

Critically evaluate Ibn-e-khaldoon's cycle of rise and fall of civilizations

Ans: 1) Introduction:

Ibn-e-khalidun was a great political philosopher. His writings on economics, economic surplus and economic policy are as relevant today as they were during his time. His emphasis on reduced government expenditure for armies has been headed by many developed countries which are in the process of implementing his policy prescription in order to increase economic surplus.

2) A brief glance on the Autobiography of Ibn-e-khalidun

The full name of Ibn-e-khalidun is 'Abd Ar Rahman bin Muhammad Ibn Khalidun'. He was born in 1332 in Tunisia.

He opposed state involvement in trade and production activities. His work "Rise and fall of nation" is written in his famous book, "The Muqaddimah". Due to his work, developed countries in modern era are aiming to reduce military-oriented investments and expenditure in order to invest more in education. He died in 1406 in famous city of Egypt, Cairo.

3) Ibn-e-khaldun's Theory of Rise and fall of Civilization

The concept of rise and fall of civilization is given by Ibn-e-khaldun in his famous book, "The Muqaddimah". He writes that rise and fall of nations are directly link with Asabiyyah (Social Solidarity). He emphasized that a civilization only rise due

to social solidarity amongst them. For this he has given the Theory of Social Solidarity

4) Ibn-e-Khaldun's Theory of Social Solidarity

Social Solidarity or *Asabiyyah* refers with an emphasis on unity, group consciousness and sense of shared purpose and social cohesion. In his book, "*The Muqadimah*", he described that social solidarity as the fundamental bond of human society and the basic motive force of history. The bond exists at any level of civilization, from nomadic societies to states and empire. *Asabiyyah* is the strongest in the nomadic phase and decreases as the civilization advances.

s) Ibn-e-khaldun's Explanation of Rise and fall of Civilizations

Ibn-e-khaldun describes a civilization as a dynasty, which is a living thing that is born, bloom old and eventually destroyed. Country has an age of 120 years and divided into three generations

Generations of Civilization

1st Generation

2nd Generation

3rd Generation

Each generation has a age of approximately 40 years

a) First Generation

In this generation, the country is in Primitive Condition, a harsh condition in which alone survival is very difficult.

People lives on the countryside and mostly in the villages. **Social**

Solidarity is **strong** in this generation.

People are dependent upon each other

and their social bonding is so strong

that it makes their life easy.

b) Second Generation

When a country is successful in gaining the power. Generation shifted from primitive life to city life. They start

spending a **luxurious** life. They establishes a country where there is

no lack of basic necessities. **The**

Social Solidarity decreases as the

people are less dependent on each other.

This weakens the social solidarity as the people more focus on their private life

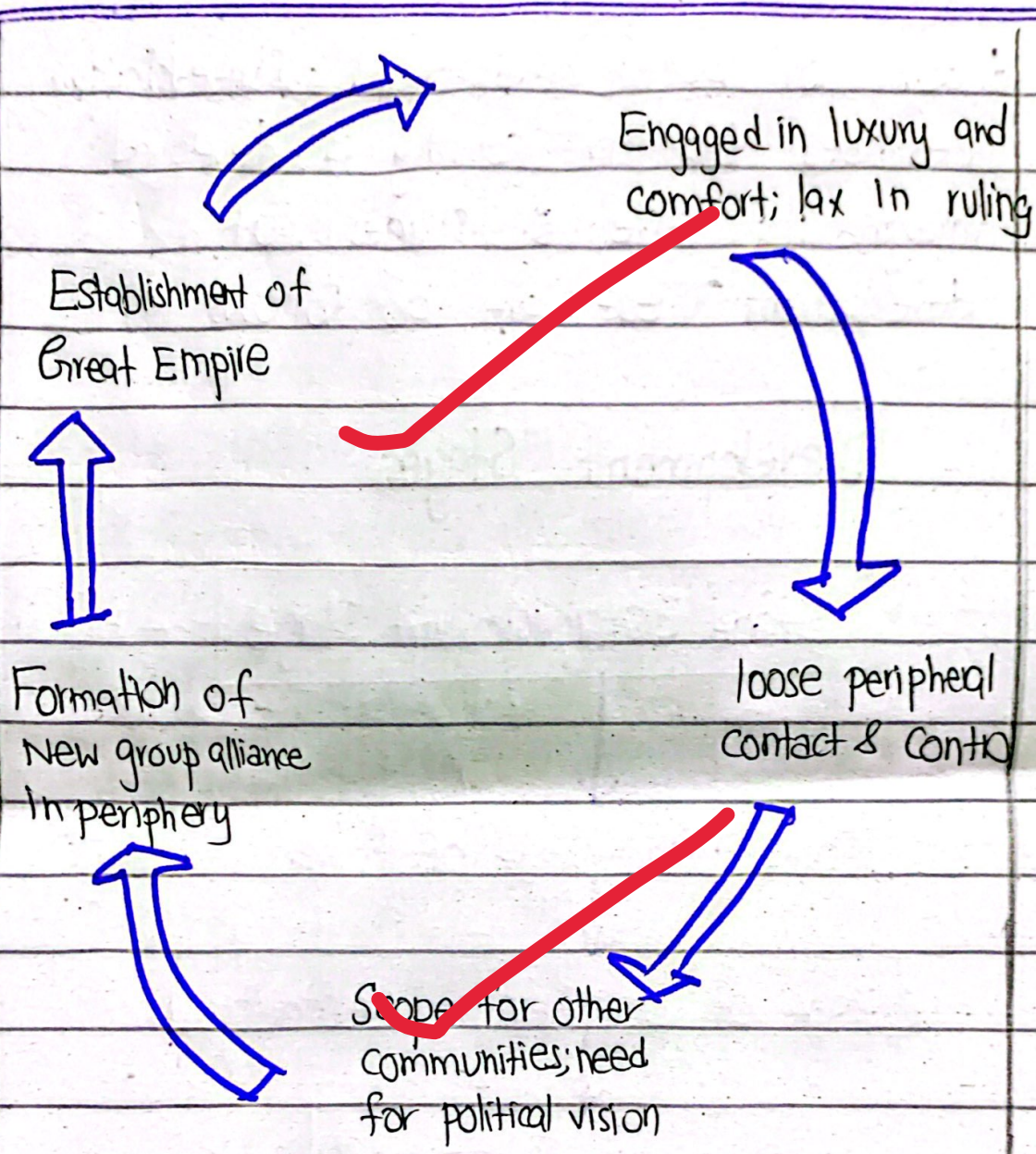
c) Third Generation

In this generation, according to Ibn-e-khaldun, country experienced destruction. The people of the country sank into luxury so much that they lost the meaning of honour, dignity and courage.

Social solidarity is lost in this generation and civilization started its downfall.

In this generation, there is no source of integration

b) Ibn-e-khaldun's cycle of Internal bonding of Civilizations



7) Ibn-e-Khaldun Concept of Country and its development

Ibn-e-Khaldun has given the concept of country and its development in

theory of Social development · Ibn-e-khaldun describes that a country is developed through its five stages of development. These are as follows

Development Stages

Stage Establishment Stage

Concentration Stage of Power

Stage of Emptiness and Relaxation

Submission \approx Laziness

Spree phase

\approx
Spread of wealth

(ii) State Establishment Stage:

The main purpose of state in this stage is to achieve all the goals. Conquer all its obstacles. Took the control of power. **State itself will not be upright except with "Asabiyyah".** Asabiyyah makes people more unite. All people together efforts for some goal. Adam Smith in his book, "**The Wealth of Nation**" also focuses on the role of cooperation. The people together defend themselves due to strong social solidarity.

(iii) Concentration Stage of Power:

According to Ibn-e-Khaldun, When the power is established, power holder try to destroy the **Asabiyyah**. It is the

Natural tendency in humans that when one got the power, he/she starts to weaken solidarity. The power holder monopolize the powers. The power holder bring down the Asabiya members from the wheel of government. This all process leads to **Monarchy**

c) Stage of Emptiness and Relaxation

In this stage, according to Ibn-e-khaldun, the power holder enjoys the fruit of power. He accumulates the wealth and dedicate relics and try to achieve grander. In this stage, **Country is at its peak of development.** Social solidarity is weaken as power doesn't ask its public regarding its decisions.

d) Submission & laziness

In this stage, the state remains static. Nothing changes, nor the country develops neither it lags. Ibn-e-Khaldun quote that state seems to be waiting for the beginning of the end of story. There is no internal collaboration among the power holders. External pressure is being applied upon them.

e) Spree phase & spread of wealth

In this stage, according to Ibn-e-Khaldun, country has entered its age of destruction. Country is plagued by a chronic illness and that chronic illness is almost inevitable. State, on the other hand, continues to collapse. No resources left in the country to provide salaries to the employees. Social Solidarity is completely destroyed.

3) Critical Analysis of the theory

Ibn-e-Khaldun analyzed the behavior of human being and society as an integrated whole in the totality. Just like the rise and fall of human civilization paralleled to the rise and fall of economic surplus. The examination of this work allows one to think that - it could prevent the decline of civilization by instilling the personal responsibilities in individuals and through investment and research in science and technology. It would help to increase the economic surplus and keep government bureaucracy to minimum. Just like Russia and USA are trying hard to reduce military expenditures and invest in science and technology.

Attempt this part by giving subheadings, preferably

9) Conclusion

Ibn-e-khaldun has not only been well established as the father of the field of sociology, but he had also been well recognized in the field of history. As Arnold

Toynbee, also indicates that, "He (Ibn-e-khaldun) is indeed the one outstanding personality in the history of a civilization whose social life on the whole was solidarity poor, nasty, brutish and short."

His contribution to the overall field of economic should make him, Ibn-e-khaldun, the father of economics