



## RESEARCH ARTICLE

### STUDIES OF THE MUQADDIMAH IBN KHALDUN PERTAINING TO 'UMRAN THEORY: AN OVERVIEW

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#### ABSTRACT

This study examined the term "umran" introduced by Ibn Khaldun in his *Muqaddimah* in the 14<sup>th</sup> Century A.D. with the aim to identify the real meaning of the term through different studies made by Muslim scholars. The discussion begins with the contents of the *Muqaddimah* as understood by the Muslim scholars, followed by an analysis and comparison between 'umran, 'asabiyyah, and dawlah, which of the three is the main focus of the *Muqaddimah*. The study clearly shows that Ibn Khaldun in *Muqaddimah* is none other than the 'umran and its survival and not on 'asabiyyah or dawlah. The concept of 'umran is seen as the cornerstone throughout the research and study of Ibn Khaldun in *Muqaddimah*. The method used in the study is called "induction", a method of logical reasoning that obtains and discovers general laws from particular facts. To justify that the method of induction is effective, we used a comparative method based on scientific and historical facts as its tool to reach a scientific result.

#### INTRODUCTION

The *Muqaddimah* of Ibn Khaldun is the main source of 'umran studies which was first 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-Ijtima'iyah*" (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 2020. 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 cons, the formal supports and praises 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*". 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 (1967). 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 the less agreed with Ibn Khaldun. However, the scope of the study of Sati' al-Husari are not much different from the studies conducted by the researchers before with more focus on the science of history and sociology ("*ilm al-ijtima'*") 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-'Umrans al-Bashari* and "*Umrans 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 'umran or '*Umrans 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

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social sciences and socio-political sciences in *Muqaddimah*".<sup>1</sup> He then interpreted *umran* with the meaning of "astral conjunction" (agreement or cooperation of the community). This 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-dawlah wa al-mulk*) for '*umran(al-ijtima)*' 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"<sup>2</sup> 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 perspective on Sati' al-Husari's research, including the concept "*asabiyyah*" 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) are the themes 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 *dawlah* (state) are the themes 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* 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 or stairs rise through '*Umran*, from '*Umran Badawi* to '*Umran Hadari* and not a conflict between 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-tab'i*). Indeed *badawi* and *hadari*, '*asabiyyah* and *hadarah* are among the phenomena of *Umran* 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 is a theme

(*mihwar*) for the entire study '*Umran* Ibn Khaldun".<sup>3</sup> Thus 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 more likely to '*asabiyyah*, while al-Jabri prefer on state and power. Recently, several studies are made on Ibn Khaldun with new interpretations. Mostly focusing on *al-'Umrana al-Bashari*, '*Umrana al-'Alam* and on '*asabiyyah* or *dawlah* (state). Among interesting are two studies published in *The Journal of North African Studies*, vol.13, issue 3 September 2008, pp.331-349, and a second study published in the same journal pp. 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.<sup>4</sup>

In the first study the author has expressed differences between the meaning of '*umran* and *hadarah*. '*Umran* translated to "urbanization" (Arabic: *madaniyyah*) and *hadarah* to "civilization". The difference of 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 world civilization. He said, '*umran* is not a static product but a process that is "dynamic" and in accordance with theories 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 the 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 Khaldun 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 complex not only in terms of language and terminology,

<sup>3</sup>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.

<sup>4</sup>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).

<sup>1</sup>Sati' al-Husari, *Dirasat 'an Muqaddimah ibn khaldun*, Maktabah al-Khanji Dar al-Kitab al-'Arabi, Cairo-Beirut, 1967, p.333

<sup>2</sup>*Ibid*, p.356

but also in terms of scope. This situation led to the idea of "'Umranal-'Alam" and al-'Umranal-Bashari to not yet be fully understood. Another important study has been made and presented in *al-Nadwah al-Dawliyyah al-Rabi'ah li Ibn Khaldun*, Turkey, 2017. The study, entitled "al-'Aql wa al-Wujud 'Inda Ibn Khaldun" by Muhammad Misbahi who describes the theory of 'Umran as "innovated knowledge" ('ulum al-'umran al-mubtakarah).

Prior to this, we (the author of the article) have 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 *Muqaddimah* 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 arose 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 ('Umrānal-'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 ('Umranal-'Alam).

Ibn Khaldun discussed many things, but the principal issue among them are the human Caliph of God on earth, society and community activities (*insān, bashar, ijtima' insāni*) which produce history, country, power and prosperity (*tārīkh, dawlah, mulk, 'umrān*). 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 Qur'an 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 is a pre-requisite which is 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 Saifuddin (IPISHOAS), Universiti Brunei Darussalam in mid-March 2006. Another study entitled "The Concept of 'Umrān 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 in 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.

'Umrān 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 *Subhanahu waTa'ala*. Laws and regulations of Allah's creation that moved the community to work together and agree on developing the community of the country through solidarity and patriotism (or 'asabiyyah 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. The state prosperity, termed as 'umrān and universal prosperity as 'Umranal-'Alam.

However, there are many aspects that are not covered in this study, which include research methods, philosophy of 'umrān, the law of nature, methods and foundation science, science of 'umran, the concept of 'umrān in the Qur'an and terms related to 'umrān, etc. All this will be summarized and discussed in this study and will be made into the following 'Umrānal-'Alam, its influence within the Malay world, and what comparisons between 'Umrānal-'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 'umrān. The study has also tried to prove the scientific existence of coherence and harmony between the theory of 'umrān Ibn Khaldun with the al-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 'umrān and theory of 'umrān and so can be used as material for discussion and reflection for young emerging researchers. 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 allows it. In this way, only knowledge can be produced and grown in this community with His blessings too. As Ibn Khaldun said, "All knowledge belongs to Allah and He guides whom He pleases" (الله يهديه). (بنوره من يشاء).

### Focus

Insights by some of the 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 power will not exist and can not survive long without solidarity "'asabiyyah", but both are equal towards a destination (*ghāyah*) namely prosperity and human well-being (*al-'Umranal-Bashari*). In other words, 'asabiyyah and dawlah is simply a "medium" to get to the destinations of

*Umran Bashari*, and many other ways that can help to produce *al-Umrān 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 as "*al-Umrān al-Bashari wa al-ijtimā' al-insāni*".

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 makna al-'umran alladhi ja' al-nahu mawdu'an li hadha al-'ilm... thumma inna hadha al-ijtima' idhahasala 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 (*wāzi*)<sup>5</sup>.

From the above quotation it shows that the aim of *ghayah*, cooperation and team spirit (*al-ijtima' al-insani*) among mankind as a Caliph of Allah on earth is the main objective of prosperity 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 that governs itself is because it is a prerequisite to the origins of *al-Umrān al-Bashari* and *Umran al-'Alam*.

In this matter, there are two main factors to consider. First, *wasilah* (method of approach) and second *ghayah* (target or objective).

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* represents 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-Umrān 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 *al-ijtima' al-bashari*' initiates the spirit of comradeship or *'asabiyyah*. The government and authority "*al-dawlah wa al-mulk*" also serves to trigger a human and environmental prosperity '*Umran al-'Alam*. On this basis then this research, and Ibn Khaldun's 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 Theory 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*"<sup>6</sup> and nation "*dawlah*"<sup>7</sup> 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 theory 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 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<sup>8</sup>.

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*, *madaniyyah*, *hadarah*, *thaqafah* and *'umran* were also discussed.

In this regard Ibn Khaldun asserts that alleged *'ilm al-'umran* or theory of *'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 forms. However, he said, all knowledge is the same, whether it is *wad'i* (physical) or *'aqli* (mental) which is often encumbered with similar things.<sup>9</sup> 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 *qānūn* "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.

<sup>6</sup> See al-Husari in his *Dirasat 'an Muqaddimah Ibn Khaldun*

<sup>7</sup> See al-Jabri dalam bukunya *Fikr Ibn Khaldun al-'Asabiyyah wa al-Dawlah, Ma'alim Nazariyyah Khalduniyyah fi al-Tarikh al-Islami*.

<sup>8</sup> For more details about the study of Ibn Khaldun, see below "Methodology of Ibn Khaldun Study".

<sup>9</sup> *Ibid* p. 29 (العمران البشري والاجماع الإنساني وذو مسائل, وهي بيان ما يلحقه ) من العوارض والأحوال لذاته واحدة بعد أخرى. وهذا شأن كل علم من العلوم وضعيا كان أو عقليا)

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 *Subhanahu 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 and interacts simultaneously with one another in the life of the community, the country and global prosperity "al-'Umranal-Bashari", "Umranal-'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.<sup>10</sup>

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) 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 remains with his 'umran (al-'Umranal-Badawi) even without country and power.<sup>11</sup> From the words of Ibn Khaldun, he describes earlier the magnitude of difference between 'umran with dawlah and 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 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 Allah *Subhanahu wa Ta'ala* the creator. The existence of Allah is the existence of reality, while the existence of the universe is the existence of *wahmi*.<sup>12</sup> In other words, Allah 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*.

<sup>10</sup> *Ibid* p. 296 إن الدولة والملك للعمران بمتابعة الصورة للمادة وهو الشكل الحافظ بنوعه لوجودها... أنه لا يمكن انفكاك أحدها عن الآخر. فالدولة دون العمران لا تتصور، العمران دون الدولة والملك متعذر

<sup>11</sup> *Ibid* .p. 120

<sup>12</sup> *Ensiklopedia Sejarah Islam*, Vol. 2, p. 457

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 *dawlah* (state) '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 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 absence of state and it will return to its original form "Bedouin 'Umran" (al-'Umranal-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 'asabiyyah state power as well as others including the rules of discipline and unity in the community which play a dominant role in constructing 'umran actually 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-'Umranal-Badawi" (prosperity in the desert) is simple, "al-'Umranal-Hadari" (prosperity in the city) and the highest "Umranal-'Alam" or "al-'Umranal-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-'Umranal-Ardi ('Umran on earth). Diversity of forms, levels and dimensions of 'Umran reflects the "dynamism", creativity and innovation in thought and theory of 'Umran. The Theory of 'Umran not influenced by any thought of wondering whether the Greeks brought by Aristotle or from the teachings of the Persian leader, Mubedhan. This was early stated by Ibn Khaldun as the theory of 'Umran. He says: "we realize that this (referring to the theory of 'Umranal-'Alam and al-'Umranal-Bashari) is the gift of God Almighty without influenced by Aristotle or of Mubedhan.<sup>13</sup> 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

<sup>13</sup> 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.

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'at 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.

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 clearly 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 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 rejected and not accepted.

The theory of 'Umran by Ibn Khaldun dominates the text of the *Muqaddimah* (*al-Kitab al-Awal* "pleinary" to *al-Ibar*) without any doubt in the least. Position and peaked 'Umran described as "Umranal-'Alam" and "Umranal-Bashri" is the theme (*mihwar*) to *Muqaddimah* and thus to be the goal "ghayah" for the whole idea in the theory of '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 'umran. 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 Medina 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 'Umranal-'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 'Umranal-'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 department of economic planning for the society in the Muslim countries within the Malay world through the implementation of a strategic plan of action to create a unified and prosperous race for the region. In *Muqaddimah*, Ibn Khaldun describes the meaning of 'umran as the basis of superiority covering various fields of science relating to the development of human life al-'Umranal-Bashari wa al-Ijtima' al-Insani to create an atmosphere of peace and prosperity that is universal and is termed as 'Umranal-'Alam. The origins of universal prosperity of a collective community (*ijtima'*) through historical universal prosperity "Umran Badawi" (life in the desert) is followed at the policy level. which are termed "Umran Hadari" (life in the city) and followed by third and final stage which is considered the highest and most perfect of "al-'Umranal-bashari" or 'Umranal-'Alam (universal prosperity) the development and improvement of 'umran occur due to changes in society and the behavioral response of society to life in nature (*al kawn*) who are around him.

Human, life and nature are the three major components that make up 'umran these three elements are created and equipped with laws and regulations as well preserved and maintained as by the creator of Allah *Subhanallahu wa Ta'ala*. Man is born into the world in perfect shape with body, mind, spirit. Starting from infancy, thereafter childhood, next they become adolescents, then they reach adulthood and then they become old and finally reach death. Human history cannot be changed because it is "fitrah" that has been determined since eternity but within the process of life, people are often influenced by the environment which cause people to also change, from the time a child begins to change and interact with his/her peers and neighbours children as well as interact with their surrounding environment. The scope of this association and interaction is becoming increasingly developed and expanded as they reach the stage of adolescence. There are amongs them who have migrated and formed a village as certain areas to form a large community where racial assimilation has occurred. This assimilation and cooperation between them has eventually formed a nation. The example given earlier was an indicator to show how close the relationship has become between fellow human beings and between humans and the environment which leads towards human life in the world. It shows the laws of nature and the creation of humans by Allah

subhanallahu wa taala is capable of functioning and flourishing the earth as well as the welfare of the people of all races, nations and religious life in a country that has molded the laws of history, political, socio-cultural scientific and technological communities of Islam as long as they are obedient and faithful to the laws and regulations of that country. Compared to the nation of "civil society" which was introduced by the philosophers of ancient times it turns out that the 'umranic people have many advantages not only in terms of quantity but also in terms of quality to ensure the unity of races, religion and prosperity of society and the state with the following reasons:

First, the scope of 'umranis much broader and comprehensive on the whole community, while civil society is limited to the corporate and public sectors of the economy in the city alone. Second, the law that prevails among 'Umranis Shari'a law which God revealed to the Prophet Muhammad *sallallahu'alaihi wasallam*; nature remains unchanged until the end of time. Shari'a law is in accordance with the nature of nature, humans and ability to handle any changes occurring within society at any time and wherever they are, whether in the city or outside the city, in the village or outside the village (desert Arab social context), for every level of society including farmers, fishermen, workers, bureaucrats and technocrats, as well as to preserve and maintain the harmony and well-being throughout life, as what has happened in the days of the Prophet and the companions and figure. Third, the idea of 'umran that is introduced by Ibn Khaldun has a variety of purposes, including in the eyes of Islam, is upholding human as the "Caliph of Allah on earth" and responsible for the prosperity of the earth for the welfare of mankind in accordance with the word of God:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

Which means: "I have made (mankind) inheritors of the earth" (Surah al-Baqarah: 30) Word again:

هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَأَسْتَعْمَرَكُمْ فِيهَا

Which means: "He who created you (men) from the ground and settled you therein" (Surah Hud: 16). The next goal is to manifest the power and majesty of Allah *Subhanahu wa Ta'ala*. The Wise Creator has power over all creatures, including laws and regulations of human life, animals and plants that are made in the earth. These laws and regulations designed to protect the safety and welfare of society in a country through faith, sharia law and unity among the races and thereby improving the quality of life and prosperity to a higher level which is characterized by Ibn Khaldun as *hadarah* and civilizations so as to achieve the highest level namely 'Umranal-'Alam" (universal prosperity). In addition to the above objectives, is to enhance awareness among Muslims to revive Islam and the Islamic empire that has collapsed due to splits among muslim people and also the intervention of Western powers over the Islamic countries in the past. The empires of Islam in question is the Islamic empire in Andalus (Spain), the Uthmaniyyah Empire in Turkey and Malay-Muslim empire in the Malay world. On top of these reasons, the idea of "Umranal-'Alam" appears in the eyes of Arab and Islamic world following the fall of Baghdad in 1258M., And its impact has befallen the Islamic state in Andalus in 1492M, and the Malay-Islamic Empire of

Malacca in 1511M. This situation cannot be avoided from occurring due to several factors including the continued occupation political pressure on Arab and Islamic world at that time which led to the idea of 'umran introduced by Ibn Khaldun blocked and cannot be implemented. Lately Westerners also took the opportunity to introduce a new concept sponsored by the West known as "globalization" or a borderless world with its own agenda to dominate Islamic countries and the world as a whole. Western-style globalization was sponsored and completely dominated by the major powers like United States and its benefits being raked by them because of the political and economic sustainability. The question is, whether the notion of "'umran" Ibn Khaldun invention synonymous with "globalization" Western invention or different? The answer is certainly "different", as mentioned previously.

## IMPLEMENTATION OF 'UMRAN

This discovery has already given his reasons for the strong support and the next will describe more about the advantages of 'umran through "Ilm al-'Umran", starting from the etymology of epistemology, cosmology and ontology. This study will also be paired with the philosophy of 'umran the signs of al-Qur'an in terms of meaning and interpretation. It has been previously stated the reasons why the idea of "'umran" which stems from natural events and human law and Islamic laws introduced by Ibn Khaldun was prevented from being implemented. Below we dictated it because the evidence is based on historical facts.

- First, due to the issue of ethnicity among Arab-Muslims in North Africa and Andalus at that time, particularly among the Arab tribes and the Barbarian tribes, and between north and South Arabia on another continent. Ibn Khaldun himself was a descendant of Hadrami Arabs in the south of the Arabian Peninsula (Yemen) and was educated in the Barbarian community in North Africa. But he was not obsessed with his own people or the people who educated him. For these reasons he is less popular among the Arabs or Berbers. Nonetheless he gained great recognition among researchers from the West and was regarded as a great Islamic thinker over the centuries.
- Second, due to the sectarian obsession between the Sunni and Shi'ah sects, and within Sunni. Ibn Khaldun Sunni descent led Shi'ah and other sects including Mu'tazilah which was supported by philosophers that were very influential in some Islamic countries at that time and did not support the view of Ibn Khaldun.
- Third, because of the movement of imperialism that first hit the Islamic world, starting from the fall of the Islamic empire in Granada, Andalus, southern Spain in 1492M followed by weakness and collapse of Islamic governments in North Africa, and after that the Arab countries in West Asia and countries in Central and South Asia and the Malay states in the Southeast Asian region.
- Fourth, the Muslims who had been conquered and ruled by the Western powers for centuries to make them feel inferior and demoralized and are unable to defend themselves. Therefore, they had to accept and abide by whatever is offered by the West to them even for things that can destroy themselves, their own race and religion, including the cultural aspects that are contrary to Islam.

- Fifth, the Muslim mind in general had been poisoned by elements of modern and secular Western invention that had infiltrated all corners of the world including secularism and modernism understanding that against the teachings of Islam and the idea of *'Umranal-'Alam*.
- Sixth, the idea of *'Umranal-'Alam* was often overshadowed by the concept of civilization that was introduced by the ancient Greeks, and after that globalization by the Western world led by the United States, supported by European countries. And both the creation of the concept of civilization and globalization has affected the western small countries that were colonized without the exception of Muslim countries in the Malay Archipelago which led to the idea of *'Umranal-'Alam* not come to the knowledge society in the region.
- Seventh, *Muqaddimah* books written in Arabic were not read by many, especially the people in the Malay Archipelago because English was the standard language of education.
- Eighth, study materials relating to *'Umranal-'Alam* were very limited. Ibn Khaldun's Prolegomena book introduces the idea of *'Umranal-'Alam* not spread in the Malay world because Arab society that has a direct relationship with the Malay world since before the arrival of Islam again prefer to use the term "*hadarah*" (civilization) rather than "*'umran*" the reasons stated above.

The scenario prevailing within the colonial era that continue to influence the post-colonial and modern times, and even become worse due to the increasing influence of science and technology which is controlled largely by Western countries. The reasons for this was because any effort to integrate and improve the communities and countries in the third world or developing countries were often blocked. And on top of these reasons, too, I am compelled to review and revive the notion of *'Umran al-'Alam* that almost forgotten to increase vocabulary in Malay to be paired with culture and civilization that has been used widespread. In addition to that, Turath is the purest Islamic heritage created by a Muslim named Ibn Khaldun, the talented, good-natured and also a pure muslim thinker, especially in the social science and Islamic fields.

Since the Islamic world is experiencing instability caused by significant variables of modernization, secularization and globalization, it is very natural for Muslims to seek a method and means of developing and prospering society and state which is "Islamic" that will be inherited by future generations. The method and the platform is none other than "*'umran*". Thus, the method and these platforms must be understood and the meaning and application should be accepted and appreciated. Looking back to the history of previous nations is a necessity and should be done for the purpose of correcting direction of life in the present and future. There's a saying which goes, "Tomorrow starts from today, and today begins from the day before." Good examples of previous nations as a model and a lesson. But unfortunately, today's younger generation is less concerned about the ancient history, especially the one that is connected with the history of Islam in which the notion of *'umran* was introduced and became source of reference and has become first and foremost in the social sciences. The Knowledge of *'umran* in fact leads to a situation where society and the sovereign state will prosper molded by

Islamic teachings that has been stated in the Holy Qur'an al-Karim. Therefore we must take a lesson from it to become an example and role model for the development of society and the country we love. There's a saying in the Holy Qur'an al-Karim:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ

Meaning:

"Indeed, within the stories (history) there is a lesson for those who understand" (Surah Yusuf: 111)

Many things are not clear from previous research, therefore further research and investigation should be done again. In general, previous research had focused on the fields of history and sociology and Ibn Khaldun was described as the "founder" of history and sociology. In fact Ibn Khaldun's scope of study is much wider than that if we take into account the meaning and spirit behind the word "*'umran*" that is the focus and the thought of Ibn Khaldun in *Muqaddimah*.

The scope of the knowledge is much wider than the field of history and sociology, and it is even more comprehensive after combining both. The Theory of *'Umran (Ilmal-'Umran)* is consisted in all fields of knowledge which is contained in *Muqaddimah* such as history, sociology, geography, demography, economics, anthropology, ethnology, etiology, psychology, epistemology, natural sciences, education, language, philosophy, the arts and sciences of religion. When Ibn Khaldun discussed about the course of knowledge, he does not overlook or forget to mention the word *'Umran* and associate it with other related knowledges, especially the behavior of society (*ijtima' insani*) which is related directly to the knowledge of social sciences (history and sociology) and the prosperity of the earth (*al-'umranal-ardi*) which related directly to economics and the laws of nature (*tabi'at al-'umran*) which is related directly to science and technology, and state the reasons for *'umran* strength and weakness due to factors contained in these sciences.

From the previous research, none of them have elaborated and translated the term *'Umran al-'Alam* in the form of "integration" (holistic) in terms of concept, philosophy, law, knowledge and goals, as well as its relation with other terms such as *hadarah*, civilization and *madaniyyah* that was discussed simultaneously and in parallel with *'umran* by Ibn Khaldun. And there is no distinct association of *'Umranal-'Alam* with the law of God's creation of the world as mentioned many times in *Muqaddimah*. Due to these reasons, a review should take place to accommodate the deficiencies that was found in the previous research. The rationale may be summarized as follows.

## THE STUDY

**Correction of the meaning of 'Umran:** At first the Author also thought *'umran* was *hadarah*, and *Hadarah* was *'Umran*, but apparently it is not similar and not identical. Although we agree with Djamel Chabane on the difference between *'umran* with *hadarah*, but we do not agree on the terms of the meaning of *'umran* which translates as "urbanization" because in Arabic "*madaniyyah*" does not exist which connotes "urbanization". This error can be attributed to two reasons, first because he focused less on the aspects of language in terms of

similarities and differences of meaning that has been given by Ibn Khaldun. The second reason is because he did not check the etymology of "urbanization" which has a clear meaning in Arabic on *madaniyyah* (municipality) and not the same meaning as *'umran* because *'umran* has a broader and more varied meaning.

**•Interpreting the term.** In fact, *'umran* is not the same as *hadarah* and not the same as *madaniyyah*, it is not the same as the date and not the same as civilization; but not the same as the meaning *ijtima'*, but it has a much broader meaning than all of them. Its scope of knowledge is also broader and more encompassing compared to all the information mentioned above. Ibn Khaldun has provided the foundations for the knowledge and considerations regarding *'umran*.

**•Introducing *'umran* as a global notion.** The word "*'umran*" cannot be translated by one word or one language. Even Ibn Khaldun himself provides no clear meaning, but simply said "*al-madaniyyah fi istilahihi wahuwa* meaning" (*المدنية في اصطلاحهم وهو معنى العمران*). Even a common interpretation of the word is that "*al-madaniyyah* is synonymous with "*'umran*", but Ibn Khaldun describes the true meaning of *'umran* by giving a multidimensional context (Theory Of Universal Prosperity) field and the knowledge which he has studied. To further clarify the meaning of *'umran*, he provides a definition of the term at length that contains a different meaning than the meaning of "*madaniyyah*" and "*hadarah*" as well as incorporating elements of *badawi* (Bedouin) and *hadari* in the sense of *'umran*. At the same time, he attributed the term *'umran* with the laws of nature (*طبيعة الأكوان*) world prosperity (*عمران العالم*) all of which are geared to the meaning of "global "and" universal ".

**•Determine the scope of *'umran*.** There is a wealth of knowledge attributed to *'umran* while Ibn Khaldun himself had to determine the scope of his knowledge which is " *الاجتماع* و *علم التاريخ* (historiography) or *علم الاجتماع* (sociology) is calculated inappropriate and misleading. According to Ibn Khaldun, *'umran* is a new knowledge and it is considered standalone ( *هو علم مستقل بنفسه* ) and differs from the knowledge of debate/oratory (*khatabah*) as well as the political science of *madaniyyah* (*al-siyasah al-madaniyyah*) and sociology as it is understood today because sociology appeared only in modern times and is based on common sense and Western culture which is "secular". When confusion arise then we have to look at the definition and scope of *'umran* as stated by Ibn Khaldun and the context (Theory of Universal Prosperity).

**•Describing the meaning of terms apart from *'umran*.** Apart from *'umran*, there are many other terms introduced by Ibn Khaldun which are not yet known and understood by the public, especially terms that convey almost the same meaning as *'Umrān* or has a direct relationship with the meaning of *'umran* or those who can explain the meaning of *'umran*. These terms are presented either in singular or paired forms. Terms which are singular or standalone are "*hadarah*", "*madaniyyah*" "*tamaddun*", "*ijtima'*" "*tabi'at*", "*alam*", "*kawn*". "*badawi*" and "*hadari*". The terms that work together with *'umran* are as follows; "*tabi'at al-'umran*" ( *طبيعة العمران* ), *al-'umran al-*

*badawi wa al-'umran al-hadari* والعمران البدوي والعمران الاجتماع ( *الاجتماع* ) *al-'umran al-bashariwa ijtima' al-insani* ( *الاجتماع* ) *علم العمران* (*علم العمران*) *ilmu al-'Umran*, *الإتسانيو العمران البشري* ( *عمران العالم* ) (*عمران العالم*). These terms are considered important because these terms appear in a philosophical form and transmit the true appearance of "*'umran*"

Ibn Khaldun's research focus on *Muqaddimah* is *'umran* and not *'asabiyyah* or *dawlah* (state). On this basis, the review of previous studies, in particular on the concept of *'umran*, is necessary to distinguish between the definition and the function of *'Umran* together with definition of *'asabiyyah* and *dawlah*.

## SOURCES AND THE METHODS OF STUDY

The primary sources of the theory of *'umran*, other than al-Qur'an and hadith, is The *Muqaddimah* Book written by Ibn Khaldun. The *Muqaddimah* Book was authored in the year 779H/1377M when the author was in Qal'ah Ibn Salamah and took about five months. During that time he reached the age of 45 years and retired from politics for three years. He called *al-Kitab al-Awal* as a prelude to the second book titled "*Kitab al-Ibar wa diwan al-mubtada' wa al-khabar fi ayyam al-'arab wa al-'jam wa al-barbar wa man 'asarahu min dhawi al-sultan al-akbar*". The book *Muqaddimah* has been repeatedly printed. Among them are Abdullah al-Bustani, Beirut, prints Mustafa Muhammad, Cairo, and *Dar al-Kutub al-'ilmiyyah*, Beirut (1431H/1993M). For this study, the author has chosen the works of *Dar al-Kutub al-'ilmiyyah*, Beirut because this is ditahqiq and lined, and his work is bright and easy to read. It contains 536 pages with index and chapter headings clause in flexion book. Secondary source of *'ilm al-'umran* is results of a study based on Ibn Khaldun *Muqaddimah* are carried out systematically by researchers of the ideas and thoughts of Ibn Khaldun. The results received either in the form of books, book chapters or journal articles in many languages such as Arabic, English, France, German and others. These can be considered as a secondary reference source (s). The results of such studies have been disseminated around the globe via internet and some are collected and compiled by al-Azmeh, Aziz (1981) in his book *Ibn Khaldun in Modern Scholarship: A Study in Orientalism*, London, Third World Centre

The method used in this study is in accordance with the method of semantic, logical and comparative analysis to understand the thinking of Ibn Khaldun and interpretation of "*'umran* in *Muqaddimah* based on the original text. Information from the original text is collected and analyzed. In the process of analyzing the data either in the form of terms, facts and description of the facts contained in *Muqaddimah* (which is called *al-Kitab al-Awwal*) has referred to the book of *al-Ibar...* namely his second book as well as studies about comparison. Things like this should be done because there are many words of Arabic, translated from Latin by Ibn Khaldun to look for a more accurate interpretation. Latin words that have been translated to English. We have to revise almost all previous studies with reviews, and comments. Among the studies and commentaries, critical of thoughtful which were conducted by Arab researchers are *Dirasat 'an Muqaddimah Ibn Khaldun* by Sati' al-Husari and *Fikr Ibn Khaldun al-'Asabiyyah wa al-Dawlah* by Muhammad 'Abid al-Jabri.

Al-Husari has compared stature of Ibn Khaldun with figures from Europe and said that there are advantages in Ibn Khaldun. While al-Jabri has peeled and translated text *Muqaddimah*, interpret text and terminology used by Ibn Khaldun rules and methods in *Muqaddimah*. In addition, many Arab researchers have successfully explored and understood the thinking of Ibn Khaldun. Among them was Ibn 'Ammar al-Saghir in his book *al-Ta'fkir al-'Ilmi 'indi Ibn Khaldun*. He considered Ibn Khaldun was the first to introduce the concept of 'Umran. Similarly, Mustafa al-Shak'ah in his book *al-Usul al-Islamiyyah fi Fikr Ibn Khaldun wa Nazariyatuhu* considered the idea of 'uman al-'alam raised by Ibn Khaldun as a notion of "Islam". All views and the opinions have been taken into account, analyzed and used as a reference and comparison in this study. In addition to these studies, the author also refers to the verses of al-Qur'an quoted by Ibn Khaldun by about 70 verses in all, along with other texts related to the research topic. The objective is to ascertain if the 'umran is meant by Ibn Khaldun convey what is meant by 'ammara, ist'mara and ma'murah in al-Qur'an, and what to do and do well with other terms that are almost convey the same 'umransuch as tamaddun, madaniyyah, hadarah and thaqafah. All of these are important and have been discussed by the author in his book, titled "Teori 'Umran Ibn Khaldun" (The Theory of 'Umran by Ibn Khaldun) published by Islamic Da'wah Centre, Negara Brunei Darussalam.

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