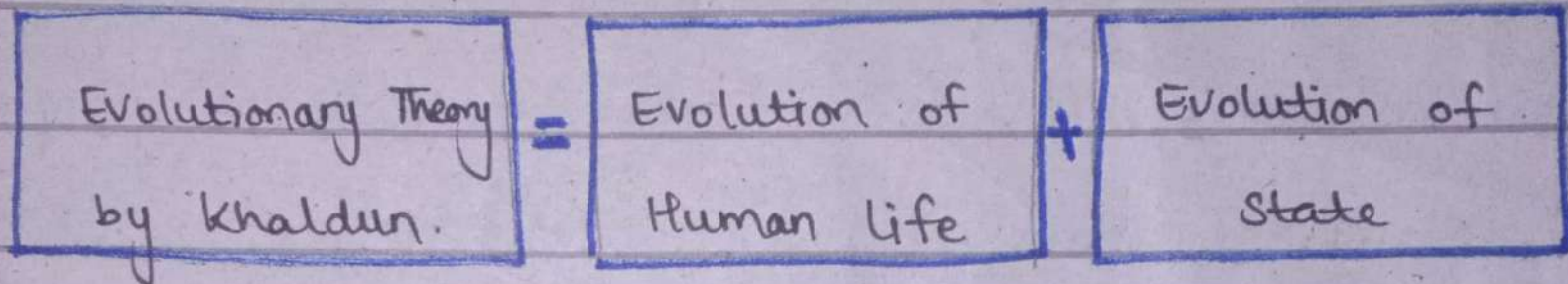


Q18. Write a note in detail on "Evolutionary Theory" given by Ibn-i-khaldun. (CSS-2011)

Ans. I- INTRODUCTION: EVOLUTIONARY THEORY BY  
IBN - I - KHALDUN



Allama Ibn-i-Khaldun was a 14<sup>th</sup> century Arab historian and statesman. He is the father of sociology. His famous book "Mugaddimah" presented his evolution theory. According to evolutionary concepts, nothing in the world is ever new and there is no room for the creation of the new. The evolution theory of Khaldun is based on the evolution of human life and state. The human life evolved through progressive changes in minerals, plants and animals. Similarly, <sup>new</sup> states evolve by the weakening of previous states in a cyclic manner.

## II - IBN-I-KHALDUN AND EVOLUTION OF HUMAN LIFE

Ibn-i-Khaldun = Father of Sociology

Evolution of Human Life = Minerals → Plants → Animals → Humans

### a) Ibn-i-Khaldun

Ibn-i-Khaldun was a 14<sup>th</sup> century Arab sociologist, historian and

economist. He is 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 Social Change. 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 *Mugaddimah* (Prolegomena) which is regarded as his magnum opus.

### b) Evolution of Human Life

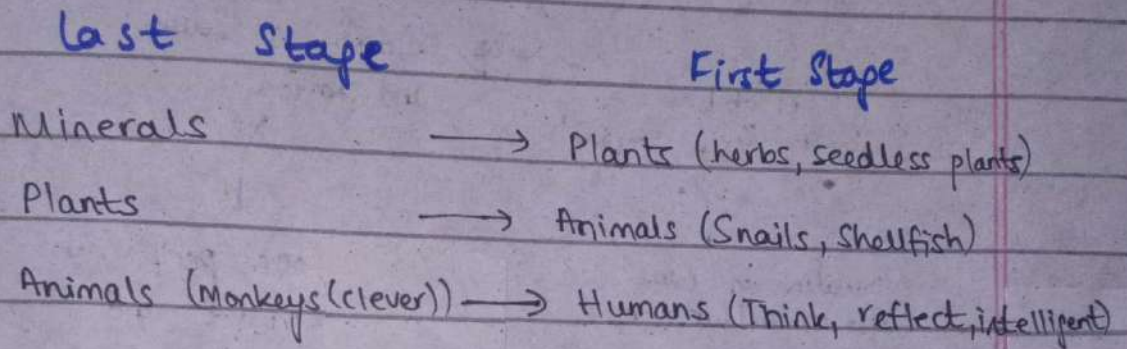
"One should then look at the world of creation. It started out from the minerals and progressed, in an ingenious, gradual manner, to plants and animals."

(The *Mugaddimah*)

The above quote of Khaldun indicates

the evolution of humans. It states that the last stage of each group is fully prepared to become the first stage of the next group.

Example:



Thus, according to evolutionary concepts, nothing in the world is ever new and there is no room for the creation of the new.

### III- IBN-I- KHALDUN'S EVOLUTION OF STATE THEORY

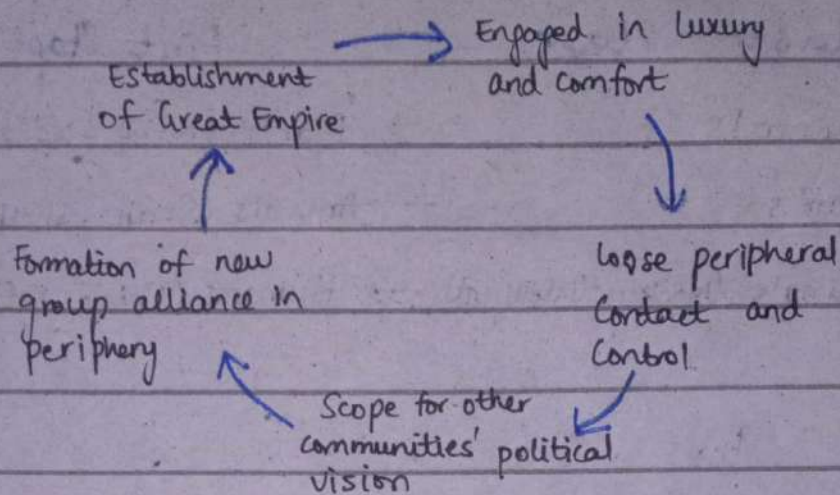
#### a) Asabiyyah

According to Khaldun, evolution of state is based on the concept of Asabiyyah, derived from the word 'asab', which means 'to bind'.

Asabiyyah refers to 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 (Mugaddimah).

## b) Cyclic Theory of Asabiyyah

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



Stage 1: It is the period of establishment of the state. The primitive people in the peripheries are welded together in the face of common difficulties. They develop/form a Tribal Chief who unites and them and instills ambition in them. They build the necessary institutions of a civilized culture. Asabiyyah is high in them and a civilized state comes into being through the conquest of cities.

Stage 2: In this stage, a state is fully established and the city reaches a period of prosperity and prominence. Asabiyyah is still strong in this stage. The ruler still has the role of good chief who has to accommodate the sentiments and desires of his subjects, and to share his power with them.

Stage 3: In this stage, the royal power has a self-destructive nature. This is a stage of complete control in which a ruler gains complete dominance over his people, claims royal authority or domination all for him and prevents them from trying to have a share in it. The ruler forms a paid army and an organized administrative bureaucracy to carry out his wishes. Thus, asabiyyah weakens and becomes a tool to be used at the ruler's discretion.

Stage 4: This is a period of rest and self-indulgence in which men enjoy the comforts and pleasures of the world. The ruler spends lavishly on the beautification of cities. The arts, crafts, sciences, etc. flourish in this stage in order to satisfy the new ruling class. Thus, asabiyyah vanishes and individualism prevails.

Stage 5: In this stage, the dynasty is seized by senility and the chronic disease from which it can hardly ever rid itself. The state begins to decline and disintegrate with no concept of asabiyyah in them. The ruler intervenes in the economy in order to finance his luxury. The entire structure of the state dismantles.

Stage 6: In this stage, the state is at the

verge of downfall. The ruler loses <sup>the</sup> his loyalty of his kin and the nation loses its drive to conquer. Asabiyyah completely destroys in the centre. The asabiyyah in the peripheral communities gets strong and they begin to expand their influence through conquest. Finally, an invasion (external) puts an end to the life of the civilization at the centre.

#### IV - CRITICAL ANALYSIS

Ibn-i-Khaldun's Muqaddimah presents the evolution of humans and states. According to him humans emerge from the evolution of minerals and state evolve from the weakening of other states in a cyclic manner. His theory of human life evolution is criticized by Muslims beliefs of their belief that Hazrat Adam (AS) was the first man on Earth who is sent from heaven, and that humans were not initially minerals, plants or animals. However, his theory of state evolution exists in all levels of civilization. The downfall of the once great Islamic civilization, Roman Empire, Mughal Empire, Mongolian Empire, all happened in a similar manner as proposed by

Khaldun. (due to lack of asabiyyah). The contemporary Muslims face a downfall because they lack unity (asabiyyah). Thus, the Muslims in order to regain their lost glory must induce/create a sense of asabiyyah among them.

## V - CONCLUSION

In a nutshell, the father of sociology, Ibn-i-Khaldun, in his famous book *Maqaddimah* stated the evolution of human life and state.

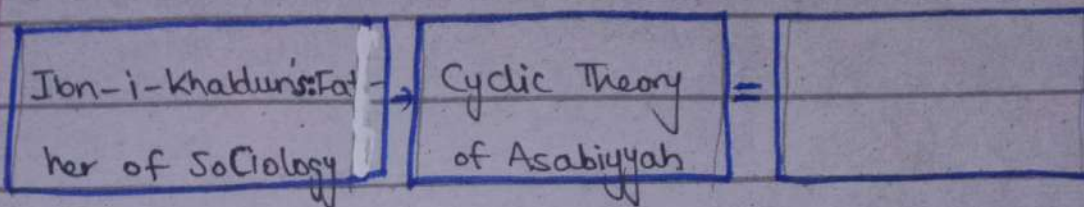
According to him, humans evolve from the transition of minerals into plants and then into animals.

The state evolves in a cyclic manner from the weakening of other states. and asabiyyah plays a key role in the state's evolution.

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. (155-2021)



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



Allama Ibn-i-Khaldun was a 14<sup>th</sup> 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 14<sup>th</sup> 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.

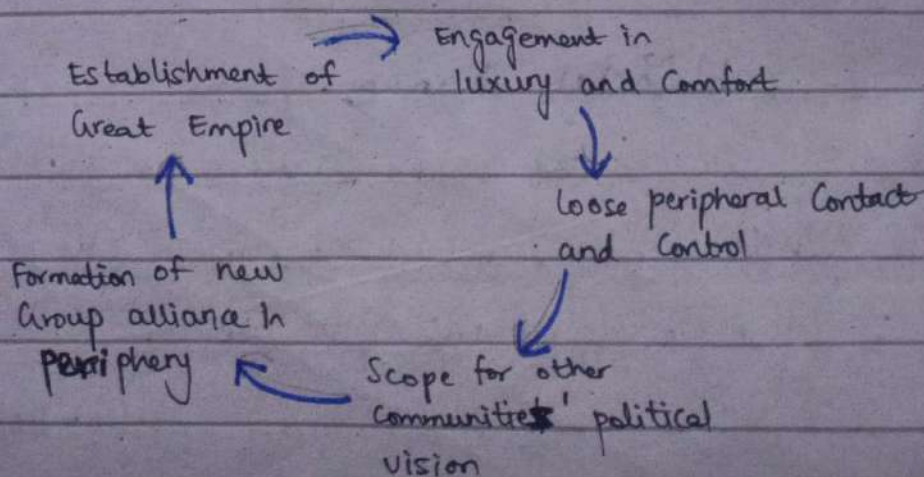
## c) The Cyclic Theory of Asabiyyah (Theory of Social Change)

### 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-Mujaddimah).

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 نچھ اس قوم نے پالائے آغوشِ محبت میں  
پہل ڈالے خاص نے پاؤں میں تاجِ 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 *Asabiyyah*. 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?

ع گنواہی ہم نے جو اسلاف سے میراث پائی تھی  
تزیارے زمین پر آسمان نے ہم کو دے مارا

(اقبال)

The downfall of Muslims can be attributed to:

1. lack of unity (asabiyyah) among them. E.g., 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~~<sup>closely</sup> 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

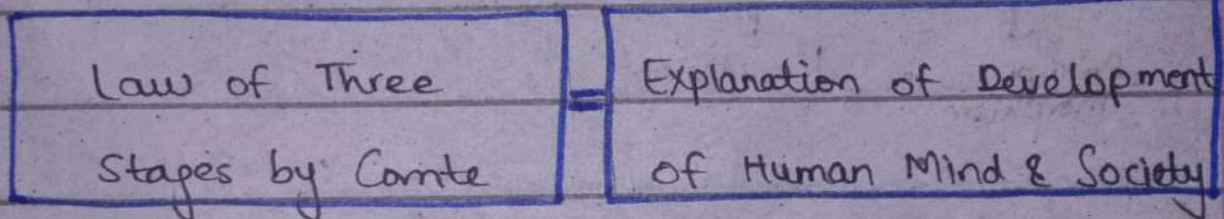
To conclude, Allama Ibn-i-Khaldun was a 14<sup>th</sup> century Muslim sociologist. He presented his cyclic theory of asabiyyah in his famous book Muqaddimah. This theory states the evolution of state. As states are always in a perpetual state of rise and fall, so

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



Q21. Auguste Comte gives three evolutionary dimensions of society; Theologian, metaphysic and positivistic. Explain each step with cogent examples. (CSS-2019)

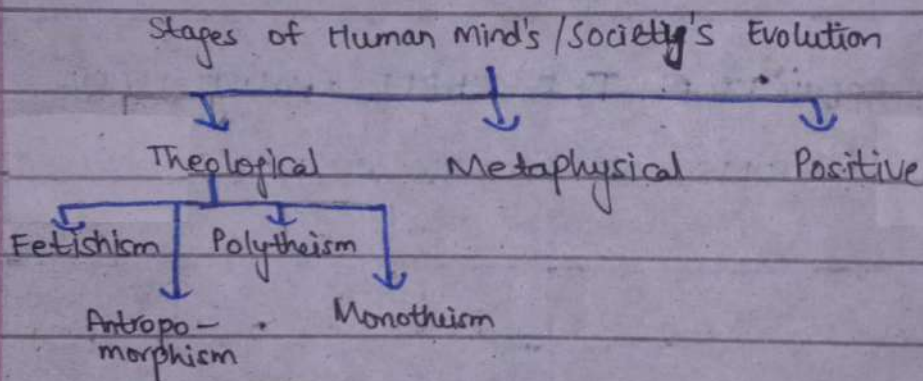
## I-INTRODUCTION: THE THREE EVOLUTIONARY DIMENSIONS OF SOCIETY BY AUGUSTE COMTE



Auguste Comte, the father of Sociology, was the first person to proclaim the law of Three stages. The law states that human thought as well as social progress pass through three important stages: theological, metaphysical and scientific. Each stage has a different source of explanation and understanding i.e. supernatural in the theological stage,

abstract forces in the metaphysical stage and science in the positive stage. According to Comte, the evolution of human mind goes hand in hand with a typical form of organization of society. Thus, the law of Three Stages not only talks about the progressive transformation of society but also explain the transformation in minds of the people.

## II - THE LAW OF THREE STAGES



### a) Auguste Comte

August Comte was a nineteenth century French philosopher. He is known as the founder of Sociology and Positivism.

#### i) Notable Work

August Comte gave 'Sociology' its name and laid its foundation. He also developed Positive Philosophy and the famous Law of Three Stages.

## ii) Famous Books

1. A General View of Positivism
2. System of Positive Polity
3. The Philosophy of Mathematics

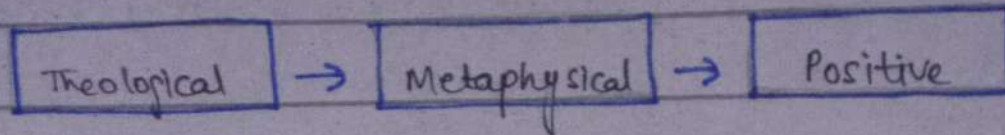
### b) The Theory of Human Progress/ The law of Three stages

Comte is best known for his law of human progress. This law states that there are three intellectual stages through which the world has gone throughout its history. These stages are:

1. Theological or Fictitious Stage
2. Metaphysical or Abstract stage
3. Positive or Scientific Stage

Comte also stated that a similar development takes place in case of human society and as there has been an evolution in the human thinking so that each succeeding stage is superior to and more evolved than the preceding stage.

### III - THE THREE STAGES



#### a) The Theological / Fictitious Stage

In this first stage, the primitive men and children have no scientific outlook. Everything is explained and understood through the supernatural. The family is the prototypical social unit and political dominance is held by priests and military personnel. It has four sub-stages:

##### i) Fetishism

During this period, primitive people believed that there is a living spirit in the non-living objects (animism). Thus, people worshipped fetish objects like trees, stones, etc.

##### ii) Anthropomorphism

At this stage, man developed doubt about the existence of gods in all living organisms and began to clear his doubts.

##### iii) Polytheism

In this stage, primitive people believed that different Gods control different natural forces. Thus, there existed God of water

God of fire, etc.

#### iv) Monotheism

Monotheism is believing in one God and it is the last and the most developed form of theological thinking.

#### Example:

1. Primitive people believed that excess or deficiency of rain is due to Godly wrath.
2. Early people believed that Malaria is caused due to bad air.

Comte's View: Comte disapproved this stage due to the absence of human reasoning and experience. Nevertheless, he acknowledges the theological conceptions as they were necessary in the beginning of the developing primitive mind.

#### b) Metaphysical / Abstract stage

Metaphysical stage is an extension of theological stage. In this stage, reason replaced imagination. Rationalism states that God does not stand directly behind every phenomenon. Under metaphysical thinking it is believed that an abstract power or

force guides and determines the events in the world. It discards belief in concrete God. Thus, abstract forces are assumed to be the source of explanation and understanding. The state replaces the family as the prototypical social unit, and the political dominance is held by the clergy and lawyers.

Example:

1. In this stage, people began to question that what is the reason behind excessive or no rain, even if they all perform good deeds.
2. In case of the spread of malaria due to bad air, people began to question in this stage that why people sleeping near fire do not get malaria.

Comte's View: Since it is a transitional stage, Comte deemed it the least important of the three stages and was only necessary because the human mind cannot make the jump from the theological to the positive stage on its own.

### c) Positive/Scientific stage

This stage is characterized by scientific knowledge and the dawn of 19<sup>th</sup>

century marked its beginning. At this stage, human mind tried to establish the cause and effect relationship. It is the highest of the three stages, the laws of the universe are studied through observation, experimentation, and comparison. The whole human race replaces the state as the operative social unit, and the political dominance is held by industrial administrators and scientific moral guides.

Example:

1. In this stage, people found the reason behind excessive or no rain i.e. atmospheric conditions such as climate change, oceans, etc.
2. In the scientific stage, people found that malaria is caused by plasmodium parasite, which is spread through the bites of fern infected female Anopheles mosquitoes.

**Comte's View:** Comte stated that the idea of humanity's ability to govern itself makes this stage inherently different from the rest, and believed that this stage will fix the problems faced by humanity, allowing progression and peace.

#### IV - CRITICAL ANALYSIS

Comte is known as the founder of Sociology and is also best known for his law of human progress. This law states that human mind and societies evolve through three stages: theological, metaphysical and scientific. This law contributed greatly to the scientific explanation of social phenomenon. However, Comte was also criticized for being failed to postulate a fourth mode of thinking (socialized thinking) which explains the reasons behind the construction of harmonious and just societies. According to critiques, this law emphasized on rationality, which is not a universal as different societies have different concepts of rationality. Thus, the humans in order to prosper need to move ahead through questioning and logical reasoning.

#### V - CONCLUSION

In a nutshell, the father of Sociology, i.e. August Comte gave the law of Three stages comprising of theological, metaphy-



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sical and scientific stages. According to him, human mind evolved in the three stages mentioned above. This evolution of human mind is also paralleled by societies.