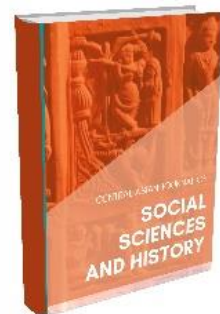




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### Interpretation of the Approaches to the Concept of the State in the Ethical Views of Abu Zayd Abdurahman Ibn Khaldun

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#### Abstract:

This article analyzes the approaches to the concept of state in the "Muqaddima" by Abu Zayd Abdurahman ibn Khaldun (1334-1406), a well-known thinker of Arab-Muslim social thought. The thinker's attitude to the concept of the state is formed by studying the existing states and their history in the period of his activity. The article also analyzes the category of "nervousness" of Abu Zayd Abdurahman ibn Khaldun.

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#### INTRODUCTION

In this article, the famous thinker of Arab-Muslim social thought, Abu Zayd Abdurrahman ibn Khaldun (1334-1406), discusses the approaches to the concept of the state in his work "Introduction". The attitude of the thinker to the concept of the state was formed as a result of the study of the existing states and their history in the second half of the 14th century and the beginning of the 15th century. The article also analyzes the "asabiyyah" category of Abu Zayd Abdurrahman ibn Khaldun.

#### LITERATURE ANALYSIS AND METHODS

Abu Zayd Abdurrahman ibn Khaldun's work "Introduction" was used as a methodological source. In

the process of analyzing this article, the method of historical, logical, analysis, synthesis and objectivity of scientific knowledge was used. In the process of this research, the factors affecting the development of the thinker's society, including the characteristics and aspects of the flow of geographical determinism, were objectively revealed.

## DISCUSSION AND RESULTS

Ibn Khaldun's understanding of the state was formed as a result of studying the existing states and their history in his time. The concept of the state in Ibn Khaldun is to some extent synonymous with the concept of property. The basis of the formation of the state is prejudice. The state is formed on the basis of the rule of one person over others, as well as the ownership of land, which is related to power. The difference between the state and property is that it is a substrate, and property is a function and object of the state as a manifestation of relations between people. Ibn Khaldun adapts the word "state" in the third person plural and speaks of the state as "they". In other words, it is a group of people who own the state and property. It would not be wrong to say that the state is the result of a genetic obsession with "property".

The state has a dynastic character (Monarchy) if it continues the tradition. Power passes to heirs on the basis of inheritance, which is associated with primitive egalitarian relations. In other words, the relative equality of *asabiyyah* turns into absolute inequality during the transition to the state.

Ibn Khaldun, while explaining the state, uses the term "Kingdom" more often. Ibn Khaldun wisely analyzed the foundations of social life and came to the conclusion that the Kingdom system (State) is the result of fanaticism, the last stage. He talks about this in the 17th chapter of his work called "The End of the Kingdom Bigotry". The existence of a kingdom and a kingdom system indicates a high level of social development. Speaking about the state, Ibn Khaldun attaches great importance to its establishment instead of tyranny. Here we should pay attention to the dictionary meaning of the term tyranny. This is the infinitive form of the verb in Arabic [Istabad] chapter X, which means "single rule based on oppression", "single rule". Returning to the above points, although tyranny provides the basis for the establishment of power, obedience to the ruler is more based on his natural majesty and prestige than on fear and violence.

General prejudice becomes the guarantee of his leadership. But this alone is not enough for leadership everywhere and all the time. Relying on violence and domination in the cities, the reality of the state is formed, and with the help of armed forces, it takes on the task of protecting the society from external enemies. At this stage, according to Ibn Khaldun, kingship means ruling on the basis of oppression and violence.

There are many other characteristics of the kingdom, and they are as follows: "Kingdom is tyranny, and it is superior to leadership, for a chieftainship is a kind of dominion, and whoever obtains this authority, he even if he is a ruler, he does not use the policy of violence and oppression against his people. However, the kingdom is a rule and leadership based on power and violence."

Also, Ibn Khaldun comments on the head of state as follows:

"The ruler is one of the members of the society, who stands above the others and controls them so that people do not harm each other. This is the meaning of the kingdom (State).

"Kingship is a natural state for a person, because as I explained above, a person needs collective cooperation in order to satisfy his basic needs. When a community is created, trade will appear, and each person will try to get the product he needs from others. Since man is instilled with the natural-

animal character of dominating others, in turn, there is also the character of resisting this violence with strength and courage. As a result of this, war will begin, which can cause the destruction of mankind. However, the Lord of the Universe wants the human race to continue on Earth. Therefore, human life cannot be ensured without a ruler capable of preventing the aggression of individual people. Therefore, a person needs control, that is, the power of the ruler.

And the kingdom is a state of supreme status that represents the dreams and aspirations of the people, and it needs protection. All this will not happen if there is no bigotry. And it has a varied appearance, each of which is distinguished by its superiority or subordination to the other. Only the king who was able to surrender the entire raiyat, manage to collect treasure, send his representatives to other provinces or countries, protect the borders of the state and gain the highest ruling power is worthy of this. This is the meaning of absolute sole rule. Ibn Khaldun justifies the naturalness of kingship and tyranny in this way. After the above thoughts, Ibn Khaldun concludes: "It is natural for people to engage in creation and social life. Prejudice is a strong foundation of human society. The end point of fanaticism is the kingdom. The real king is the absolute ruler, and the people are his slaves. Of course, he collects the treasury, guards the borders, and sends ambassadors to other countries, but he is absolutely not responsible to the people." Ibn Khaldun may have put forward the above ideas based on the principles of the political structures of the time he lived. Indeed, Ibn Khaldun is a sociologist of Islamic tyranny.

According to Ibn Khaldun, the kingdom (state), which is considered the necessity of collective life, needs law and order. If the laws are made by a group of wise statesmen, then the prevailing public policy is a wise policy. If laws are divine in origin, then politics acquires a religious character. According to Ibn Khaldun, the ideal policy that brings happiness in this world and in the next is a policy based on Islamic law.

Ibn Khaldun does not mention any type of political government of the society other than the monarchical type. He lists three categories of political resistance to power, and they are:

1. Natural kingdom, that is, forcing the people to live according to their passions and natural requirements;
2. Political kingdom, i.e. managing society through reason in order to obtain useful things in worldly life and avoid harmful things;
3. Caliphate, that is, managing society in accordance with Sharia in order to satisfy people's worldly and hereafter interests. In this case, the ultimate goal is to achieve happiness in the other world. In fact, such a policy means acting as a deputy of the founder of Sharia in maintaining religion and secular politics.

Ibn Khaldun, unlike other political theorists, separates religious authority from secular authority. As a Muslim, Ibn Khaldun observes Sharia law and believes that the truth lies in the implementation and observance of Islamic rules.

## CONCLUSION

In short, Ibn Khaldun proposed a royal system governed by Sharia law as an ideal state system. He had no idea about the responsibility of the ruler to the people, the implementation of this responsibility, and the establishment of control over political power. According to him, the king is responsible to God, and the people have no choice but to obey.

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