

## THE ISSUES OF SOCIETY AND PERSONALITY IN THE TEACHING OF THE GREAT ARAB SOCIOLOGIST ABU ZAID MUHAMMAD IBN KHALDUN

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### Abstract

This article analyzes the views of society and the personality of the Arab philosopher Abu Zaid Muhammad ibn Khaldun, famous for his sociological views in the Middle Ages. The main factors that influenced Ibn Khaldun's views on society and personality were given by a number of researchers to the sociological views of the philosopher.

**Key words:** Abu Zaid Muhammad ibn Khaldun, The Introduction, The State, Citizen, Man, Person, Climate, Geographical Conditions, Fair State, Social Class

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### INTRODUCTION

Abu Zaid Abdurahman Ibn Khaldun is considered as one of the great thinkers who left a bright mark in the school of Oriental sociology.

Ibn Khaldun substantiated a holistic theoretical concept in the history of human thought about society, its internal development laws and traditions of development.

The factors that led to the formation of its rich and multifaceted scientific potential are the expression from the great life and practical experience of the scientist, accumulated as a result of his travels and emigration from one state to another, from the Sultanate to the emirate, communication with different peoples. The ideological and theoretical basis for the formation of Ibn Khaldun's doctrine of society and social development is mainly the following:

-translations of works of Greek philosophers and the socio-philosophical views on them;

-the advanced ideas of medieval Arab-Muslim philosophy, in particular, the socio-philosophical teachings of the great thinkers Farabi, Ibn Sina, Ibn Rushd and others, the mutazilits constitute the ideas of the thinkers.

The great philosopher, studying the Plato from Greek philosophers, knew him as his mentor. Getting acquainted with the works of Plato, he deeply studied his ideas about the state, politics, management, science, and religion-faiths and became a famous scholar of his time as a follower of their spiritual theory.

Ibn Khaldun classifies Aflotun's invaluable views on social development and human status in his works in the following way:

- 1) understanding the essence of the divine idea;
- 2) integration of the requirements of the divine idea into life;
- 3) to have religious and secular mentality and knowledge;
- 4) to master some kind of science and arts, to have the skills to think correctly;
- 5) to enjoy clean, honest emotional means, for example, the sound of music, fine art -to enjoy.

### Main part

Ibn Khaldun continuing Plato's concept that the realization of goodness –the realization of Allah, the possession of the nature of goodness - is to belong to the essence of Allah, to become an integral part of continuation, in determining the social position of man, everyone should understand his own self-identification, spiritual presence, for this, first of all, feeling himself as an integral part of his homeland, being citizen.

The accuracy and systematization of historical – sociological views of Ibn Khaldun, their logical construction, the evaluation of each process from a lucid historical point of view, the fact that socio-sociological views are much more advanced than their own period, indicate the importance of studying its cultural heritage.

The scholar comes to important conclusions during the analysis of the method of Arabo - Muslim administration, which has a tribal structure of the Middle Ages in describing the political forms of power. According to him, «authority is not only a natural necessity for man, but also a need for sustainable action of society».

Ibn Khaldun, unlike Greek philosophers, divides the types of power into such forms as the caliphate, the emirate, the sultanate, which are in prevalence in Muslim countries. The scholar believes that statehood as a social phenomenon protects the religious and secular interests of everyone in accordance with Sharia views. It is also noteworthy to admit that his ideas were permeated under the influence of Aristotle, the mature disciple of Plato's Academy, the owner of encyclopedic knowledge who contributed to the world of social thought. After all, Aristotle supported the existing stratification, that is, the rules of social stratification procedures of his time. Ibn Khaldun develops the concept of education of perfect man on the basis of his views on the subject of a perfect man, a perfect citizen, a just state. According to him, a perfect person is a person, respectful of the order of society, a patriot of his state, a faithful person to his socio –political system.

### Analyses

And the education of a perfect citizen begins with the emergence of an excellent state order in all respects.

The order of "state-citizen-human" in the system of perfection constitutes the sociological concept of Ibn Khaldun, which is a process of state and society's retribution. He stood in view of the priority of the state role in the issue of spiritual and ideological upbringing of members of society. The educational task of the society should not be entrusted to the hands of private individuals or individual groups. Ibn Khaldun considers that the educational system will be effective only when the goals of the state and society are shared.

The social process is the aspiration to move from opportunities to results in the interpretation of Ibn Khaldun. The more people participate in the social process, the stronger the socio-political foundations of the state and society.

The unanimous and mass participation of people in social processes is the content of a common vision with such concepts as justice, fairness and loyalty.

Ibn Khaldun in his views argues that stability, equality, justice, kindness in society will ultimately find a decision in his «concept of solidarity». He noted that a single person does not have the state and ability to create means of life, and by helping each other in such a situation, people can meet the needs of not only those who work directly, but also meet the necessities of other large groups of people.

He writes in his work «Muqaddima» as following: «If people are given the opportunity to work according to their nature and essence, they become selfish and evil. If one directs his/ her eyes at the property of his sibling, he will have sought immorality. Only the ruler can stop this. The ruler is one of the members of society, he stands high above others and manages them so that people do not harm each other. That is the meaning of the kingdom».

Because, analyzing the views of the scholar on this matter, proceeding from his personal activity, the scientist approached to the events taking place in his political management activity on the basis of concrete evidence, proofs, and sought to fairly solve the problems of social life. Also, the importance of the scientific heritage of Ibn Khaldun lies in the fact that it is distinguished by the fact that he had considerations on the man and society having specific views, interpretations and richness on the structure, origins, formation and degradation of human society, thinking with rich philosophical insights.

Ibn Khaldun looks closely at the human and human factor as he evaluates the human society and studies its rules. He raises it to the level of its leading tool. He considers that the expression of knowledge, ability, attitude perceiving, imagining and perceiving is a divine blessing that distinguishes a person from an animal as well as raises it at the level of value. The fact that people live together on the basis of kinship, tribalism, in order to meet their needs in a particular city or in some part of it, is the basis of human society. It means that society is the common union of the tribes or families of people living in some sense. This unity around needs and interests is a holistic society according to Ibn Khaldun's views on how much mutual understanding, mutual respect and respect can be maintained and to what extent the most respected entrepreneur man manages this community.

Ibn Khaldun looks at Man as a social reality. He is looking for a social essence from him. The manager, who is considered a person who manages the society, brings it into action, determines the factors, directions of development, develops a development strategy, also comes to the conclusion that he has these same natural characteristics. Man as a creature is a world of goodness and evil. This scholar is colorful, infinite and diverse. Accordingly, a person is an invaluable freewill, the owner of Reason, who at every moment of his life is destined to live in love more than evil, in love more than hatred.

According to Ibn Khaldun's views, noble act brings a person into a naturally. Rejoices from doing having love good. He cheers from the joy of love. When on the contrary, he suffers endless suffering. In management, there must also be such qualities according to the whole essence and nature. Then any management- Kingdom will be in favor of kindness in practical activities, humanitarian ideas in political views.

The ideas of the great scholar Ibn Khaldun on the object conditions of the life of society, material factors and the influence of the geographic environment on the human psyche and physical appearance are of great importance today. His ideas about the geographical environment came into being through in- depth study and analysis of the teachings of Ptolemy - the great scientist of antiquity and the Arab scientist al-Idrisi. Academic I.Yu. Krachkovsky wrote in his book «Arab geographical literature» that until Ibn Khaldun, clear views on the «impact of the geographical environment on the life of society have not been put forward, and the scholar is considered as the creator of innovation in this area», which gave him a high assessment.

Ibn Khaldun's theory of «Climates» corresponds with the theory of geographic zones in modern science, and the same climatic boundary is changing with greater and smaller continental ones. For example, although the cities of Yemen, Hijaz, Oman are located not far from the equator (that is, they are located in the first and second Climate zone), the temperature is slightly affordable on these lands due to the proximity of the waters of the ocean and river. Also, although the first and second climatic regions are very hot given the impact of the falling angle of sunlight, the sixth and seventh climates are colder than the low fall of sunlight. The fourth climate zone is moderate, and the third and fifth climates are close to the moderate climate.

To people, says Ibn Khaldun, the climate has a three-sided effect: first, it determines their natural characteristics, and secondly, the character and mobility of tribes and peoples, and third, it determines the ability and aspiration of each people to Labor. First of all, depending on the appearance, mood and customs of people, it is not appropriate to associate their ethnological origin only with the source of the climate. At the same time, Ibn Khaldun specifically emphasizes that the influence of temperature on the character traits in people will be great. As an example of this, the scholar distinguishes the character traits of the population living in the north with the population living in the South. It can be seen that the difference between them is in the white or dark color of the population living in these regions, which depends only on the temperature. It is worth noting again that the population living in the South is characterized by its cheerfulness, sensuality from the population living in the North. Ibn Khaldun says that such a situation can be seen in the Sudanese. Because here, because of the height of the heat, people may experience relaxation, inability to restrain themselves, and in some, even cases of betterment. Ibn Khaldun says that the habit of looking at life lightly can be seen in the Sudanese. Because they are quickly given to joy, than to those who live in the fourth climate zone. Al -Ma'sudi, a well —known scientist of his time, also tried to find out the reason for the rapid transfer of lightness, joy, which is often encountered in the Sudanese, but when he could not come to a conclusion, he relied on the hypothetical ideas of Galen and Yakub ibn Is'haq Al-Kindi based on the assumption that high temperatures weaken the human brain and ultimately negatively affect its reason.

The great thinker draws his attention to another important issue. It is believed that in some cases it is possible to distinguish some changes even in the mood of people living in the same climatic conditions. As proof of this, he shows the inhabitants of the cities of Egypt and Fes brought. In Egypt, because of the height of the heat, it is possible to see cases of nonsense, cheerfulness, rapid changes in views in the population and even the fact that they did not make it a strict habit to concentrate on food, because they were taking ecstasy everyday from the market every day. And in the city of Fas, the opposite is true, since this city is located on the cool mountain slopes of the Maghreb, it is believed that the landlords accumulate food and consume it for a long time.

Ibn Khaldun said that the factors that influence the mental and natural state of a person are not only climatic conditions, but also proved that the food they consume has an impact on a person. In his opinion, the products consumed by the peoples living in the desert were only dairy, solid products, bread and meat they consumed less than the urban population, and therefore the inhabitants of the steppes were distinguished by their vigor, endurance, vigilance.

«Know, -writes the scholar, in a moderate climate, the soil layer is not fertile everywhere, and also the population does not live at all rich. There are such regions, where grain and fruit products are abundant, the soil is fertile, the population is abundant. But the lands of some regions are not fertile, as an example, it is possible to bring an example Hejaz, Yemen, as well as the deserts of the Maghreb. These were mainly nomadic Arabs, whose products were dairy products, and sometimes they carried flour and other products from the city of Tell. Even so, their appearance, facial structure is much more exaggerated

and beautiful than ever. Ibn Khaldun noted that the reason for this is that they often consume dairy products, because the consumption of too much and always meat products is harmful to a person's beauty, and also leads to a weakening of his consciousness.

Also, when considering the impact of geographic conditions on the development of society, Ibn Khaldun said that the population of the Earth will be divided into two parts: these are temperate and non-temperate climatic zones. According to the scholar, non-moderate climate has a very strong influence of the geographical climatic zone.

From the extreme heat of the climate of this moderate zone, or rather cold, the inhabitants here lived a difficult life. Also in this zone, the state of social life was at a very low level due to the extreme attachment of people to nature. And the temperate climatic zone differs in that it has a more positive impact on the well-being of the social lifestyle. In this regard, it should be said that Ibn Khaldun has proved that it plays a decisive role in the life of society, along with showing the influence of natural climatic conditions.

They compare Ibn Khaldun's views on the influence of the geographic environment on the spiritual life of society, traditions, theories of Bodin and Montesquieu. However, Bodin and Montesquieu made one significant mistake, that is, the socio-political and spiritual rise of the peoples was limited to that from the heat of the climate. Ibn Khaldun, in contrast to their views on such, revealed that the socio-political life of each people and their character traits are primarily associated with the potential for the production of material wealth.

From the ideas of the great scholar about the influence of the geographic environment on the life of society, one can conclude that, first of all, the natural geographic environment is very important, although it does not fully determine the level of meaning and prosperity of social life for mankind. Favorable natural geographic environment is the factor of expansion of social progress and opportunities for human life alone. Secondly, the geographical environment differs in its essence by the influence of the part of the Earth where humans live, that is, on the mental state of the population living in temperate and non-temperate climates, as well as on the level of their social cohesion.

Ibn Khaldun, in his socio-political views, retreated from subjectivity and thought, relying on universal values. Connecting the process of the collective formation of thinker people with the term "life", it is believed that life is a force that manifests itself in the content of the social progress of society. The fact that Ibn Khaldun identified three states of society (evil, rural ("bidawa"), city ("khdara") in his teaching indicates that it was based on historical, rural and urban sociology in sociology.

Ibn Khaldun wants a person to become a participant in real life, real reality, trying to keep him away from abstract and eye-catching imaginations. It is necessary for a person to actively participate in the processes of social life and through this he will realize the possibilities of his creativity and creativity, and only then he will become a social value, a miracle free man. The wise personality emphasizes that the role of state and management in the development of society, the criteria of justice in political management, the steward and the skill of management are important in any space and time.

The scholar, paying deep attention to the principle of norms in his views, emphasizes the need to manage people within a certain framework of norms. And also the conduct of public policy on this very principle is a prerequisite and guarantee of the restoration of a just society. The source of the energy power of the nations that the States built is the "dynamic power" that exists in their body, Ibn Khaldun expressed this by the concept of "asabia". Through the concept of asabia, he creates a sociological map of the processes of unification in societies.

The ideas of the great thinker on the impact of the geographic environment on the life of society are important, firstly, if the favorable natural geographic environment is a factor for the

expansion of social development and opportunities for human life, and secondly, the geographic environment differs in its essence from the fact that the Earth's part lives on humans, that is.

Ibn Khaldun, through his social views, gave priority to the role of fact-finding, putting forward conclusions only on clearly proven cases. The sociological views of Ibn Khaldun were formed in an atmosphere of harmony of eastern and Western civilizations, active integration of cultures. Ibn Khaldun highly appreciated the position of the religious and secular sciences in the prosperity of the state and society, while maintaining the general moderation between rationalism and Sharia. In his socio-political views, Ibn Khaldun, who retreated from the subjectivity and thought based on universal values, the center of Ibn Khaldun's political views lies in such ideas as the person erkinligi, his maturity and the socio-political stability of society. Basically, the fact that the social thought in the management of his time was directed against him in the form of "patience, tolerance, oppression against ignorance, and not against ignorance", was judged by the views of the great thinkers.

### CONCLUSION

The scholar's ideas about the object conditions of the life of society, material factors and the impact of the geographic environment on the human psyche, social way of life and behavior have been revealed to this day by comparative analysis. At the time of wise views, there are ideas of stabilization and strengthening of a certain system of the state, which our ancestors formed over the centuries, and the main factor manifested in it is the freedom of the land of the individual.

The principles of justice, its decision-making in the state and society have always been of paramount importance. Ibn Khaldun praises the concept of justice in his works and calls on rulers, ministers, commercial people and other strata to do so, emphasizing the possibility of ensuring the stability and development of the state with this.

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