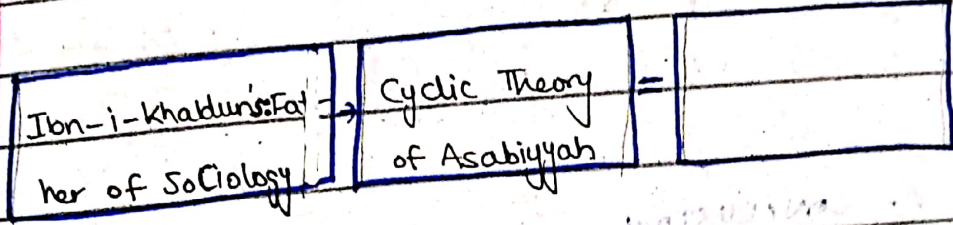


Q19. Discuss why Ibn-i-Khaldun, a 14th century Islamic jurist and scholar, still influences thinkers and sociologists even today, with respect to his ideas about social change. (CSS-2021)

I - INTRODUCTION: REASONS OF THE INFLUENCE OF PRESENT-DAY THINKERS AND SOCIOLOGISTS BY IBN-I-KHALDUN



Allama Ibn-i-Khaldun was a 14th century Arab historian and statesman. He is one of the founding fathers of Sociology. In his famous book Muqaddimah, he presented the concept of Asabiyyah (social solidarity) and his theory of social change - the cyclic theory of Asabiyyah. This theory explains the evolution of society in a cyclic manner due to lack of Asabiyyah. This is evident in all civilizations and at all times. The current downfall of Muslims is also explained by this theory and the lack of unity. Thus, his theory of social change influences and will influence all sociologists and thinkers till the end of world.

II - IBN - I - KHALDUN AND HIS CYCLIC THEORY OF SOCIAL CHANGE

a) Ibn-i-Khaldun

Ibn-i-Khaldun was a 14th century Arab sociologist, historian and economist. He is also one of the pioneers of the field of sociology and is also known as the "Father of Sociology".

i) Contributions

Khaldun is famous for his Cyclic Theory of Asabiyyah. He also introduced a scientific approach in the domain of history because of his criticism "idle superstition and uncritical acceptance of historical data."

ii) Famous Book

His famous book is Muqaddimah (Prolegomena) which is regarded as his magnum opus.

b) Social Change

"Social change refers to the modifications which occur in the life of patterns of people."

(Samuel Koenig)

Example: During COVID-19 pandemic, the wearing of face masks became obligatory through a process of social change.

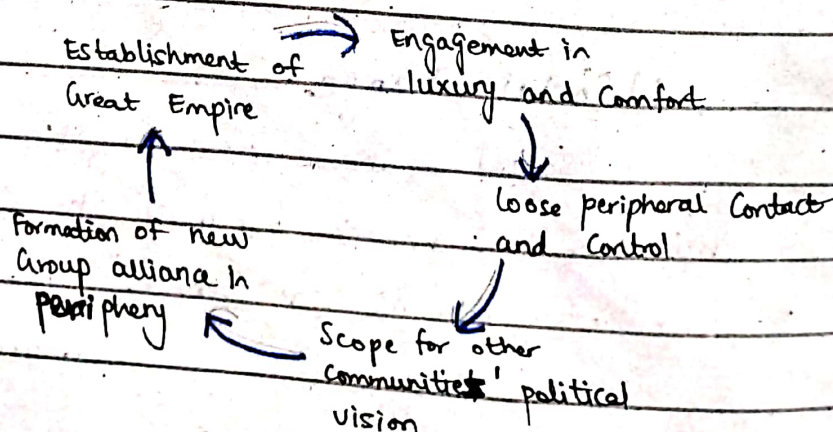
c) The Cyclic Theory of Asabiyyah (Theory of Social Change)

i) Asabiyyah

The word Asabiyyah is derived from the word 'asab', which means 'to bind'. Asabiyyah refers to the social solidarity with an emphasis on unity, group consciousness and sense of shared purpose. It is the fundamental bond of ~~the~~ human society and the basic motive force of history (Al-Muqaddimah).

Goals: The establishment of royal authority and the foundation of dynasties are the goals of 'asabiyyah'.

ii) The Theory



According to Khaldun, a state emerges in the following manner:

Stage 1: The primitive people in the peripheries are welded together in the face of common difficulties, under a tribal chief.

Stage 2: A state is fully established and the city reaches a period of prosperity and prominence.

Stage 3: The royal power becomes self-destructive in nature and concentrates all authority.

Stage 4: It is a period of comfort and luxurious lives of rulers. Beauty and desire become central to rulers.

Stage 5: The ruler in this stage intervenes in the economy in order to finance his luxury. The state disintegrates.

Stage 6: The state is at the verge of downfall and a foreign invasion puts an end to it.

III - THE CONDITIONS OF MUSLIMS AND THE RELEVANCE OF KHALDUN'S THEORY

"Change is the only constant in life."

Since change is permanent, so the cyclic theory of social change is always applicable and influences and will continue to influence thinkers and sociologists. His theory is currently most relevant in the case of Muslims.

a) Past Conditions

ع نچھاس قوم نے پالایے آغوشِ محبت میں
کچل ڈالا قاصص نے یاقوت میں تاج سردارا
(اقبال)

The Muslims were once the conquerors of the world. They ruled every domain of life: science, politics, education, etc. Tariq-bin-Ziyad, Muhammad-bin-Qasim, Ibn-al-Haitham, Jabir-bin-Hayan were all Muslims.

b) Present Conditions

In the present world, the Muslims have lost their past glory. They lack Asabiyah. They are considered to be terrorists. They no longer rule the world; and are suppressed and dominated by the west and non-Muslims.

c) Why Muslims are Disrespected?

۱ گنواہی ہم نے جو اسلاف سے میراث پائی تھی

تریاہے زمین پر آسمان نے ہم کو دے مارا

(اقبال)

The downfall of Muslims can be attributed to:

1. lack of unity (asabiyyah) among them. Eg, Shia-Sunni divide.
2. Indulgence in corrupt and lavish practices
3. Unity of non-Muslims and west

d) Example of Pakistan

Pakistan is a third world Muslim country, rich in minerals, resources and intellectuals.

The people of Pakistan lack unity and the rulers are engaged in lavish practices. Terrorism and extremism along with other problems like political and economic instability are prevalent. Their weak asabiyyah resulted in the creation of Baloch Liberation Army (BLA) and terrorist factions in KPK, who spread extremism and violence without any check and balance of authorities.

IV- CRITICAL ANALYSIS

Ibn-i-Khaldun was a great Muslim thinker and sociologist. He ~~greatly~~ ^{closely} observed the Muslims and formulated his cyclic theory of asabiyyah which is a theory of evolution of state. As social change is the permanent part of life, so his theory will always remain applicable. The downfall of the once great Islamic civilization, Roman Empire, Mughal Empire, and others all happened in the same manner as propounded by Khaldun. The contemporary Muslims are at downfall because they lack Asabiyyah. The west are united and hence successful. Thus, the Muslims in order to regain their lost glory must create a sense of unity among them.

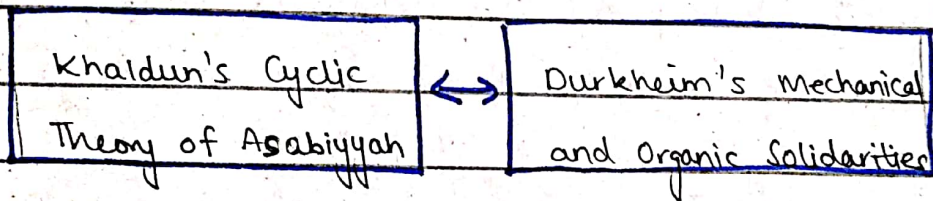
V- CONCLUSION

To conclude, Allama Ibn-i-Khaldun was a 14th century Muslim sociologist. He presented his cyclic theory of asabiyyah in his famous book Muqaddimah. This theory states the evolution of state. As states are always in a perpetual state of rise and fall, so

his theory will always inspire sociologists and thinkers (especially Muslims). The Muslims can again rise by following his asabiyyah.

Q10. Compare Ibn-i-Khaldun's Asabiyyah and Durkheim's social solidarity on the basis of consonance and dissonance in the major premises of their theories. (CSS-2022)

Ans. **I-INTRODUCTION : COMPARISON OF KHALDUN'S ASABIYYAH AND DURKHEIM'S SOCIAL SOLIDARITY**



Ibn-i-Khaldun and Emile Durkheim both each studied the binding force which holds the societies together from their own perspectives. Khaldun presented Asabiyyah as the fundamental bond and basic motive force of history while Durkheim presented mechanical and organic solidarity as the binding force in societies. They both were social cohesion theorists and touched the process of social change.

However, their approaches drastically differ from each other because of the difference of their contexts (Arab and Europe).

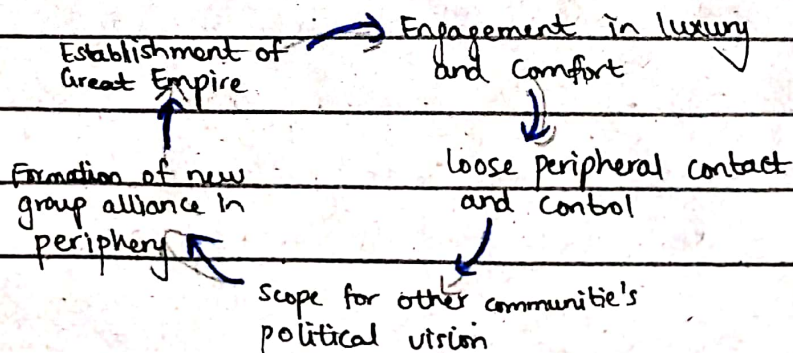
II - KHALDUN'S ASABIYAH AND DURKHEIM'S SOCIAL SOLIDARITY

a) Asabiyyah

The word Asabiyyah is derived from the word 'asab', which means 'to bind'. Asabiyyah refers to the social solidarity with an emphasis on unity, group consciousness and sense of shared purpose. It is the fundamental bond of human society and the basic motive force of history.

i) The Cyclic Theory of Asabiyyah:

This theory is based on the concept of Asabiyyah. According to this theory, societies/civilizations/states rise and fall in a cyclic manner as shown below:



b) Durkheim's Social Solidarity

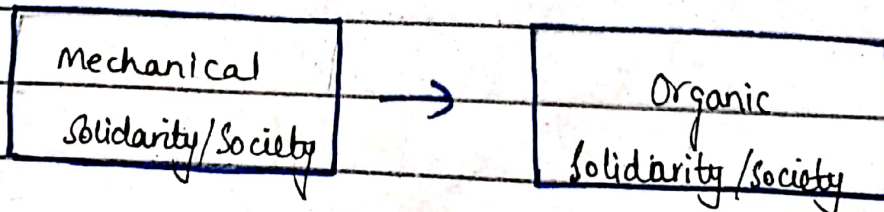
Durkheim introduced the concept of solidarity which is used to highlight the agreement and support that exists in a society where people share their belief systems and work together. Solidarity has two types: mechanical and organic. Durkheim stated that a society always moves from mechanical towards organic.

i) Mechanical Solidarity

Mechanical solidarity is the cohesion and integrity of a society that emanates from the homogeneity of individuals.
Example: Traditional primitive societies.

ii) Organic Solidarity

Organic solidarity is the solidarity which comes from the interdependence of individuals which arises due to specialization of work and division of labor.
Example: Advanced industrial societies.



III - CONSONANCE BETWEEN THE THEORIES

a) Both Khalidun and Durkheim were Social Cohesion Theorists

1. Khalidun presented asabiyyah as the cohesive force in society, Durkheim presented mechanical solidarity as the cohesive force in mechanical societies and the organic solidarity in the organic societies.

2. Asabiyyah, according to Khalidun comes from religion, tribal linkages, struggle against hardships. While mechanical solidarity, according to Durkheim, comes from kinship and blood ties and organic solidarity comes from interdependency and division of labor.

b) Both Theorists Explained Social Change

Khalidun explained the rise and fall of societies/states in a cyclic manner while Durkheim explained that societies change linearly from mechanical to organic.

IV- DISSONANCE BETWEEN THE THEORIES

Following are the dissimilarities of the theories:

1. Durkheim considered organic solidarity (based on interdependence of different groups) as a better cohesive force while Khaldun considered organic solidarity as a threat to asabiyyah.
2. The phenomenon of social change is cyclic in Khaldun's theory while it is linear in Durkheim's theory.
3. Durkheim analyzed suicide on the basis of social bonds while Khaldun offers no such analysis.
4. Khaldun presented a sociological view of social change (only analyzed) while Durkheim adopted a moralist approach towards social change (wants social renovation).
5. Khaldun links his social solidarity thesis with the cyclic rise and fall of civilizations/ states while Durkheim offered no such linkages.
6. Durkheim offered a better understanding of modern societies (based on complex division of labor) while Khaldun's ~~doe~~ Asabiyyah does not.

better explain modern societies.

V- CRITICAL ANALYSIS

Ibn-i - Khaldun and Emile Durkheim both analyzed the cohesion of societies/ states. Khaldun presented the idea of Asabiyyah while Durkheim presented mechanical and organic solidarities. As change is a part of life, so Khaldun's theory always remains relevant. However, the challenges and complexities of modern life like that of COVID-19 which discourages asabiyyah (unity) and the complex division of labour due to complex needs suggest the significance of Durkheim's organic solidarity. Thus, in the present world success is ensured by a concept of unity and coherence among the different sectors of society/ state like that of the four wheels of a car.

VI- CONCLUSION

In a nutshell, both Khaldun and Durkheim were social cohesion theorists who analyzed social change from their own

eastern and western perspectives. Khaldun introduced *Asabiyyah* while Durkheim introduced mechanical and organic solidarities as the cohesive forces. Thus, one finds many dissimilarities between their theories.