of sustainable development in Ibn Khaldun's economic thought," *Malaysian Journal of Real Estate*, vol. 5, no. 1 (2010), 1-18.

Ibn Khaldun's emphasis on cultural influences in societal dynamics.

The argument is that Ibn Khaldun's economic teachings apply to present socioeconomic difficulties. Given income disparity, poverty, and social exclusion, Ibn Khaldun's focus on political, social, economic, and demographic aspects of economic outcomes is widely known. The study implies that Ibn Khaldun's views might help create policies that account for complicated issues and encourage fair, sustainable economic development. Income inequality is a modern application of Ibn Khaldun's financial concepts. Ibn Khaldun's taxation stresses balancing the state's financial demands with the public's capacity to pay taxes. The author argues that too many tariffs undermine the economy and promote social discontent, while too few lead to weak governance and insufficient public services. This notion is significant given income inequality and tax policy concerns.⁴⁰

Ibn Khaldun's specific section of his *Muqaddimah*, which F. Rosenthal edited, showed how taxes affect society and the economy:

“The tax increases beyond the limits of equity. The result is that the interest of the subjects in cultural enterprises disappears since when they compare expenditures and taxes with their income and gain and see the little profit they make, they lose all hope. Therefore, many of them refrain from all cultural activities. The result is that the total tax revenue decreases as (the number of) individual assessments decrease. When the decrease is noticed, individual imposts are often increased. This is considered a means of compensating for the decrease. Finally, individual imposts and assessments reach their limit. It would be of no avail to increase them further. The costs of all cultural enterprise are now too high, the taxes are too heavy, and the profits anticipated fail to materialize. Thus, the total revenue continues to decrease. In contrast, the amounts of individual imposts and

⁴⁰ Abdul Azim Islahi, "Ibn Khaldun's theory of taxation and its relevance today," In *Conference on Ibn Khaldun*, Madrid, 2006, 3-5.

assessments continue to increase because it is believed that such an increase will compensate (for the drop in revenue) in the end. Finally, civilization is destroyed because the incentive for cultural activity is gone. The dynasty suffers from the situation because it (is the dynasty that) profits from cultural activity".⁴¹

Many contemporary economies tax the affluent and businesses less than the ordinary individual. Tax reform and wealth transfer are favoured to narrow these imbalances. The necessity to balance governmental demands and population tax capacity may benefit from Ibn Khaldun's taxes in policymaking. Public services are also crucial to economic progress and social stability. Example: Scandinavian countries like Norway and Sweden prioritize progressive taxation to fund robust public services and reduce income inequality. This approach aligns with Ibn Khaldun's understanding of balancing taxation and public.

Ibn Khaldun's philosophy applies to socio-economic issues today. Economic concerns include Ibn Khaldun's views on market processes, division of labour, public finance, and national wealth requirements. The applicability of his dynamic poverty model to Muslim-majority nations' poverty rates proves his ideas' longevity. Ibn Khaldun's integrative and dynamic method of analysing persons and society impacted current social science's socio-economic understanding. Academics have used Ibn Khaldun's theory to study Muslim-majority governments' economic problems. Labor allocation, market dynamics, and governmental financial management are issues. Ibn Khaldun's comprehensive approach to analysing persons and society inspired contemporary social science's understanding of socio-economic concerns, notably culture's role in economic development.⁴² Ibn Khaldun's economic ideas went beyond his time's intellectual climate. Economists rediscovered some of his ideas. According to Ibn Khaldun's thesis, supply and demand and human capital usage and composition may have affected current

⁴¹ Ibn Khaldun, "The Muqaddimah: Abd Ar Rahman bin Muhammed Ibn Khaldun, 353.

⁴² Mimma Maripatul Uula, "The economic thought of Ibn Khaldun," *Islamic Economic and History*, vol. 1, no. 1 (2022).

views on human capital and economic growth. His research on trade between wealthy and necessitous nations and economic frameworks on development may be significant to globalization and social inequality.⁴³

Specialization and division of labour include persons or groups specializing in specific tasks or areas of competence within a system or organization. Learning specialized skills and knowledge to increase productivity is this strategy. The economic benefit comes from specialization and labor division. Individuals and corporations specialize in modern civilization, improving productivity and economic development. Institutional incentives are examined. Ibn Khaldun emphasized incentives and structures for economic progress. Modern society may employ this idea to stimulate individual and company innovation and entrepreneurship via legislation. This process needs a supporting institutional environment that boosts economic activity.⁴⁴

Critiques of applying Ibn Khaldun's economic theories to modern economic policies have been raised on the other side. According to some scholars, it is argued that Ibn Khaldun's economic views may have little direct applicability to the complexities of the contemporary global economy due to their formulation within a specific historical and cultural context. Since the era of Ibn Khaldun, notable changes have occurred in socioeconomic frameworks and circumstances, making applying his principles to modern economic policy a challenging endeavour. According to critics, the economic ideas of Ibn Khaldun needed to handle the numerous features of modern economic systems. The author's focus on agriculture as the foundation of society may need to account for the complex dynamics of modern industrial and service economies.⁴⁵ Some experts argue

⁴³ Jean David C. Boulakia, "Ibn Khaldun: a fourteenth-century economist," *Journal of Political Economy*, vol. 79, no. 5 (1971), 1105-1118.

⁴⁴ Karatas, Selim Cafer Karatas, "The economic theory of Ibn Khaldun and the rise and fall of nations," *Muslim Heritage*, April 24, 2014. <https://muslimheritage.com/the-economic-theory-of-ibn-khaldun-and-the-rise-and-fall-of-nations/>.

⁴⁵ Adil H. Mouhammed, "On Ibn Khaldun's critique of the market economy with some lessons to the Arab world," *Journal of Third World Studies*, vol. 25, no. 2 (2008), 207-226.

that Ibn Khaldun's economic concepts need more empirical support and analysis. His beliefs influenced his time but may not match modern economic research and evidence-based administration.⁴⁶

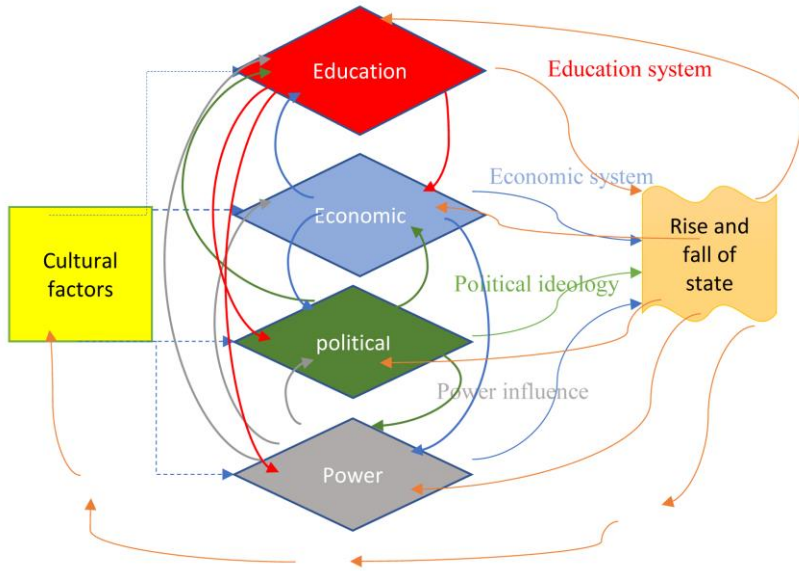
Understanding Ibn Khaldun's theory in the present socio-economic context is crucial since it emphasizes social cohesiveness and group linkages in economic success. Social solidarity 'Asabiyyah explains how strong social relationships promote economic prosperity. Globalization and interconnection recognize the need for cooperation and collaboration to boost economic progress. Using Ibn Khaldun's notion, policymakers may promote resilience, inclusiveness, and sustainable development. Business partnerships and government cooperation to accomplish objectives demonstrate this. Its economy is more robust because of the EU 'Asabiyyah. Socioeconomic progress requires cooperation and collaboration in this perspective.

Despite its challenges, Ibn Khaldun's theory is essential to comprehending the present socioeconomic reality. Pre-modern cultures, unlike modern ones, conceived the notion. Many of his theories may only apply to a limited number of global systems. In a world of individualism and cultural diversity, Ibn Khaldun's 'Asabiyyah social cohesiveness may not be meaningful. Ibn Khaldun's belief that modern civilizations fluctuate continually makes growth and collapse cycles hard to describe and assess.

Ibn Khaldun's Reflection on Socioeconomic Complexity

In sum, the theory proposed by Ibn Khaldun has been proven to offer significant contributions to comprehending and evaluating present-day socio-economic dynamics. It underscores the importance of achieving equilibrium in development, fostering sustainable economic expansion, and implementing efficient governance as essential factors in guaranteeing enduring stability and prosperity within society. Examining Ibn Khaldun's theory enables researchers and policymakers to better comprehend the interdependencies between socioeconomic forces and social alterations in the contemporary period.

⁴⁶ Siti Kholifatul Rizkiah and Abdelkader Chachi, "The relevance of Ibn Khaldun's economic thought in the contemporary world," *Turkish Journal of Islamic Economics (Tujise)*, 2020, 71-90.



Conclusion

This article provided a critical analysis of the life of Ibn Khaldun, exploring the influence of his historical and cultural setting on the development of his views. This article critically analyzed the contemporary relevance of Ibn Khaldun's beliefs. The initial synopsis of Ibn Khaldun's thesis emphasized the significance of societal unity, financial well-being, and civilizations' inescapable deterioration and collapse. Subsequently, an examination was undertaken to ascertain the contemporary applicability of the idea. The principles put out by Ibn Khaldun, particularly his emphasis on the necessity of social cohesion, continue to hold relevance, as evidenced by the findings of this research. Certain concepts proposed by Ibn Khaldun, such as the cyclical patterns observed in the evolution of civilizations, may need reassessment in the light of contemporary developments. However, it is crucial to acknowledge that cycle patterns influence leadership skills, which are widely recognized as significant in any setting. Leaders who possess the ability to exhibit empathy, practical

communication skills, adaptability, and strategic thinking are more inclined to achieve success in attaining their objectives and fostering constructive transformation, irrespective of the cyclical patterns they encounter.

The presentation also addressed the challenges of modernizing a traditional notion for contemporary applications. Furthermore, it is crucial to acknowledge that ‘asabiyyah can possess both positive and negative implications in contemporary, debatable discourses. When excessively pursued, it can result in “groupthink” and a deficiency in critical thinking, compromising the argument’s quality. Moreover, the concept of ‘asabiyyah can also engender an absence of empathy and comprehension towards those who do not possess congruent group affiliations, hence fostering polarization and fragmentation. This analysis underscores the importance of thoroughly examining historical concepts to determine their relevance in the contemporary global landscape. The argument put out by Ibn Khaldun holds recent significance in the field of study as it promotes the pursuit of inquiry. Despite the antiquity of his teachings, they remain relevant and applicable in contemporary society, enabling us to comprehend and thrive in the present era. Scientists and researchers must comprehensively analyze Ibn Khaldun’s theoretical framework to enhance understanding of societal dynamics and develop efficacious policies and methodologies to address current issues.

TRANSLITERATION TABLE

CONSONANTS

Ar=Arabic, Pr=Persian, OT=Ottoman Turkish, Ur=Urdu

Ar	Pr	OT	UR	Ar	Pr	OT	UR	Ar	Pr	OT	UR	
ء	ب	پ	پ	ز	ز	ز	ز	گ	—	g	g	g
ب	ب	ب	ب	ژ	—	—	ř	ل	l	l	l	l
پ	پ	پ	پ	ژ	—	zh	j	م	m	m	m	m
ت	ت	ت	ت	س	s	s	s	ن	n	n	n	n
ث	—	—	ṭ	ش	sh	sh	ş	ه	h	h	h ¹	h ¹
ث	th	th	th	ص	ş	ş	ş	و	w	v/u	v	v/u
ج	j	j	c	ض	ḏ	ḏ	ž	ی	y	y	y	y
چ	—	ch	çh	ط	ṭ	ṭ	ṭ	ة	-ah	—	—	-a ²
ح	ḥ	ḥ	ḥ	ظ	ẓ	ẓ	ẓ	ال	al ³	—	—	—
خ	kh	kh	kh	ع	‘	‘	‘	—	—	—	—	—
د	d	d	d	غ	gh	gh	ğh	—	—	—	—	—
ڈ	—	—	d	ف	f	f	f	—	—	—	—	—
ذ	dh	dh	dh	ق	q	q	q	—	—	—	—	—
ر	r	r	r	ك	k	k/g	k/ñ	—	—	—	—	—

¹ – when not final

² – at in construct state

³ – (article) al - or l-

VOWELS

	Arabic and Persian	Urdu	Ottoman Turkish
Long	ا	ā	ā
	آ	Ā	—
	و	ū	ū
	ي	ī	ī
Doubled	ي	iy (final form i)	iy (final form i)
	و	uww (final form ū)	uvv
		uvv (for Persian)	uvv
Diphthongs	و	au or aw	ev
	ی	ai or ay	ey
Short	ا	a	a or e
	ا	u	u or ū
	ا	i	o or ö
	ا	i	i

URDU ASPIRATED SOUNDS

For aspirated sounds not used in Arabic, Persian, and Turkish add h after the letter and underline both the letters e.g. جھ jh گھ gh

For Ottoman Turkish, modern Turkish orthography may be used.

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