



CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE

eISSN: 2660-6828 | Volume: 04 Issue: 06 June 2023
<https://cajlpcentralasianstudies.org>

Analysis of the Phenomenon of "Assabiya" In the Socio-Philosophical Concept of Abdurahman IBN Khaldun

Sulaymonov Jasur Bakhtiyorovich

*Tashkent State University of Oriental Studies, Department of Eastern Philosophy and Culture
senior teacher
nihatchetin@gmail.com*

Received 4th Apr 2023, Accepted 5th May 2023, Online 24th June 2023

ABSTRACT

This article discusses the economic sphere of society in the social philosophical views of Abdurahman ibn Khaldun, the major representative of Islamic thinking. The category of "asabiyah" is important in the social philosophical views of Khaldun. The Thinker explained the position of the category "asabiyah" in the economic sphere of society by the division of Labor. Also, his valuable thoughts on the sustainable development of society are presented.

KEYWORDS: Ibn Khaldun, "muqaddima", evil, tawahhush, Genesis, Bedouin, tamaddun, Khadar, "taassub", "asabiyya".

INTRODUCTION

Ibn Khaldun is one of the most famous figures in the scientific and ideological history of the Islamic world. This fame and popularity was brought primarily by his book. This book is an example of a bright star shining in the sky of thought of East and West. Through this book, Ibn Khaldun opened a new path, and was awarded the title of first-rate philosopher-historian and founder of sociology. Although the second title should be accepted with some comments.

In order to show reasonable criteria for evaluating past events, Ibn Khaldun cites several unreliable historical narratives, and before raising the question of the historian's truthfulness and impartiality, he wants to point out what the use of such narratives leads to.

First of all, Ibn Khaldun is interested in researching the basic laws of civilization and its formation. He tries to find out how societies move from primitive nomadic life to highly civilized life. It is known that the thinker lived in different countries, including Andalusia, Ifriqia, Egypt, Garnota, Castile, Morocco, as well as among Arab and barbarian tribes such as Banu Hilal and al-Dawudiyya. Then he witnessed different cultures, i.e. the lavish, luxurious urban culture and the simple and poor life of the nomads. Ibn Khaldun puzzled over the reasons for the deep differences. The thinker points to three reasons for these differences: The first reason is a psychological, spiritual phenomenon that reflects the essence of feelings and thoughts that bind individual

members of the tribe and family. The second reason is an economic factor inextricably linked with natural and geographical conditions, craft, art, and division of labor. The third factor is the political factor, which consists of the relationship between governors and subordinates, the creation of property, and the formation of power. But when Ibn Khaldun expresses the above points, he does not talk about the nature of authority here.

DISCUSSION AND RESULTS

Ibn Khaldun called the time of the beginning of man in the animal world as wildness (tawahhush). While people were working in the heart of nature, they started to live in small societies (ijtimo). Society is a society, during its development, it goes through two stages: primitiveness (badaviya) and civilization (khadaro). That is, Ibn Khaldun divides society into two types: uncivilized (i.e. wild) society and civilized (i.e. urban) society. In his opinion, according to human nature, he is obliged to live in society. Also, Ibn Khaldun lowers the position of religious ties in the formation and living of society.

According to Ibn Khaldun, restoring social order and managing society is a natural phenomenon. This incident should never be treated as proof of the validity of prophethood. The reason is that people can live as a community without a prophet.

The second part of the "Introduction" contains the ideas related to the study of wild society. In this part, several chapters talk about the naturalness of such societies, the spirit of wildness characteristic of the Arabs, and the primacy of the wild society compared to the cultured urban society. Ibn Khaldun clearly states: "The roots and foundations of human society are in the wild way of life in the desert. This is because the Bedouins do not go beyond the framework of the most basic human needs, while the city life is the result of the desire and desire to own things that are not the first level of necessity, and it is an advanced age of deception. Bedouin (nomadic) life is practically like the root of a tree, and urban life is its branches, since the necessities of first-class importance are not in life, but they are primary to the things that can be lived.

As mentioned above, there are two stages in the development of society: primitive (badaviya) and civilized (khadaro). These stages differ from each other according to the nature of the means for living, that is, if primitiveness is explained by agriculture, animal husbandry, gathering, hunting, civilization is explained by the crafts and trade that fill them. They also differ according to the nature of consumption. In primitive times, people consume necessary goods, but in the state of civilization, they are not satisfied with "useful" and "industrial goods". This is why, as a result of the division of labor, man began to produce "surplus products".

Primitiveness and civilization are two qualitatively different stages of human society. These two stages may also exist in close geographical proximity to each other. For example: the nomadic tribes of the Arabian Peninsula and the ancient civilization of Mesopotamia.

Taking the above as an example, Ibn Khaldun believes that the transition from primitiveness to civilization can be achieved through the internal development of the society and the conquest of other regions. Compared to the above, Ibn Khaldun divides society into rural and urban life. He says about this:

"Rural life is the foundation of city life. When we study the inhabitants of a city, we make sure that their ancestors came from the outskirts of the city or from the village itself. We can conclude that the form of urban life is the last stage of the form of rural life. Ibn Khaldun considered the organization of the form of labor in the city to be the highest form of production. In the course of the development of urban production, the methods of forming material and spiritual values are perfected, and a person rises to the higher levels of social development.

The development of production tools and the emergence of social division of labor expands the possibilities of product exchange.

As a person worked, as a result of collective production, the product began to increase in addition to profit and consumption. Ibn Khaldun says that as a result of human labor, the surplus product, which is the main factor in the development of society, appeared. Also, the thinker attaches great importance to the concept of value. Ibn Khaldun views the concept of value as an expression of the labor of society that drives agriculture, husbandry, and trade.

Ibn Khaldun believes that a person can be a social being only when he is a producer and owner. The thinker considers property ownership to be one of the sacred human rights. Ibn Khaldun related the process of the formation of society to the desire of people to ensure the right of private property. In fact, there is such a saying: Private property became the foundation of the primitive collective system, the basis of statehood. Ibn Khaldun believes that whoever supports ownership is just.

Ibn Khaldun continues his fundamental ideas about society. According to the thinker, bigotry is the foundation of society's life. The terms "taassub" and "asabiyya" originate from the Arabic language. The word "taassub" is from the infinitive form of the verb "taasaba" of chapter V, and its translation means "fiery love for the motherland, the nation, fanaticism."

Ibn Khaldun uses the term "asabiyyah" in the following meanings:

1. Blood - kinship relationship.
2. A group of people related by blood-kinship relations.
3. The feeling of solidarity formed on the basis of blood kinship. Ibn Khaldun considers bigotry to be the root factor of social order. Now we will study the essence of the concept of "asabiyya", that is, "prejudice" and its place in the life of society.

As society moves from primitiveness to civilization, at the same time, this process also represents the transition from primitive democracy and inequality to relations of subjugation and control. Ibn Khaldun called the relationship that binds people at the primitive stage "asabiyya". This concept includes tribe, clan and their associations. On the other hand, "asabiyya" is a connection formed between people on the basis of blood and kinship relations. It is not only a "blood sound" that unites a tribe or a clan. Associations of people lead to the realization of clan, kinship. This union, alliances can express different forms: Hilf (union of several clans and tribes), exclusion (naturalization, i.e. acceptance of foreigners into the tribe), riqq (slavery, or rather patronage of foreigners), "vila" or "vilaya" (whole patronage of a clan or tribe). Thus, "asabiyya" is a unit of blood-kinship, alliance. That is, the management within the "asabiyya" type groups was managed by the elders. The authority of elders is based on respect for the community. The team's defense is organized by a young and strong group. Relative equality applies to dependents, slaves and allies. Officially, they were an equal part of the "asabiyya", but in practice their rights within the tribe were limited. An accepted (mulsaq) into a tribe could not become a tribal leader, as tribal eldership was determined by succession within "nisab" noble families. Because the Asabiyya relationship was based on relative equality, it could become an unequal relationship. The author of "Preface" emphasizes the dialectical connection between the unity of "asabiya" groups based on the equality of all members and the necessity of management based on the personal qualities of the leader. Ibn Khaldun calls the leader of the community "matbu", that is, "man who manages without violence". And self-management is based on inequality, because leadership requires coercion. Although the

bonds between the seed are strong, slowly the "leadership-following" relationship turns into a "dominance-subordination" relationship. But why does the clan, the relative narrowness of leadership, turn into dominance over others? We will find the answer by studying the antithesis of "asabiyyah", that is, the "opposite" concept, "property".

Ibn Khaldun uses the concept of property in two different ways: "power-property" and "land-property". Ibn Khaldun defines superstition and says:

"Blood relations between people, except for some cases, this is a natural phenomenon, from which a person's relatives and loved ones take care when the life, property, honor is threatened by aggression and danger".

It is known that blood-kinship and clan-tribal relations are sometimes so close that this alone causes them to unite, and sometimes the relations are distant, but the matching of tribal interests causes the whole nation to unite. So are friendships. Ibn Khaldun can see an example of strong kinship ties in Bedouin Arabs and other nomads. Because they believe that their way of life prevents the mixing of generations as a result of marriages between clans and tribes, and the breaking of kinship ties.

CONCLUSION

In his Muqaddimah, Ibn Khaldun revealed the formation of property or the property and inequality relations between the members of the tribe. Ibn Khaldun emphasized the connection between civilization and "power-property". If primitiveness and civilization are viewed as diachronic, i.e. successive stages, or synchronic, i.e. existing at the same time, then the factor of transition to civilization is the formation of property. Thus, asabiyyah eventually leads to the formation of property, as well as the relationship of dominance and subordination in the tribe or clan. Ibn Khaldun believes that property is not only the result of surplus production, but also the result of people's natural desire for power and wealth.

In that case, history can be called the process of transfer or redistribution of property from one subject to another. This distribution occurs during the transition from primitiveness to civilization, for example, in the acquisition by settlers of property belonging to "civilized" people. But civilization continues to live and develop as a result of the production of surplus products. Therefore, when the property is distributed among the representatives of the new fanaticism, it is only in a state of growth, like civilization.

The objective nature of Ibn Khaldun's views on society has increased its value in our time. It would not be wrong to say that the thinker's views on the creation, development, structures, economic foundations, geographic factors, and his observations in real life are the result of the thinker.

His views have been interpreted differently by different schools of thought. Ibn Khaldun was even called "Arab Marx", "Pre-Marxist Marxist", "Arab Montesquieu" due to his views on the cyclical movement of social development, cause-and-effect relationships, and the importance of surplus production in the development of society. But it is noteworthy that in Ibn Khaldun's views on society, the theory of cyclical development was advanced before Europe, from the 14th century.

REFERENCES

1. Uludağ Süleyman. İbn Haldun. Hayatı. Eserleri. Fikirleri. Ankara. Harf Eğitim Yayıncılığı. 2022. – B. 13.
2. Дуктур Мухаммад Муъин. Фарҳанги Форсий. Техрон, 1371 х.ш., 16-бет
3. Дуктур Сайид Шурабажий Абд ал- Маваний. Ал-Фикру-л-Иқтисадий инда Ибн Халдун. Ар-Риёд: Тибаати идорати ас-Сақафати ва ан-Нашри, 1989 м., 19-бет

4. Ҳотамий Сайид Муҳаммад. Ислом тафаккур тарихи. Т.: “Минҳож”, 2003 й., 241-бет
5. Ибн Халдун. Ал-Муқаддима. Байрут, 1900 м.,
6. Sulaymonov, J. B. (2021). IBN XALDUNNING „MUQADDIMA “ASARIDA JAMIYAT TARAQQIYOTIGA TA’SIR QILUVCHI OMILLAR TALQINI. *Oriental renaissance: Innovative, educational, natural and social sciences*, 1(4), 732-737.
7. Sulaymonov, J. B. (2021). ABU ZAYD ABDURAHMON IBN XALDUNNING „MUQADDIMA “ASARIDA DAVLAT TUSHUNCHASIGA YONDASHUVLAR TALQINI. *Oriental renaissance: Innovative, educational, natural and social sciences*, 1(6), 9-14.
8. Sulaymonov, J. B. (2022). ABDURAHMON IBN XALDUN AXLOQIY QARASHLARI VA SARVAPALLI RADHAKRISHNAN AXLOQIY QARASHLARINING QIYOSIY JIHATLARI. *Oriental renaissance: Innovative, educational, natural and social sciences*, 2(Special Issue 25), 363-373.
9. Сулаймонов, Ж. (2021). АБДУРАХМОН ИБН ХАЛДУННИНГ ТАМАДДУН ТАРАҚҚИЁТИ ҲАҚИДАГИ ҚАРАШЛАРИДА ЖАМИЯТ ТАҲЛИЛИ. *Academic research in educational sciences*, 2(Special Issue 1), 451-455.
10. Сулаймонов, Ж. Б. (2022). ИБН ХАЛДУН ҚАРАШЛАРИДА “ТААССУБ” КАТЕГОРИЯСИНИНГ АҲАМИЯТИ. *Oriental renaissance: Innovative, educational, natural and social sciences*, 2(Special Issue 23), 864-871.
11. Сулаймонов, Ж. Б. (2022). АБДУРАХМОН ИБН ХАЛДУН ИЖТИМОИЙ ҚАРАШЛАРИ ВА ЛИ ЮЛГОК ИЖТИМОИЙ ҚАРАШЛАРИНИНГ ҚИЁСИЙ ЖИҲАТЛАРИ. *Oriental renaissance: Innovative, educational, natural and social sciences*, 2(6), 1477-1483.
12. Сулаймонов, Ж. Б. (2022). АБДУРАХМОН ИБН ХАЛДУН ИЖТИМОИЙ ҚАРАШЛАРИ ВА КОНФУЦИЙ ИЖТИМОИЙ ҚАРАШЛАРИНИНГ ҚИЁСИЙ ЖИҲАТЛАРИ. *Oriental renaissance: Innovative, educational, natural and social sciences*, 2(Special Issue 26), 613-621.
13. Sulaymonov, J. B. (2019). Ibn Xaldun ijtimoiy-falsafiy qarashlarida axloqiy masalalar. *Falsafa va huquq jurnali*, 42-45.
14. Sulaymonov, J. B. (2020). Vzglyadi Abdurrahmana ibn Xalduna o razvitiya obshchestva i sivilizatsii. *Mejdunarodniy nauchno-prakticheskiy jurnal "Ekonomika i sotsium"*, 12, 79.
15. Сулаймонов, Ж. Б. (2022). АБДУРАХМОН ИБН ХАЛДУННИНГ ИЖТИМОИЙ-ФАЛСАФИЙ КОНЦЕПЦИЯСИДА “АСАБИЙЯ” КАТЕГОРИЯСИ ТАҲЛИ. *Academic research in educational sciences*, 3(6), 719-726.
16. Сулаймонов, Ж. (2018). Идеи географического детерминизма во взглядах Ибн Халдуна. *Востоковедения*, 4(4), 108-111.
17. Сулаймонов, Ж. (2020). АБДУРАХМОН ИБН ХАЛДУННИНГ ЖАМИЯТ ВА ТАМАДДУН ТАРАҚҚИЁТИ ҲАҚИДАГИ ҚАРАШЛАРИ. *Экономика и социум*, (12-2 (79)), 163-167.