'UMRAN

Revitalising Nation Prosperity

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Contents

FOREWORD

Alhamdulillah, all praise be to Allah *Subhanahu wa Ta'ālā* because with His grace and favour, the University of Sultan Sharif Ali Islamic University (UNISSA) has the opportunity to publish a book entitled " *'Umran: Revitalizing Nation Prosperity* " a product of the works Dr Mahayudin bin Haji Yahaya, Professor and Former Dean, Faculty of Islamic Development Management, Universiti Islam Sultan Sharif Ali and Dr Shereeza Mohamed Sanif, Head Undergraduate Programme, Faculty of Islamic Development Management, Sultan Sharif Ali Islamic University.

This book refers to the definitions and terms of the "Theory of *'Umran*" which is specifially created by Ibn Khaldun, a thinker of Islamic History and Civilization and an reknown Islamic leader who was good natured and an expert in the fields of religion, politics, administration and knowledge. He was also well-known as a Muslim scholar with critical thinking, dynamism, innovation and creativity.

The theory of *'Umran* is well suited and in line with the Syari'a Law and the lifestyle of Islamic society in a country which practices the Syari'a Law. This knowledge was designed specifically by Ibn Khaldun in order to address the issues faced by the Islamic society in the 14th Century which directs towards the unification of the *ummah* and the revival of Islam.

With the publication of this book, it is hoped that it may become a source of reference for the Muslims, particularly the young generation in this country for the development of the society and maintain the excellence of the religion of Islam until later generations to come.

Finally, I extend my utmost appreciation and congratulations to the authors of this book, Professor Dr Mahayudin bin Haji Yahaya and Dr Shereeza Mohamed Saniff, and also to the officers under the Research and Publication Centre of Universiti Islam Sultan Sharif Ali. It is hoped that this effort contributes positively to the well being of the society and will gain the everlasting rewards from Allah *Subḥanahu wa Ta'ala*.

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*A*ll praise be to Allah the God of the entire universe who is the most prosperous, powerful and wise to regulate the course of nature and human life from the beginning of creation until the Day of Judgment. Peace and blessings be upon our Prophet Muhammad *sallallahu 'alaihi wasallam* and his family, and his companions *radiyallahu 'anhum* and *tabi 'in al-tabi 'in.*

All praise be to Allah *Subhanahu wa Ta ala,* in a natural setting filled with destruction and damage caused by violence and evil that threatens the peace and security of the world which is happening at the moment, we are still working and are given the opportunity and ample space to discuss the situation prevailing within the society and countries at the international level. This is a shared responsibility to find a way out and how best to address these issues for the sake of prosperity, peace, well-being and future of the world and humanity.

In this study we endeavour to introduce a new theory with sufficient means to address the problems faced by Muslims today, especially in the field of management and development to ensure the future of Muslims in this day and the days to come. This theory is defined as the theory of 'Umran created by Ibn Khaldun, a Muslim scholar who was very famous in the 14th century to this day. The theory of 'Umran was edited for current needs and subsequently used as a generator, vessel and philosophy of education at the Faculty of Islamic Development Management, Universiti Islam Sultan Sharif Ali, Brunei Darussalam.

Before we conclude, we would like to express our gratitude, appreciation and thanks to the many parties involved, especially Dr Haji Norarfan bin Haji Zainal, Rector of

UNISSA who has contributed to the establishment of the Faculty of Islamic Development Management at UNISSA. The idea was initiated in 2015 when he called us to discuss the idea of the new faculty. At first he suggested the name of the faculty as the Faculty of Islamic Civilization, and this idea developed into the establishment of the new faculty with the name of the Faculty of Islamic Development Management ('UMRAN) on 2 February 2017 for the purpose of addressing current developments.

Not forgetting the Faculty of Arabic Language and Islamic Civilization under the leadership of its Dean, Dr Siti Sara binti Haji Ahmad who has provided unwavering encouragement and support towards the establishment of the new faculty. From these ideas, encouragement and support, we hope and pray that the new faculty will remain and continue to progress in order to develop the community and the state as well as uphold the teachings of Islam in the region.

Appreciation and gratitude also goes to the editing and publishing Committee of Universiti Islam Sultan Sharif Ali who were willing to accept and publish the manuscript. Without the cooperation of them all, undoubtedly the study cannot be manifested as it is today. And finally to Puan Rozaine Mod Said and Tuan Haji Abdul Muif Abdul Wahab who silently and cheerfully bore with the strain of the work and willingly allowed us to neglect many of their rights and demands, we would like to whisper our realization that a burden shared is affection deepened. We pray that Allah *Subḥānahu wa Taʿālā* may bless them through His sheer mercy, guidance and may He guide them all.

Human nature is weak and imperfect; perfection lies only with Allah *Subḥānahu wa Taʿālā*. Therefore, if there are any flaws and defects in this study, it is of our own. Our sincere

apologies for any shortcomings that are present in this monograph, and we welcome any constructive criticism for the betterment and welfare of the future of the ummah.

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GUIDELINE ON LETTERS OF TRANSLITERATION

There are Arabic words contained within this book. As a guideline to the reader, the methods of letter transliteration of Arab-Latin letters can be shown as follows:

Arabic letters	Latin letters	Arabic letters	Latin letters
ا	a	ط	ṭ
ب	b	ظ	ẓ
ت	t	ع	'
ث	th	غ	gh
ج	j	ف	p
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	و	w/ū
س	s	ه	h
ش	sh	ء	'
ص	ṣ	ي	y/ī
ض	ḍ		

Vowels

ا	ā
و	ū
ي	ī

CHAPTER 1
INTRODUCTION

LITERATURE REVIEW

Muqaddimah is a book written by Ibn Khaldun in the 14th century A.D which was first studied and introduced in 1918 by Dr. Taha Husayn through his thesis in French which was later translated into Arabic by Abdullah Inan in 1926 and published in Cairo under the title "*Falsafah Ibn Khaldun al-ijtimā'iyyah*" (Philosophy of Social Science by Ibn Khaldun), followed by other researchers from European and Arab countries around the 1920s, 1930s, 1940s, and 1950s. In addition, cutting-edge researchers also exist in the years 1990 and beyond. The results of their study have been published in various languages, including Arabic, English, French, German and Italian. From these studies, there are pros and there are cons, but mostly pros that have responded positively with support giving words of praise for the contributions of Ibn Khaldun: For example leading figures from Europe such as Arnold Toynbee in his book "*A Study of History*" Robert Flint with his book" *The History of The Philosophy of History* ", and Erwin Rosenthal through his paper *"Ibn Khaldun, a north African Muslim thinker of the fourteenth century"*, in Ryland's library, Manchester, bulletin, 1940.

Among the scientific studies produced by the Arabs after Dr. Taha Husayn is a study by Sati` al-Husari, entitled "*Dirasat 'an Muqaddimah Ibn Khaldun*" (Studies of the *Muqaddimah* Ibn Khaldun). This study has been published in stages since 1943. The full study was published in 1952 in Cairo. Afterwards it was reprinted twice. In 1967, the latest edition is more completed and comprehensive in the

form of "*muwassa'ah*" (encyclopedia) and published in Cairo and Beirut.

In his study, Sati` al-Husari has used the method of "comparative analysis". He compared the contribution of Ibn Khaldun with contributions of historical figures and sociology of Europe in modern times. At the same time, he tried to maintain the integrity of Ibn Khaldun and defend accusations and criticism of his study in order to analyze the data and present the arguments to become scientifically sound. In addition, Dr.Taha Husayn and Muhammad Farid Wajdi made an effort to correct the errors committed by those agreed less with Ibn Khaldun. However, the scope of the study of Sati` al-Husari is not much different from the studies conducted by the researchers before with more focus on the science of history and sociology *(Ilm al-ijtimā')* and not more than that in a broader sense as required by Ibn Khaldun. The role of Sati`

al-Husari was merely to defend any critics to Ibn Khaldun and correct the errors of his past studies on *Muqaddimah* Ibn Khaldun.

Sati` al-Husari also did not discuss the concept of *"'Umran "*, *al-'Umran al-Bashari* and *"'Umran al-'Alam"* thoroughly whether in language or terms, nor list these concepts into chapters of a book. The reason was because he focused on the concept of " *'Asabiyyah"* and not on *'Umrān* or *'Umrān al-'Alam* based on his own words that *"' 'Asabiyyah* is a key aspect of the overall study and theory propounded by Ibn Khaldun and likened as a "theme" (*mihwar*) of his study on the social sciences and socio-political sciences in *Muqaddimah*".[1] He then interpreted

[1] Sati' al-Husari, *Dirāsāt 'an Muqaddimah ibn khaldun*, Maktabah al-Khanji Dar al-Kitab al-'Arabi, Cairo-Beirut, 1967, p.333.

"*Umran* with the meaning of "astral conjunction'" (agreement or cooperation of the community) translation was done when he quoted the words of Ibn Khaldun to put the word "*al-ijtima*' "' in brackets after the word "' '*Umran* ". Excerpt is as follows:

> "state and power *(al-Dawla wa al-mulk)* for '*Umran (al-ijtimā')* is like
>> shape *(surah)* with a substance *(Maddah)*" and it was he who maintained the continuity and survival of state and power .... must be separated (i.e. between form and matter); state and power without '*Umran* cannot Imagine how this would happen, so '*Umran* without state and power might not exist"[2]

In the meantime he seems likely to also translate '*Umran* to *Hadarah* (civilization) when he said that Ibn Khaldun was "among the first to try to write a complete history of civilization" *(awwal man hawala kitabah al-tarikh)*.

It shows that he was not sure whether '*Umran* means *ijtima*' (society) or *Hadarah* (civilization). Both of these interpretations, in our view, has strayed from its intended meaning of '*Umran* by what Ibn Khaldun meant.

After that, a new research was made by a Muslim scholar from Morocco, Muhammad 'Abid al-Jabri and the title was "*Fikr Ibn Khaldun al-'Asabiyyah wa al-Dawlah*". In this research al-Jabri explained with detail and specific the content of the *Muqaddimah* by translating the meaning of the theory that have been used in the *Muqaddimah* and also including the conclusion and his prespective on Sati' al-Husari's research, including the concept " '*asabiyyah*"

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[2]*Ibid* , p.356.

which according to Sati` al-Husari, is the theme of Ibn Khaldun's research in *Muqaddimah*. Although in many cases he agreed with Sati` al-Husari, but in terms of the theme "*asabiyyah*" he disagreed. According to al-Jabri, *dawlah* (government) and *mulk* (power) is the theme of Ibn Khaldun's research in *Muqaddimah* and not '*asabiyyah*, as claimed by al-Husari. According to him, there is no direct relationship between the Bedouin and the spirit '*asabiyyah*, as claimed by several researchers, including Sati` al-Husari. Although '*asabiyyah* is an important factor and the backbone of Ibn Khaldun's study of state and power, he said, it is not the theme or *ghayah* (vision) of the research *Muqaddimah* Ibn Khaldun. But on the other hand, mulk (power) and Dawla (state) is the theme and *ghayah*, while `*asabiyyah* only as a means or how to create a state and power. Similarly, the conflict between the Bedouin community and *Hadari* had never been the topics of study and studies of Ibn Khaldun. In fact, the existence of two factions should not be considered as a conflict between '*Umran badawi* and '*Umran hadari* but only as an affinity through '*Umran*, from '*Umran badawi* to '*Umran hadari* and not a conflict between these two states life. While it is true, said al-Jabri, that Ibn Khaldun has said several times in *Muqaddimah* about the change the lifestyle of *badwi* (*badawah*) to *Hadarah*, but this change is not caused by social encounters, but according to the natural habits of life (*al-tabi*). Indeed *badawi* and *hadari*, `*asabiyyah* and *hadarah* are among the phenomena of '*Umran* which is concerned with the state (Dawla) to describe the appearance of '*Umran* acting as" custodians of life and its sustainability", and at the same time be a theme (*mihwar*) for the entire study '*Umran* Ibn Khaldun".[3] Thus

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[3] Muhammad `Abid al-Jabri (Dr), *Fikr Ibn Khaldun al-`Asabiyyah wa al-Dawlah,Ma`alim Nazariyyah Khalduniyyah fi al-Tarikh al-Islami*, Markaz Dirasat al-Wihdah al-`Arabiyyah, al-Tab`ah al-Khamisah, Beirut, 1992, p.120.

this is the opinion of Al-Jabri on Ibn Khaldun's research in his *Muqaddimah*.

From the fact that there are real difference of opinion between al-Husari and al-Jabri in connection with the theme or *mihwar Muqaddimah* study Ibn Khaldun. Al-Husari 's focus is more likely to `asabiyyah*, while al-Jabri prefferred on state and power.

Recently, several studies are made on Ibn Khaldun with new interpretations. Mostly focusing on *al-'Umran al-Bashari* and *'Umran al-`Alam* and not on `asabiyyah or *dawla* (state). Among the interesting ones are two studies published in *The Journal of North African Studies,* vol.13, issue 3 September 2008, pp.331-349, and a study published in the same journal page 351-361.

The first study, entitled "The structure of *'Umran al-`Alam* of Ibn Khaldun "by Djamel Chabane. The second study, entitled "The Concept of *Umran* The Heuristic Knot in Ibn Khaldun " by Laroussi Amri. [4]

In the first study authors have expressed differences with the meaning of *'Umran Hadarah. 'Umran* translates to" urbanization "and *Hadarah* to" civilization ". The difference

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[4] In addition to these two papers there are about 800 papers published in the internet under the heading "'Umran Ibn Khaldun ", but most of them refer to secondary sources and repeat the previous studies, without any additions or review of the text *Muqaddimah*. These studies can be considered "simplistic" when meaning and translate the word " 'Umran" and determine their knowledge. Generally translate 'Umran as civilization, and civilization or civilization without first introducing the original meaning and history of the emergence of the terms used and the comparison with the term *hadarah* (civilization) *madaniyyah* (urbanization) and *thaqafah* (culture).

lies this meaning, he said, is important because *'Umran* is the foundation or the construction site of the Ibn Khaldun thought (*'Umran* is the foundation of the Intellectual edifice or structure of Ibn Khaldun).

In the second study the author has manifested the importance of *'Umran* as a concept that has been applied by Ibn Khaldun to refer to the civilization. According to him, *'Umran* was not a static product, but a process refer to the "dynamic" and in accordance with the theory of modern social science. *'Umran*, he added the thoughts and views of life (world view) of Ibn Khaldun.

He discussed the concept of *'Umran* Ibn Khaldun through two approaches. First, in form of philology i.e. starting from the roots of rural life (*'Umran* badawi) to city life (*'Umran hadari*), and how Ibn khaldun applied their theory to society of the world he sees. From this approach he sums up what it means with *'Umran* in the social context of today as something that someone not necessarily living his days in the city. Second, he uses the methods of comparative study between the findings of Ibn Khaldun with the research of scientists of modern social science.

Briefly, the two researchers made two accurate conclusions. First, Djamel Chabane has placed *'Umran* in the correct and logical position, namely as "large construction site" of thought in the *Muqaddimah* of Ibn Kahldun and thus becoming the key "to the process of construction body of *'Umran* intended by Ibn Khaldun. Second, Amri Laroussi considers *'Umran* as a concept or body of knowledge that is dynamic which produces changes in communities throughout the world and thus became the focus of Ibn Khaldun's study in the muqaddimah. Unfortunately both studies are too general and simple to explain the concept of *'Umran* which is too vast and

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complex not only in terms of language and terminology, but also in terms of scope. This situation led to the idea of "*Umran al-'Alam*" and al-*'Umran al-bashari* to not yet be fully understood.

Prior to this, the primary author himself has conducted three separate studies directly related to this topic. The first study focused on the history, definition and relationship between history, society and *'Umran* entitled "Islamic history". This study summarizes two things. First, the *Muqadimmah* of Ibn Khaldun is a primary source of history of Islam. Second, there is a direct link between the history of stem with a society (*ijtima insani'*) and *'Umran*. In other words, two things stem in this respect. First, the history of past events as a result of a society to produce *'Umran al-'Alam*. Second, the relationship between the past (history) with the present (sociology) and future (*'Umran*).

The second study focused on Islamic thought in the *Muqaddimah* of Ibn Khaldun. Islamic thought was discussed from the perspective of history, historiography and role of historian. This study summarizes that the thought of Ibn Khaldun on history, and the philosophy of history as the source of the Qur'an. To qualify someone as a pure historian, they must have the requirements specified by the teachings of Islam including honesty, responsibility and being educated. Secondly, history and historiography have a direct relationship with the community that acts as a "servant of God" and "Caliph of God on earth " to glorify the earth up to the growth of global prosperity (*'Umran al-'Alam*) as contained in the definition of history by Ibn Khaldun. According to Ibn Khaldun, man plays a major role in triggering the history resulting from the cooperation between them and their interaction with nature around them. The result of cooperation and interaction produces countries and

power as well as prosperity (*'Umran*) and universal prosperity (*'Umran al-'Alam*).

Ibn Khaldun discussed many things, but the principal issue among them are the human Caliph of God on earth, society and community activities (*insan, bashar, ijtima 'insani*) which produce history, country, power and prosperity (*tarikh, dawlah, mulk, 'umran*). The task of Caliph of God on earth is to glorify the nature of human life. This is in line with the meaning of the verse of the Quran in surah Hud (11) verse 61 and surah al-Rum (30) verse 9. According to him, ethical values, trustworthies, sincerity, honesty, telling the truth, transparency and knowledge are needed to qualify a person to be a true historian in order to generate genuine historical writing. This is the essence of the Islamic teachings which has been debated by Ibn Khaldun in *Muqaddimah*. The results of this study were presented in a seminar at Department of Arabic and Islamic Studies, Institute Sultan Omar Ali Saifuddien (IPISHOAS), Universiti Brunei Darussalam in mid-March 2006.

Another study entitled "The concept of *'Umran* and Practice in the Malay world" has been presented as a Policy Paper on Public Lecture, following the appointment of the writer as a Visiting Professor from the Department of Arabic and Islamic Civilization, Faculty of Islamic Studies, Universiti Kebangsaan Malaysia in April 2009. This study focuses on *'Umran* in terms of language, terminology and its implementation of the Malay world. *'Umran* is defined as the prosperity of society and the state produced through the history and activities of the community. As such, the highest level of prosperity is characterized as universal prosperity (عمران العالم). Universal prosperity has been described as positive changes taking place in society and their relationship with the natural surroundings. Human nature created with laws and regulations equipped by Allah

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Subhanahu wa Ta'ala. Laws and regulations of Allah *Subhanahu wa Ta`ala* 's creation that moved the community to work together and agree on developing the community of the country through solidarity and patriotism (or *`asabiyya*h according to Ibn Khaldun's term) as well as the power of the government. Collaboration between the state and society and the power obtained by the government are the elements needed to create an atmosphere of peace, welfare and prosperity of society

However, there are many aspects that are not covered in this study, which include research methods, philosophy of *'Umran*, the law of nature, methods and foundation science, science of *'Umran*, the concept of *'Umran* in the Qur'an and terms related to *'Umran n*, etc. All this will be summarized and discussed in this study and will be made into the following *'Umran al-`Alam*, its influence within the Malay world, and the comparisons between *'Umran al-`alam* with Dhikr Nation.

This research is a "follow-up study", or a "review" for the purpose of improving and completing the earlier studies. It was found that there are many shortcomings and gaps to be filled and added value as well as modified in accordance with the dimensions of the vast *'Umran*. The study has also tried to prove the scientific existence of coherence and harmony between the theory of *Umran* Ibn Khaldun with the Qur'an and its implications in the lives of Muslims today.

Therefore it is expected that the advent of the results of this study will be utilized and further renewed and enhanced our understanding of Ibn Khaldun, in particular the concept of *'Umran* and theory of *'Umran* and so can be used as material for discussion and reflection for young emerging researchers.

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The study is "exploratory". This will not end here but it will be extended because the scope of *Umran* has no limits and boundaries. This study may be considered a "provocation" towards the development and proliferation of knowledge that there is no end, as long as Allah *Subhanahu wa Ta` ala* allows it. In this way, only knowledge we can plan, to germinate and grow in this community with His blessings too. As Ibn Khaldun said, "All knowledge belongs to Allah *Subhanahu wa Ta` ala* and He guides whom He pleases" (والله يهدي بنوره من يشاء).

RESEARCH FOCUS

Insights by some of researchers in the West African region have submitted their focus of research in the Prolegomena of Ibn Khaldun. Some say `asabiyyah*, another say *dawlah* and others say *'Umran*.

There is no doubt that `asabiyyah* is part of the conditions of formation, consolidation and survival or the survival of the country (*dawlah*) and power (*mulk*), because the state and the power will not exist and cannot survive long without solidarity "`asabiyyah*", but both are equally toward a destination (*ghayah*) namely prosperity and human well-being (*'Umran al-Bashari*). In other words, `asabiyyah* and *dawlah* is simply a way of "medium" to get to destinations *'Umran al-Bashari*, and many other ways that can help to produce *al-'Umran al-Bashari* including religion and morals. Because of the fact that there are many diverse ways or methods whereas the goal or destination is only one, then this study prefers it to be singular because that is the title of science introduced by Ibn Khaldun and to be presented in this study is *"al-'Umran al-Bashari wa al-ijtima` al-insani "*.

This is based on the statement made by Ibn Khaldun himself who stated that:

"hadha al-ijtima' daruriyun li-al-nawi' al-insani, wa illa, lam yakmul wujuduhum. Wa ma aradallahu min i'timar al-'alam bihim wa istikhlafihi iyyahum; wa hadha huwa ma kana al-'Umran alladhi ja'alnahu mawdu'an li hadha al-'ilm... thumma inna hadha al-ijtima' idha hasala li al-bashar... wa tamma 'Umran al-'Alam bihim, fala budda min wazi' yadfa'u ba'duhum 'an ba'din.. (the cooperation of society is important towards mankind. Without cooperation, they will not be able to live properly. This is based on Allah's will in which He has made them become the Caliphs (on earth) for the revitalization of this world. This is what is meant by '*Umran* which we have made as an academic topic. When cooperation exists within society, this will become '*Umran al-'Alam* "Universal Prosperity". Nevertheless, this will not be possible without authority (*wazi'*)[5].

From the above quotation it shows that the aim of *ghayah*, cooperation and team spirit (*ijtima al-insani'*) among mankind as a Caliph of Allah on earth is the main objective of properity on this earth. This objective will not be possible without the mechanism of *"wasilah"* which is the authorization of the government. The reason why the cooperation of society and the nation the governs itself is because it is a prerequisite to the origins of *al-'Umran al-bashari* and *'Umran Al-'Alam*. In this matter, there are two main factors to consider. First, *wasilah* (method ofapproach) and second *ghayah* (target or objective).

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[5] *Muqaddimah*, p.34.

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Previous researchers such as Sati' al-Husari and al-Jabri are more concerned with *wasilah* which is *'asabiyyah* and *dawlah*. But for us, we are more concerned with the goal of "*ghayah*" from the ways of *wasilah* because *ghayah* representes a vision and a common field among all *wasilah* put forward which includes religion as well as conduct. Due to the prosperity of mankind (*al-'Umran al-Bashari*) and the "*'Umran al-'alam*" which have become the main target and goal to be achieved by the people and the country, it is inevitable that it becomes a matter of public policy, even if the cooperation of society *'ijtima insani*' and *ijtima' al-bashari*' initiates the spirit comradeship or *'asabiyyah*. The government and authority "*al-dawla wa al-mulk*" also serves to trigger a human and environmental prosperity *'Umran al-'alam*. On this basis then this research, and Ibn Khaldun research focused on "*ghayah*" (*'Umran*) and not on the medium (*'asabiyyah* or *dawlah*) even though both are inseparable from each other.

In this research, we tend to focus comprehensively towards *'Umran* and the knowledge of *'Umran* because we consider that *'Umran* is the main target of Ibn Khaldun's study in *Muqaddimah* and he has subsequently made the title of his knowledge as *ilm al-'Umran* which focuses on "*al-'umran al-bashari wa al-ijtima' al-insani* " (Collaboration and Prosperity of Society). What is meant by this is, it is collaboration among society that creates prosperity (*'Umran*) and its continuity (البقاء).

The concept of "'Umran" is seen as the basis of "*mihwar*" (*cornerstone*) throughout the research and theories of Ibn Khaldun in *Muqaddimah*. Even though before this, there are certain parties who have maintained

that "'asabiyyah"[6] and nation *"dawlah"*[7] are the main focus of Ibn Khaldun, but these views are not reliable based on the admonitions stated earlier which will later be elaborated.

Before this, the researchers of *Muqaddimah* Ibn Khaldun only looked at the history and *'Umran* from the external perspective (*zahir*) and does not include the matter on the laws and regulation of nature and society which underlie the knowledge of *'Umran* and history which is characterized as internal or "batin" by Ibn Khaldun.

The theory of history and *'Umran* which was brought up by him is seen as an effort towards the unification of knowledge that uses the "multi-dimensional" implicit in the legal community (*tabi'at al-'Umran*) which combines among different disciplines of knowledge, not only *'aqli* and *naqli* which is limited to the knowledge of sociology and history as has been stated by certain parties, but also includes other fields of knowledge such as religion, science and mathematics[8].

For the realization of this approach, a specific and profound research on the creation of the universe and all the laws and regulations in accordance with the method or theory of philosophy or the theory of knowledge of history, philosophy, religion and science knowledge as well as the meaning of the verses of the Qur'an relating to environmental incidents are done in a special chapter of this study. In addition, an analysis of facts in relation to the terms by Ibn Khaldun in *Muqaddimah* like *tamaddun,*

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6   See al-Husari in his *Dirasat 'an Muqaddimah Ibn Khaldun.*
7   See al-Jabri dalam bukunya *Fikr Ibn Khaldun al-'Asabiyyah wa al-Dawlah, Ma'alim Nazariyyah Khalduniyyah fi al-Tarikh al-Islami.*
8   For more details about the study of Ibn Khaldun, see below "Methodology of Ibn Khaldun Study".

madaniyyah, *hadarah*, *thaqafah* and *'umran* will also be discussed.[9]

In this regard, Ibn Khaldun asserts that alleged knowledge or theory *'Umran* is "al-*'umran al-bashari wa al-ijtima' al-insani*" that is filled with a variety of issues and problems, whether tangible or intangible form. However, he said, all knowledge is the same, whether it is *wad'i* (physical) or *'aqli* (mental) which is often encumbered with similar things.[10] In other words, the task of learning *'Umran* rather than simply reviewing the history of its society and the origin of the country's power, but more importantly is to know the law or *qanun* "habits" that controls the society and the country. The law or the code of the society and the country cannot be seen with the naked eye and it is not how we regard the situation of the community and countries or the rise and fall of a country. But because the society and the nation are in an actual environment, therefore it cannot affect the life of the community and the nation.

It means that the real natural climate is land, water and air. If the community and the nation has a tangible appearance in terms of historical events and an intangible appearance in terms of historiography and nationhood, then so is the nature around us. Changes in nature do not occur naturally or habitually but it is maneuvered by the law and regulations created by the creator that is Allah *Subahanhu wa Ta'ala* for the interest of the creations of the world, including humans. Therefore in terms of the triangular relationship between community, nature and life which is likened to a "tripartite" concept, and outer-inner relationship in terms of three it is like 'twofold" concept. Everyone works

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9 For more details, see "Glossary."

10 *Ibid* p. 296 إن الدولة والملك للعمران بمتابعة الصورة للمادة وهو الشكل الحافظ بنوعه لوجودها...أنه لا يمكن انفكاك أحدهما عن الأخر. فالدولة دون العمران لا تتصور, العمران دون الدولة والملك متعذر

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and interacts simultaneously with one another in the life of the community, the country and global prosperity "al-'*Umran al-bashari*", "'*Umran al-'Alam*".

In an atmosphere of interaction and cooperation between the relevant elements on the other hand there is a difference between the outer and the inner state such as '*Umran*. According to the words of Ibn Khaldun, "comparison between the country and the power "*dawlah wa al-mulk*" with '*Umran* is such as the comparison between form (*surah*) with matter (*maddah*)". The origin of the country's power is its design for stating the existence of *maddah* or matter of '*Umran*; both cannot be separated from each other. The state and power of '*Umran* unimaginable what happened: so '*Umran* stateless and power may exist. [11]

According to the method of knowledge, philosophy of matter or particles (in Arabic *maddah* and English matter) is the original and something: substances will remain unchanged, while the form (*surah* or form) are properties that are not permanent and variable. State and power, for example, are often changing, sometimes strong and sometimes weak, depending on the strength and *esprit de corps* of "'*asabiyyah*": if it is '*asabiyyah* then it will remain strong and influential, but if it is ongoing on the other hand it would be weak and therefore destroyed. While '*Umran* as *maddah* "matter" remains and will not be lost even without "country and power". Ibn Khaldun has given examples of the *badwi* community living in the desert and remain with his '*Umran* (al-'*Umran al-badwi*) even without country and power.

From the words of Ibn Khaldun, he describes earlier the magnitude of difference between '*Umran* with *dawlah* and

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[11] *Ibid* .p. 120.

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between *hakiki* and *wahmi*. An example of this difference is taken from the field of the *Tasawuf* philosophy, as described by Ibn Arabi about the relationship of Allah *Subahanhu wa Ta'ala* with nature in the theory of *"Wahdah al-Wujud"*.

According to Ibn Khaldun, everything that exists is one and is derived from the one which is *Subahanhu wa Ta'ala* the creator. The existence of Allah *Subahanhu wa Ta'ala* is the existence of reality, while the existence of the universe is the existence of *wahmi*.[12] In other words, Allah *Subhanahu wa Ta'ala* is viewed as the matter of "surah" that is to say the existence of reality (*Maddah*), while nature exists as a shadow "surah" for the matter of a *wahmi*. Both of which cannot be separated, like the "reflection of a man in a mirror" or "the light from a lamp" or "the seeds of a tree". The existence of shadow, light and the tree is the existence of a wahm, while humans, lamp and tree seeds are a form of intrinsic existence. The meaning and essence behind the words of Ibn Khaldun and Ibn Arabi that can be understood is that '*Umran* is a form of matter (*Maddah*) and its existence is essential. Meanwhile the existence of state and power is the existence of a Wahm. Without Dawla, '*Umran* persists even slightly and both need each other and influence the atmosphere and its influence will change if there exist a change in the state and power.

The strength and survival of a nation depends on the strength and resilience of nations through patriotism ('*asabiyyah* according to Ibn Khaldun's term). If the strength and resilience of nations and patriotism is lost then normally the country and the power will be lost. This situation will undoubtedly have a major impact on '*Umran*. Nevertheless '*Umran* as *Maddah* of matter whose existence is pure existence will not disappear with the loss of power and the

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[12] *Ensiklopedia Sejarah Islam,* Vol. 2, p. 457.

absence of state and it will return to its original form Bedouin *'Umran (al-'Umran al-Badawi)*.

In the context of *'Umran, asabiyyah* acts as a driving factor to the formation and survival of the state and power that reflects the shape of *Maddah*. *'Umran,* namely the existence of the essentials. Religion and morality is the essential catalyst for the existence of it. In other words, religion, morals and *'asabiyya*h state power as well as others including the rules of discipline and unity in the community which play a dominant role in such a form to construct *'Umran* actual desirable society and the state.

The nature of *'Umran* is dynamic and has a variety of shapes and dimensions of physical and non-physical dispositions and state of society of different countries. The structure of *'Umran* under the so-called concept of "*al-'Umran al-Badawi*" (*'Umran* the Bedouin in the desert) is simple, "al-'*Umran al-Hadari*" (*'Umran* residents in the city) and the highest " *'Umran al-'Alam* "or" al-'*Umran al-Bashari* "(prosperity of mankind without limit or boundaries of religion, race or ethnicity). But there are also other forms that characterize the general named *al-'Umran al-Ardi* (*'Umran* on earth).

Diversity of forms, levels and dimensions *'Umran* this reflects the "dynamism", creativity and innovation in thought and theory *'Umran* Ibn Khaldun. Theory *'Umran* is not influenced by any thought of wondering whether the Greeks brought by Aristotle or from the teachings of the Persian leaders, Mobedhan. This was early stated by Ibn Khaldun as the theory of *'Umran*. He says: "we realize that this (referring to the theory of *al-'Umran al-'Alam* and *al-'Umran al-Bashari*) is the gift of God Almighty without

influenced by Aristotle or of Mobedhan.[13] Nor influenced by Islamic figures such as al-Mas`udi prior or contemporaneous with it because the theory of '*Umran* to be introduced by his conflict with the theories that exist at the time based on the arguments was that it is clear that the theory of '*Umran* is an invention of Ibn Khaldun's own without being influenced by any thoughts either of the non-Muslims or even from among the Muslims themselves as Ibn Khaldun prefers the interior in the form of natural law (*tabi'at al-kawn*) and public law (*tabi'at al-'umran*) underlying any changes occurring in society and the state and not in the external aspects of such as government formation and power are often used as benchmarks by predecessors or contemporaries. According to Ibn Khaldun, internal or legal aspects of the hidden truth is what really determines the events that took place and not the external aspects that led to the goal '*Umran*. But practically all of the theories of Ibn Khaldun in his book *Muqaddimah* focused on the internal aspects of the law, whether laws of nature or laws of society to determine the existence and survival of "'*Umran* and not on `*asabiyyah* or *dawlah* in its outward form as claimed by al-Husari and al-Jabri.

The objective for the introduction of '*Umran*'s knowledge (`*Ilm al-'Umran*) is to distinguish between the outward and the inward history and differences between truth (*haqq*) and false hood (*batil*) within history based on the legislation or law of the society "*tabi'āt al-'Umran*". To determine the events that actually occurred in history which generated "'*Umran*" based on the arguments and examples that are clearly stated from history and science and strengthened through the texts of the Qur'an, hadith and logic.

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[13] See his words is the beginning *Muqaddimah*, Mahmoud Dhaodi, "The Ibar. Lessons of Ibn Khaldun's '*Umran* Mind", Contemporary Sociology, American Sociological Association, vol. 34, No. 6, 2005, p.585.

According to a recent survey, it is found that the ideas and thoughts of Ibn Khaldun about *'Umran* are a combination of `aqli` and *naqli* which is a combination between the sources of revelation "revealed knowledge'' and source of human intellect which reflects the true idea of Islam. By using both resources, not only has he managed to establish the unity of Islamic thought and the West but also the consolidation of the texts of the Qur'an and hadith with the logic of the human mind. In other words, Ibn Khaldun has spontaneously managed to carry out his theory by using logical reasoning based on religious law, and has further included both `aqli` and *naqli* concept therein. The method used by Ibn Khaldun are the latest methods in the social sciences that has never been done by anyone before to explain social phenomena and as well as the nature manifested within the theory of *'Umran*.

From this analysis and explanation, it clealy shows that the focus of the study by Ibn Khaldun in *Muqaddimah* is none other than the *'Umran*, its survival and not on `asabiyyah` or *dawlah*. `Asabiyyah` or *dawlah* is only a way "wasilah" to reach the goal "ghayah" that is *'Umran*. *'Umran* supposing this theory can be adopted then the old theory based "`asabiyyah`" by Sati al-Husari and "*dawlah*" by Muhammad 'Abid al-Jabri itself is rejected and not accepted.

The theory of *'Umran* by Ibn Khaldun dominates the text of *Muqaddimah* (*al-Kitab al-Awal* "pleminary" to *al-'Ibar*) without any doubt in the least. Position and peaked *'Umran* described as "*'Umran al-`Alam*" and "'Umran *al-Bashri*" is the theme (*mihwar*) to *Muqaddimah* and thus to be the goal "ghayah" for the whole idea in theory *'Umran*.

'*Umran* is deemed as the well-equipped situation or atmosphere of the people and their perfection in terms of religious beliefs. Political and socio-economic governance in the city after going through uncertain living conditions will hence move (for the Arabs who lived in the desert) to a stable state of life and enjoy peace and prosperity within the city and the state. '*Umranic* countries have laws and systems of good governance to ensure the complete security and well-being of state and society. In addition to legislation and administration, there are also religious beliefs and conditions as a matter of life and morality towards a guided path in life. coupled with the natural sciences environment of conclusive and safe for occupation as a complement to life. Starting from a small area (district) to a large area (region) until the formation of a state. And from one country to the next to form an empire. As previously occurring in the history of Islam, from the city state in Medinah to the Caliphs al-Rasyidin. Umayyad government, the Islamic Kingdom of Andalus; Abbasid Empire and the Ottoman Empire. At that time, power and sovereignty of the Islamic empire spread across geographical boundaries and ethnic groups. This is called '*Umran al-`Alam* or borderless world that is under the auspices of the Shariat law and socio-economic system of Islam. Although "Globalization", which was introduced today conveys almost the same meaning as '*Umran al-`Alam* but in terms of philosophy and purpose, it follows a different way because "Globalization" is under the control of modern civil law and the Western socio-economic system.

The main objective of this study is to find a formula for determining the direction of society and determining a prosperous country (developed, peaceful prosperous).

We hope that the results of this study will in some way help the authorities involved in community development projects for the country, particularly the

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