Research Article

Termination of Civilization According to Ibn Khaldun Social Science: Ilm al-Umran

İbn Haldun Sosyal Bilimine Göre Medeniyetin Sona Ermesi: İlm-i Umran

نهاية الحضارة عند ابن خلدون العلوم الاجتماعية: علم العمران

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ABSTRACT

Ibn Khaldun is not just a historian, who lived in the fourteenth century, but he is a special scholar, with great experience, and the methodology of research which he adopted in analyzing historical events made him derive his own social science (Ilm al-Umran). In this study, there is more focus in following Ibn Khaldun's methodology in analyzing the event from different angles and linking this event with its causes. Thus, in discussing the issue of the termination of civilization and its causes from political, economical, and social points of view, this study also sheds light on the fact that the termination of civilization is a fact found in the Qur'an and history.

Key Words: Civilization, Ibn Khaldun, Muqaddimah, Asabiyah, Ilm al-Umran

ÖZET

14. yüzyılda yaşayan İbn-i Haldun yalnızca bir tarihçi değil, aynı zamanda üstün deneyimleri olan özel bir bilgindi ve tarihi olayları analiz etmekte kullandığı araştırma metodolojisi, onun kendine özgü sosyal bilimini türetmesini sağladı (İlm el Umran).Bu çalışmada farklı açılardan olayı ve bu olayla bağlantılı sebepleri analizlerle için İbni Haldun metodolojisini izlemeye daha fazla odaklanılmıştır.Böylece, medeniyetin sonlanması konusunu ve politik, ekonomik ve sosyal açılardan bunun sebeplerini tartışmada bu çalışma ; Kur'an ve tarihte medeniyet sonlanması gerçeğinin bulunduğuna da ışık tutmaktadır.

Anahtar Kelimeler: Medeniyet, İbn Haldun, Mukaddime, Asabiyye, İlmi'l-Umran

الملخص

ابن خلدون ليس مجرد مؤرخ عاش في القرن الرابع عشر ، ولكنه عالم خاص ، وله خبرة كبيرة ، ومنهج البحث الذي تبناه في تحليل الأحداث التاريخية جعله يشتق علومه الاجتماعية (علم العمران).). في هذه الدراسة ، هناك تركيز أكبر على اتباع منهجية ابن خلدون في تحليل الحدث من زوايا مختلفة وربط هذا الحدث بأسبابه. وهكذا ، عند مناقشة قضية إنهاء الحضارة وأسبابها من وجهات نظر سياسية واقتصادية واجتماعية ، تسلط هذه الدراسة الضوء أيضًا على حقيقة أن إنهاء الحضارة حقيقة موجودة في القرآن والتاريخ.

الكلمات المفتاحية: الحضارة ، ابن خلدون ، المقدمة ، العصبية ، علم العمران

1. INTRODUCTION

There are many books written about Ibn Khaldun and his work, besides many articles which discuss his theories. In this study, there is more focus in discussing the issue of the termination of civilization and its causes from political, economical, and social points of view, this study also sheds light on the fact that the termination of civilization is a fact found in the Qur'an and history. Therefore, the innovation found in *The Muqqadimah,* is the explanation of the reasons behind the fall of civilizations. In this study, we also link between the state and the civilization, because the state is the starting point for the civilization and in its decline there is no civilization.

2. IBN KHALDUN

Abu Zaid Abdalrahman Ibn Muhammad Ibn Khaldun Waliad-Din al-Tunisi al-Hadrami was born in Tunis (Tunisia) May 27, 1332 AD/732 AH – March 19, 1406 AD/808 AH. His ancestry, according to him, originated from Hadramut, Yemen. In his autobiography "*Al-Taʕrīf bi Ibn-Khaldūn wa Riħlatuhu Gharbān wa Sharqān*" he provides numerous documents regarding his life. However, "the autobiography has little to say about his private life, so that little is known about his family background"[1]. Mohammad Enan suggests that his family may have been Berbers who pretended to be of Arab origin in order to gain social status because there was more authority for Arabs. "The Berber took part of the conquest of Andalusia and bore the greatest burden, while Arabs alone had authority and rule"[2]. Tarek Fatah in his book "*Chasing a mirage: the tragic illusion of an Islamic state*" emphasized

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[1] Stone, Caroline. *Ibn Khaldun and the rise and fall of empires*. Saudi Aramco World. 2006. Available from: http://www.funci.org/en/?s=Ibn+Khaldun.[26 April 2008]
[2] Enan, Mohammad A. *Ibn Khaldun: His life and Works*. New Delhi: Kitab Bhavan, 1979.pp3-4

that Ibn Khaldun "was an African Berber, but claimed to have Yemeni ancestry"[3] to insure that there was discrimination in the Islamic country. In any way, Ibn Khaldun was very objective in his work toward both Arabs and non-Arabs and he mentioned the good and bad characteristics for both. The point here is if it's true that Ibn Khaldun's family were Barbers pretending to be Arab it gives a sign that Ibn Khaldun had inherited some of his political inelegant and for seeking authority from his family.

Ibn Khaldun's father did not engage in politics as his descendants had done, rather he was a scholar. This helped Ibn Khaldun in enquiring knowledge from an early age in areas of religion, philosophy, logic, and other fields of knowledge. At the age of 17 his parents and some of his teachers died by a "terrible epidemic that struck the Middle East, North Africa and Europe in 1347–1348, killing at least one-third of the population"[4]. This event effected Ibn Khaldun's writing to be more realistic and critical in dealing with and analyzing the event comparing to other contemporary writers who adopted the narration methodology.

Ibn Khaldun was well educated and his family status in Tunisi qualified him to get in the public life at the age of twenty. His first position was a seal bearer, but Ibn Khaldun ambition was not satisfied. He sought for more authority which cost him two years in prison at the age of 25. Ibn Khaldun was not alone in seeking for authority, the whole situation in North Africa " was characterized by a …continuous political instability"[5]. Because of this, it was necessary for him to understand the political institutions and their policies. After his release, Ibn Khaldun returned back to work in politics and he was appointed to many different position in many different places, from judge to ambassador.

These positions in different states and his long journey in politics were reasons for the richness of his experience. Ibn Khaldun finally decided to retire from "politics and sought refuge among the Banu Arif tribe. It was there he composed his famous 'Muqaddimah' and his 'Prolegomena to History'"[6] at the age of forty-five.

3. THE SOCIAL SCIENCE: *ILM AL-UMRAN*

The basic questions which come to mind in talking about *Ilm al-Umran* is: "How did Ibn Khaldun establish this science and what was his methodology? What made his work unique compared to other writers of his time?"Also, in the next step it should be clear as to what he meant by this science and what its main elements in relation with civilization and it's termination.

Ibn Khaldun's "uniqueness is that he was the first historian to proclaim history a branch of philosophy, thus establishing himself as the father of all philosophers of history "[7], he adopted a new methodology of collecting data and analyzing historical events and this is what made his work unique compared to other historians of his time. Even in modern time, his methodology in dealing with the events is very critical and practical. He didn't record information without examining its creditability and it's consistence to reality, the geographical condition, and logic. Adding to that, he used his own observation in collecting data so that part of his "direct information was based upon personal observation"[8]. This personal observation was derived from his experience traveling to many different countries, meeting nations from other cultures, and working in higher positions in these places. But the most important point which distinguishes his work from other historians is that he makes sense of events by connecting them to each other and by looking for the causes behind the events. He " wanted to discover the underlying causes of … change. … His great innovation was to apply the principles of philosophic rationalism to the study of history, hitherto considered to be beneath the notice of a philosopher, because it dealt only with transient, fleeting events instead of eternal truths"[9]. So in his work there is" no polarization of cause or effect could be found. He did not appeal to God as an explanatory principle underlying the whole of history."[10] That is really what makes his work differ from other's. His cotemporary writers were concentrating more on some aspect on behalf of others and this is clear in his criticism of them when he said:

On the surface, history is no more than information, identity, and self-definition about political events, dynasties, and occurrences of the remote past, elegantly presented and spiced with proverbs. It serves to entertain large, crowded gatherings and brings us an understanding of human affairs… The inner meaning of history, on the other

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[3] Fatah, Tarek. *Chasing a mirage: the tragic illusion* of *an Islamic state. Canada,*
John Wiley & Sons, 1949.p193.
[4] *Stone,Caroline. Ibn Khaldun and the rise and fall of empires. Saudi Aramco World. 2006. Available from: http://www.funci.org/en/?s=Ibn+Khaldun.[26 April 2008].*
[5] *Baali, Fuad. Society, State, and Urbanism: Ibn Khaldun's Sociological*
Thought. Albany: State University of New YorkPress, 1988.p1
[6] Baali, Fuad. Society, State, and Urbanism: Ibn Khaldun's Sociological Thought. Albany: State University of New YorkPress, 1988.p2
[7] Rejwan, Nissim. Arabs in the mirror: images and self-images from pre-Islamic to modern times .USA, The University of Texas Press, 2008 p2
[8] Ibn Khaldun. The Muqaddimah: An Introduction to History. (Tran) Franz Rosenthal. London, Routledge and Kegan Paul, 1958.p145
[9] Armstrong, K. Islam and short history. New York: The Modern Library, 2002.p105
[10] Baali, Fuad. Society, State, and Urbanism: Ibn Khaldun's Sociological Thought. Albany: State University of New York Press, 1988.p16

hand, involves speculation and an attempt to get at the truth, subtle explanation of the causes and origins of existing things, and deep knowledge of the how and why of events. History, therefore, is firmly rooted in philosophy. It deserves to be accounted a branch of philosophy [11]

This methodology was the tool which he used in producing his social science, *Ilm al-Umran*. Even thou some writer's doubted that his work was his own idea " it may not be entirely unjust to assume that much that is found in Ibn Khaldun's work is probably not original, and that many of his seemingly original ideas may have been inspired by sources yet to be discovered."[12] In fact, he could have been inspired by other writers because his area, especially in Spain and northwestern Africa, there were translations of the Western sciences. But it's obvious from his biography that he has real, broad experience built in strong, practical methodology.

Al-Umran in the Arabic language is "derived from the word ''Umr' which means 'age' and it means 'the staying of the man in his home'"[13] or his place to protect it from any environmental effects and in developing it according to his need and the expanding of his family. Also it has a general meaning concerning the society in general that "God appointed humankind to build this earth and civilize it"[14]. It "is one of the key terms in Ibn Khaldun's system *'Umran* (translated here as "civilization"). It is derived from a root which means (to build up, to cultivate,) and is used to designate any settlement above the level of individual savagery."[15] What was Ibn Khaldun's job was to describe this process, its stages and conditions which became an "independent science, has its own peculiar object - that is, human civilization and social organization. It also has its own peculiar problems, that is, explaining the conditions that attach themselves to the essence of civilization, one after the other."[16] The main subject of Ibn Khaldun's science was human civilization and social organization; also he described its stages in details concerning its problems and conditions.

Some writers assume that Ibn Khaldun's social science is applicable for Arabs alone and just for nomadic people because some of the terms he used to describe the progress of the society toward the civilization are only found in nomadic society. So "his observations are thought to refer not to the urbanized Arabs of his day but to the nomadic Arabs, the Bedouin."[17] (such as the term "Asabiyah" which means literally: "common bond based on blood relation"). And this same surface analyses because Ibn Khaldun explains that asabiyah could also be based on common principle or ideology and that it's found in all nations as it is the nature of human beings, even in modern society. So one can conclude that "the scope of his work had to be larger, beyond the confines of the Maghreb. His examples of nomads, for instance, would include Arab, Berber, Turk and Mongol groups."[18] But in fact Ibn Khaldun's observation is more close to Arab society where he grew up and in which he spent all of his life.

Ibn Khaldun drew a picture in describing the stages which any society undergoes toward its higher bottom of civilization. He explained the importance of "Asabiyah" (social solidarity) [19] as a basic element of strength of relations within the society and of uniting it to be a strong society. This strength enables it to defeat any other powers in its area and after it's superiority is completed over other Asabiyah, the community will choose their own leader which should have specific requirements according to Ibn Khaldun (such as knowledge, probity,…) In this stage the society will transfer from being an unorganized society to an organized society or *Dawla* (state)[20], which has its Asabiyah elements (common bound between the society, community, land, and finally leader). This state will expand it's land at the expense of weaker states around it. Its population will increase which will affect the market by increasing its activity, which will increase the income of the state. This will effect the state positively in the early age of the state and then it will effect negatively on the state on the different levels of the society - from the leader to its administration. This, with other reasons, will cause the decline of the state and the termination of it's civilization.

4. TERMINATION OF CIVILIZATION

Civilization means to Ibn Khaldun, according to Franz Rosenthal translation: "social organization". This is one of the characteristics necessary for human beings because God created and fashioned man in a form that can live and subsist only with the help of food. He guided man to a natural desire for food and instilled in him the power that

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[11] Ibn Khaldun, Abd al-Rahman. The Muqaddimah: An Introduction to History, (trans). Franz Rosenthal. Princeton: Princeton University Press, 1967. 3 Volumes.p 5

12 Rejwan, Nissim. Arabs in the mirror: images and self-images from pre-Islamic to modern time's .USA, The University of Texas Press, 2008 P2

[13] Al-Jahiz, Amro ibn Bahr. Al-Bayan wal Tabyeen. Beirut: Dar Saab, 1968. Edited by: Fauzi Atwi. p. 94.

[14] Al-Faraheedy, Al-Khalil ibn Ahmad. Kitab Al-Ain. Maktabat Al-Hilal. Edited by: Mahdi Makhzumi and Ibrahim Al-Samirra'i. Vol. II, p. 137.

[15] IK-FR, X

[16] IK-FR, 39

[17] Rejwan, Nissim. Arabs in the mirror: images and self-images from pre-Islamic to modern time's .USA, The University of Texas Press, 2008 p1

[18] Ahmed, Akbar S. Discovering Islam: Making Sense of Muslim History and Society. London, Routledge, 2002. p103.

[19] See also Chief Richard C(Ed). Martin Encyclopedia of Islam and the Muslim World. USA, Macmillan Reference, 2004 p 82.

[20] Ibid. p 174-175.

enables him to obtain it"[21]. But he can't obtain all the things he needs in an individual way, so he needs to cooperate with other humans to continue his life successfully. The increase of social organization in general will directly increase the level of the civilization and the decrease of the cooperation will decrease of the level of civilization to the end of the termination of the civilization.

The cooperation within any societies, according to Ibn Khaldun, start by the establishing of Asabiyah. It will reach it's highest level in establishing the state which will need cooperation from all sides, starting with the layman in the society to it's higher administration. And of course, without excluding it's leader, these all play a strong role in the flourishing of its civilization or driving it to its end.

However, it's obviously clear that there is no civilization lasting forever, whatever this civilization is able to reach, in terms of development and progress; because behind the creating and developing of any civilization there is a nation which is organized under the umbrella of a state, which has a certain age. This fact is mention many times in the Qur'an "And every nation hath its term, and when its term cometh, they cannot put it off an hour nor yet advance (it)."[22] It also said that, "For every nation there is an appointed time. When their time cometh, then they cannot put it off an hour, nor hasten (it)"[23]

Ibn Khaldun affirms that are certain causes for the termination of civilization according to Ibn Khaldun. Maybe he did not classify it in categories but it appears clear in his work. He was aware of the importance of studying the state and its civilization, not from a political aspect alone, but from all the different angles which effect the civilization and cause its termination - such as the economic and social conditions.

5. POLITICAL CAUSES OF TERMINATION OF CIVILIZATION

There are some political reasons that stand behind the termination of a civilization. Most of these relate to the leader and his political decisions. Other reasons relate to his administration and his new monarchy. Most of these reasons relate to the power with which the leader used in the beginning of establishing the state and its civilization - such as asabiyah or his religious characteristics.

Political Structure

Ibn Khaldun explains that the first step toward establishing the state is the higher level of cooperation toward social organization or the civilization is forming asabiyah - the common bond or interest among the society. He explains that the main interest of asabiyah is to reach the Mulk or the authority. But "When the ruler's power is firmly established, he begins to claim all the glory for himself alone" [24] and "he is too proud to let others share in his leadership which is innate in human beings"[25]. It is assumed by Ibn Khaldun that it's needed for political purposes for there to be one alone in charge of the country's affairs and in making decisions; if not, the distraction will acquire in the country. He used the verse in Qur'an which talks about God being the only one controlling the world otherwise their will be massive distraction in the world. "If there were therein Gods beside Allah, then verily both (the heavens and the earth) had been disordered. Glorified be Allah, the Lord of the Throne, from all that they ascribe (unto Him)".[26]

At same time Ibn Khaldun explains the negative impact of applying this policy by mentioning who it will effect - the asabiyah, which played the strongest role in establishing the state and in handing the power to it's leader hoping to share with him the authority. But when "the leader takes charge all by himself, as far as possible. Eventually, he leaves no part in the power to anyone else" [27]. People of asabiyah will be disappointed by being marginalized. Their loyalty toward the general interest of the state decreases because they feel that they are not part of the state administration or its authority and that they have been used for political purpose and now they are worthless. Now the leader will get red of them "as far as possible, he eliminates all claims in this direction by destroying those of his relatives who are possible candidates for his position and whom he suspects"[28]. They will work for their own interest on behalf of the interest of the public and this division in the interest will divide the society and the "consequence of a dynasty's senility is that it split"[29]. That is what happened in the late period of Abbasids empire "When they achieved the utmost superiority and luxury, and was beginning to shrink. (At that time,)....Idris took

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[21] IK-FR, 45

[22] Qur'an, Surah 7. Al-A'raf, verse 34.

[23] Qur'an, Surah 15. Al-Hijr, verse 5.

[24] Baali, Fuad. Society, State, and Urbanism: Ibn Khaldun's Sociological Thought. Albany: State University of New York Press, 1988.p60

[25] IK-FR, 132

[26] Qur'an, Surah 21. Al-Anbiyaa, verse 22

[27] IK-FR, 132

[28] IK-FR, 244

[29] IK-FR, 244

refuge in the Maghrib and seceded and seized power there"[30]. This division caused the termination of the Abbasids civilization after its flourish and the golden age of the Islamic civilization.

Military institution

When the leader gets rid of his asabiyah, which played the main role of defending and protecting the country, he needs a new army to protect him. First, from his asabiyah, which he give up when "they became corrupted by luxury and oppression and they compete and fight for political power that makes him suppresses or kills his competitors"[31]. However, in order to centralize his power and to protect the country he has no choices rather than to use any power, even if it's from out side of his blood relation or out side the community. When "the ruler chooses helpers and partisans from groups not related to (the ruling dynasty but) used to toughness. He uses (these people) as an army which will be better able to suffer the hardships of wars, hunger, and privation."[32]38 This shift of power from his asabiyah to absolute military power unrelated to the state or to his asabiyah "could prove a cure for the senility of the dynasty when it comes"[33]

But this will effect negatively the society by feeling that they are estranged from their leader and his new soldiers. It will be hard to trust them or the leader himself. He will be under the threat of the new army whom have their loyalty to the state or leader just by money and salary. The " result of the extravagant measures which the ruler adopts in vain to insure the loyalty of the important mercenaries against his original forces of asabiyah. After the strength of the dynasty crumbles, it reaches complicated ruin and falls prey to any aggressor"[34]. This will prepare the state and its civilization (social organization) to be destroyed by the rising of new asabiyahs which are stronger and have the support of the society. For example, the late Omayyad rulers exploited their monarchal power for their selfish ends and "forgot the reliance upon the truth that had guided the activities of their predecessors"[35]. This caused the people to censure their action and to support the causes of the new Abbasid dynasty which replaced them. It also could be ended by the new army taking over the ruler such as (Mamelukes) [36] soldiers when they took over the Abbasids state and what was left of its civilization.

Home office

Civilization means for Ibn Khaldun a social organization and this organization always needs a leader to organize it. It has happened some times that there is some misuse of the authority from a leader's administration or even from the ruler himself. That problem could be solved by seeking advice from one of the religious or community leaders. Especially in the time when the ruler " is close to the people and easily accessible"[37]. But when the leader separates himself from his own people and seeks to keep away from the common people as much as possible. "He employs someone at his door to admit only those of his friends …, and to prevent people in general from having access to him"[38] this man called *Hajib*[39]. This attitude will destroy the image of the leader in his people and will open the door for tyrannical atmosphere of the strong eating the weak. His new army plays the greatest role in increasing the oppression and injustice acts in the society. As Ibn Khaldun said "injustice ruins civilization. The ruin (of civilization) has as its consequence the complete destruction of the dynasty"[40]. The restriction of access to the leader "originated in the days of Mu'awiyah and 'Abd-al-Malik and the Umayyad caliphs"[41].

6. ECONOMIC CAUSES OF TERMINATION OF CIVILIZATION

There are economic reasons which stand behind the decline of a state and the termination its civilization. These reasons are in connection with other political reasons and social reasons. This is again what distinguishes Ibn Khaldun's work in that he connects these reasons and causes to complete the picture for his reader about what is really was going on the ground and from different angles.

There are some economical reasons that effect directly the civilization of the state and its development and causes it's termination, according to Ibn Khaldun. However, there are two main reasons he concentrates on. First, the taxation system and its injustice increasing. Second, the leader or the government activity in the market.

[30] IK-FR, 245
[31] Rabi' Muhammad M. The Political Theory of Ibn Khaldun. Northlands, E. J. Brill. 1967. P119.
[32] IK-FR, p135
[33] IK-FR, p136
[34] Rabi' Muhammad M. The Political Theory of Ibn Khaldun. Northlands, E. J. Brill. 1967. P120.
[35] IK-FR, 165.
[36] See. Newby Gordon. D. A Concise Encyclopedia of Islam. England, One world Publications, 2002.p139.
[37] IK-FR, 243
[38] IK-FR, 243
[39] See also, Chief Richard C(Ed). Martin Encyclopedia of Islam and the Muslim World. USA, Macmillan Reference, 2004 p541
[40] IK-FR, 239
[41] IK-FR, 243

Taxation System

People by nature don't like to pay anything to the state or to anybody else. They like to own things and this is what now is called the right of property. However, when they are forced to pay by religious law, they do pay for their property. Even if it wasn't forced by power, but their motivation to get the reward from their God, who orders them to pay. Such as "the charity tax on grain and cattle, and also to the poll tax, the land tax, and all other taxes required by the religious law. They have fixed limits that cannot be overstepped"[42], But in relation to the state, the person also is forced to pay certain amounts of money in exchange for the protection and the organization of the state. The state power also provides other things, and these will be some things natural and even needed for the interest of the population and the state power. Because "when tax assessments and imposts upon the subjects are low, the latter have the energy and desire to do things. Cultural enterprises grow and increase, because the low taxes bring satisfaction"[43]. It increases the activity in the market and it strengthens the country's economic situation.

The problems arise, according to Ibn Khaldun, when this taxation increases for unjustified reasons; such as to satisfy the ruler's pleasure or to rebuild his palace and anything else needed for his luxurious life. "Eventually, the taxes will weigh heavily upon the subjects and overburden them. Heavy taxes become an obligation and tradition, because the increases took place gradually, and no one knows specifically who increased them or levied them. They lie upon the subjects like an obligation and tradition. The assessments increase beyond the limits of equity " and higher than the community income. This will effect negatively the right of propriety and will decrease the motivation of people to own things in order to escape from the heavy taxes. This will destroy the market system and "the result is that the total tax revenue goes down" because their is no activity in the market and that will cut the main sources of money for the state which it need for paying for soldiers and it's protection." Finally, the civilization is destroyed, because the incentive for cultural activity is gone"[44].because their is no activity in the market and that will cat the main sources of money for the state which it need for baying for soldier and it's protection." Finally, civilization is destroyed, because the incentive for cultural activity is gone"[45].

The Market System

Ibn Khaldun realized what is could in the modern economic the market system, it's main idea is when the goods are available in the market it's price will decrease and when there is lack of good that will increase it's price, the same idea is found in his work " When goods are few and rare, their prices go up. On the other hand (and) when … goods (is) found in large quantities, the prices will go down"[46]. Some researcher also did linked his work to modern economist " In terms of discovering the market mechanism Ibn Khaldun precedes Adam Smith"[47].

This environment is healthy in the market system because the price of the goods is increase for natural reason and it will be accepted from the subject in the Market. But unhealthy things in the market system and unacceptable for the subject came from the unnatural reason such as the engaging the leader or his government in the Market activity which will be harmful for the subject, and it will destroy the system market, Ibn Khaldun did describe why the engaging of leader will be harmful for the market system, its because state trading results in "the appropriation of peoples property by baying their possessions as cheaply as possible and then reselling the merchandise to them at the highest price by means of force sales and purchases … This leads… to the decay of urban civilization". [48]

Economic is the main factor of the state and its civilization and heavy taxation and the engaging of the leader or his government in the market activity are the main reason for the decline of the state and its civilization.

The systems in the state are all connected and civilization is social organization and that mean not just political aspect but economic also is under this title but the most important part is the social system because its deals with the society in general not with specific person and his decision or what going in the market, That what make Ibn Khaldun focused more in the social aspect and its effect on the civilization of the state.

7. SOCIAL CAUSES OF TERMINATION OF CIVILIZATION

Society is the main factory of establishing the state and it's the source of developing any civilization, and for sure without society there is no state or civilization can be achieve, when the cooperation in the society is found in

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[42] IK-FR, 230
[43] Ibid
[44] Ibid
[45] IK-FR, 231
[46] IK-FR, p310
[47] Abdus Sattar .M. Ibn Khaldun's Contribution to Economic Thought: Contemporary Aspect of Economic Thinking in Islam. USA, American Trust Publication, 1968.p111
[48] Ibid. p113.

strong way the society will develop a high level of civilization but if there is no cooperation in the society the developing of civilization will be hard and it could be impossible.

There are many reason encourage the society to cooperate and to work in systematical, organized way such as the existing of social unity which means that the common pound between the society (asabiyah) is strong and able to face the society problems, before discussing some of this problems, it's important to shed light more in this unity and reason behind its weakness and its effect on the civilization.

Social Unity

Ibn Khaldun express the social unity under the title of (asabiyah) and he explain the reason behind strength this social unity or asabiyah which is first of all in Ibn Khaldun point of view *Mulk* and this is not accurate in term of generalizing this for all asabiyah because there is many society they even nomadic they have asabiyah and they kept strong because it have means of protection because the life of nomadic is unstable and there is always fight between the tribe so its important for them this asabiyah to be strong.

Any way if the aim of asabiyah or social unity is reaching the *Mulk* then there is no need for the social unity after reaching the *Mulk* or the authority and that is the core point which Ibn Khaldun social theory build on and this could be fact and it could be realized in the relation between some people and their creature this relation will be strong when the creature in trouble or he aiming to achieve some thing and he knows that the only one can help hem in this situation is God he will be always in connecting to Him in pray or other ritual practice and after the person achieve what he want he change completely in his relation to be weak, and this fact is mention by God almighty in Qur'an:

… when ye are in the ships and they sail with them with a fair breeze and they are glad therein, a storm wind reacheth them and the wave cometh unto them from every side and they deem that they are overwhelmed therein; (then) they cry unto Allah, making their faith pure for Him only; If Thou deliver us from this, we truly will be of the thankfull"[49]" And when they mount upon the ships they pray to Allah, making their faith pure for Him only, but when He bringeth them safe to land, behold! they ascribe partners (unto Him)[50]

Ibn Khaldun emphasize that when the society have certain aims they want to achieve so "the goal to which group feeling (asabiyah) leads is royal authority" [51] that make their relation between each other became strong and when thy have achieve aims by establishing the state and " When (group feeling) attains that goal, the tribe (representing that particular group feeling) obtains royal authority, either by seizing actual control or by giving assistance (to the ruling dynasty)"[52] now theirs no need to this asabiyah or this social unity and its obviously clear that the first protection line to the state is its social unity and when it lose it it's a sign for the decline of the state and termination is civilization.

There are other things effect the social unity be side the achieving of the society goals such as the increase of the state population which make the society mix and that wreaked the relation which almost is build upon blood relation but when the society expanded because the emigration have no loyalty to asabiyah or even to state their only reason for emigration is finding a better life and more comfortable than what they have.

The Role of Religion

Ibn Khaldun associates religion with asabiyah as common stricture to strength the society because "religion usually makes people unite ... This is especially true at the beginning of the state's establishment when religion provides another power in addition to that of 'asabiyah"[53] so religion encourages society to unite as a social organization and make them cooperate to build their civilization but the point heir that the new society has its diseases which effect the religion of people such as the new life of comfortable and the role of luxury in poisoning the society and changing the mentality of people, and here one can comment that Ibn Khaldun was actually reminding the people of his time by the Arab experience and he was sending message to them that you (Arabs) did not make any progress in the history of humanity or you (Arabs) did not playing any role in leading the world unless when they hold their religion and when they "They neglected the religion. Thus, they forgot political leadership and returned to their desert"[54] which means becoming again uncivilized society and they will return back to their nomadic way

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[49] Qur'an, Surah 10. Yunus. Verse 22
[50] Qur'an. Surah 29. Al-Ankabut. Verse 65
[51] IK-FR, p107
[52] IK-FR, p108
[53] Baali, Fuad. Society, State, and Urbanism: Ibn Khaldun's Sociological Thought. Albany: State University of New YorkPress, 1988.p59
[54] IK-FR, p121

of life in means of start fighting each other because they lost the they religion which unity them and make them agree in things this will be the stared point for the distraction of their civilization.

8. CONCLUSION

Ibn Khaldun is not just a historian, who lived in the fourteenth century, but he is a special scholar, with great experience, and the methodology of research which he adopted in analyzing historical events made him derive his own social science (*Ilm al-Umran)*. In this science, he discusses the issue which relates to society with more focus on the process which the nomadic society transforms to civilized society. He also explained some concepts which play the main role in the processes such as asabiyah. Civilization according to Ibn Khaldun means social organization and when the organization increases in the society its civilization will flourish, at the same time when this organization decreases in society this causes the termination of the civilization. Ibn Khaldun also has very wide scope in dealing with the reasons behind the termination of civilization that made him discuss its political, economical and social causes, but at the same time he emphasized that these causes are related to each other. In addition, some of Ibn Khaldun ideas are derived from the Qur'an, such as the age of civilizations, and it also clear that the experience of Islamic civilization from its raise until the break of the Islamic empire did effect his writing. Furthermore, it occasionally appears in his writing that he is sending messages to the reader that his reasoning of the termination of civilizations is from reality and not from his own imagination.

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