Review Article

State science, political sociology of state by Ibn Khaldun and reversal of Webber opinion

Abstract

State is one of first concepts of political sociology that has an independent entry in sources of 20th century. In modern era many political thinkers today have spoken about concept of state, and there has been astonishment chaos in definition of state but Weber's definition is a reference. He considered modern state to be one of specific concepts of European political thought, and despite his historical studies on Islam and administrative practice of Muslims in middle ages, his view on state and Islamic administration is inadequate. In his definition, state is aseto institutions, positions have exercised power over individuals and society, and this concept of state in Islamic civilization has advanced to beginning of Islam, and despite fact that his definition of state, which has exclusive right to exercise power only It is at disposal of state.

This meaning was realized in case of Prophet's state because exclusive right to exercise power was placed in Prophet's monopoly, and feudal powers, clan, tribal groups, various institutions were subordinated to power of Prophet's state and his authority was been exercised over all social groups. For first time, word science of state has been used to understand state in Islamic civilization. It has special terms about state, and founders of Islamic philosophy, Farabi and Avicenna, explained Plato's and Aristotle's ideas about state with an Islamic color. In their combined view, relationship between civil society and state is considered. There is an obvious contradiction in Weber's view regarding understanding of modern state in modern western societies. While there are many evidences and documents about establishment of state by prophet.

There are any special work in state from Al-Farabi to Ibn Khaldun, dozens of texts have been compiled to explain nature of state in Islamic civilization, developed and emergent two types of modern state, Somewhat almost approach to Ibn Khaldun division and opinion about state, Unstable and becoming and stable and still. He is turning point and end of progress of understanding of state in Islamic civilization and this concept of state in Islamic civilization has progressed to which is result of establishment of sociology of state by Ibn Khaldun six hundred years before first European positive and negative definitions of state. Ibn Khaldun's view on formation of state has a kind of convergence with Weber and Nozick's view on establishment of state.

Keywords: state, Webber, Ibn Khaldun, farabi, avecenia

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Introduction

Historical and geographical area of social study

Claim of research is that Ibn Khaldan is founder of political sociology of state. And this issue in historical and geographical experiment of west of Islamic territories, which has a special geopolitical shape and position between parts and continents of world and is an intercontinental region and has seen most turnover of government power in world, including a very fast turnover of power. State in late middle Ages in Islamic period is transfer of power from ancient period from Christianity to Islam.

The Islamic West is lands located in west of Egypt from border of Barqa to south of France, which includes Iberian Peninsula, Ifriqyah and Great Arabian Maghreb. With conquest of Egypt, Islam continued its conquests in Ifriqyah until year 35 AH, which is gateway to West and it has been a strategic point of world and many times place of power circulation between Iran and Rome and Islam. In this region of world, in space of 800 years, power of state has changed any state more than 50 times. And Ibn Khaldun, who is one of leaders of region, has investigated and studied the power of state in this region.[1]

Materials

Abundance of pluralism, ever-increasing development and chaos in definition of state

Understanding state is progress in political thought and there are many materials about it, mass of these materials is equal to volume of political thoughts in other matters, after ancient philosophy, first political books were written in Christian West and in Islamic philosophy about understanding and explanation of state.

Plato and Aristotle and world material of state

For two thousand years, Plato's political thought has been rule to understanding of state, but in contrast to Aristotle's thinking, it has been negated Aristotle opinion and has caused chaos and paradoxical development in understanding of state and increase in definitions of state. On contrary, in system of Islamic philosophy, from begining. Farabi tried to confused between Two Greek sages for understanding the state among Islamic philosophers, and some have abandoned opinion of both sages and defined state based on original Islamic teachings. Al-Farabi considering evil of Plato's five states, and welfare of superior government has categorized states based on ethics of state

citiy. Finally, in the circulation of governments, one is dominant and the other is defeated, and in this process, Farabi has depicted the moral and value dynamics of the dominant and the defeated, taking into account the opinions of Plato and Aristotle. And these methods are still current in Islamic philosophy. State is one of first concepts of political sociology that has not clear definitions in sources of 20th century. In modern era, Machiavel and Hobbes, Kant, Hegel, then Spencer, and many political thinkers today have spoken about the concept of state, and there has been any chaos in definition of the state. Among them, Weber's definition is relevant and is a reference. In the thinking of European sociology of the 20th century, it is still common that ideology is the cause of the rise and fall of states. it considered modern state to be one of specific concepts of European political thought, The origin of state change by power and its nature is the idea of Ideology, which is expressed as a theory of "The dominate Ideology Thesis " in modern sociology.[2]

Convergence and divergence of Islamic definitions with Weber's definition of state

A deep and extensive research of 19th century has compared narratives of Prophet's administrative character and exclusivity in exercise of power with conventional positions and organizations in Islamic and bureaucratic organizations. Upon acceptance Weber's concept and definition of state, most sublime form state covenant of Prophet has been formed. In a detailed explanation, administrative sources have mentioned Prophet as first state man.In this position, Prophet has been present in market and master of seventeen jobs has met and examined their actions.[3] His work is starting point of establishment of supervisory and executive organization(of municipality and Hesbah) to manage daily affairs of market in city of Medina.[4] Weber's point of view in the study of Islamic history is contradictory, while the concept of state in Weber's interpretation has been realized in Islamic reports of beginning of Islam, he considers understanding of concept of state to belong to the modern period.[5] But there are any special work in state from Al-Farabi to Ibn Khaldun, dozens of texts have been compiled to explain nature of state in Islamic civilization, which is the result of establishment of the sociology of state by Ibn Khaldun six hundred years before first European positive and negative definitions of state by Hobbes, Weber, and Spencer, and in civilization Islam is a specific and pluralist definition, while problem of modern political science today is inability to provide a definition of state. For first time, word science of state has been used to understand state in Islamic civilization. There is definition of state by Webber ,"state is collection of stability administration which just its administrators can using physical force, monopoly and absolutely, for gain power ", and compulsory theocratic gathering that has a stable administration and organizations."[6] Essential element in definition of Webber is :

1) Stable administration

2) Using empirical power

3) Physical force

4) Gain power

5) Theocratic coercion

Like these elements in the definition of the state in Islamic civilazation and it shows were familiar with definition of state and implemented this form of state and bureaucracy for a thousand years. And judging about the acquaintance of Europe before Islamic civilization with concept of tolerant state and it is contradictory.

Foundation of political sociology of state Ibn Khaldun, dynamics of state movement

Ibn Khaldun has studied three stages of dynamics and process of government and its course up to establishment of political state, i.e. anarchy, state, utopia in Islamic West in form of studying Islamic states in West of Islamic territories for seven hundred years and it explained political state in Nozick's expression came from one of architects of political thought in the 20th century in the form of his famous book Anarchy, State, Utopia in 1976.[7] From Ibn Khaldoun's process on developments of Islamic states, conclusion is that: Ibn Khaldoun has studied behavior of changing governments by examining political behavior of groups of governments. These transformations of power pass from the transfer of power from the previous government to the next government, through the stages of hidden and open anarchy, political government, and utopia. Analyzing and understanding history of Islamic West in Ibn Khaldoun's view is a kind of processing and understanding of historical propositions in sociological form of politics. He is a dominant politician with a vivid understanding of present proposition. From this analysis of its contemporary proposition and its historical form, understanding of state has been reached. Idea of state in Islamic texts of organizations has been mentioned in main and secondary sources of science of state in Islamic civilization. And Islamic civilization has been familiar with concept of state as an institution that exercises power in a centralized manner, which is according to modern definition of state. The pioneering article of the sociology of the state has been considered in introduction of this Khaldun and about six hundred years ago from Europe. It has entered into recognition of movements of social phenomenon of state. In article Science of State in Islamic Security, author[8] indicates special place of concept of state in political vocabulary of Islamic socities. Shia and Sunni thinkers from first century in general and in fourth century onwards specialized in matter of state and compiled specialized texts. And finally, they mentioned science of state, and this political science of Islamic civilization reached a point where a great historian compiled Islamic states from first century to seventh century in a scientific book. They have coined specific socio-political terms about state. According to view of modern sociology of state, result of development of population and its changes and allocation of territory and formation of nation lead to establishment of political state. This process was brought by Ibn Khaldun by analyzing the changes in Western Islamic societies. he has come to conclusion that social changes of Islamic societies are a kind of dynamic leading to establishment of a political state. he has examined the different Islamic societies by mentioning their specific territory according to Islamic geographical divisions that were formed at least four centuries before Ibn Khaldun, and according to this idea that a specific nation establishes its own government. These Islamic nations have their identity boundaries formed by geography and ideology. The ideology is main factor in changes of government and establishment of states in West lands of Islamic region[8] Ibn Khaldoun has described the dynamics of the rise and fall of the state in an independent part of the introduction. The driving force and power of this Movement in state and this socio-political tension of state institution is made by three driving forces and instability of economy, group feelings and ideology. In article The Real Causes of the Fall of Andalusia, during which end of dozens of Andalusia Islamic City -state, author has examined limitations of power of group feeling in movement of government and has addressed a series of causes including ideology and religion,[9] but in this The article deals with idea of ideology in Movement government.

State thought from Farab to Ibn Khaldun

For first time, Farabi combined social political concept of state by combination of Greek thought of city state of Aristotle and Plato with Islamic view, and based on values of morals and Islamic culture, he divided and categorized city - state in first understanding of a philosopher at beginning Islamic period presented by the government. Farabi's book is mother text in study of government in Islamic civilization.[10] This course of studies of state in Islamic civilization lasted two centuries until it reached Ibn Khaldun. His understanding of state is based on observation and induction of a period of stability and instability of governments in the Islamic West. One of the certainties of Islamic civilization is creation of terms related to state, which is special task of every science. Modifications like,such as orders (Al-Anzam المظن /), arrangements of affairs(Taratib الترتیبی/), Repository for doing things)Makhzan/ مخزن,Unstable and becoming and stable)Al-Mostajadah and Al-Mustaqrah, المستقرة - المستجدة (and[11] finally, at the end of this polity in Islamic civilization, Ibn Khaldun Berber's polity is political theory of Islamic civilization, whose understanding and political hermeneutics of state are in sync with new theories of sociology of state and itself.The intellectual trend in social political understanding and political sociology is state.[12] By reading this article, will come to conclusion that Ibn Khaldun al-Maghribi is founder of political sociology of state, that one of his subjects is government.He has explained circulation of power by power in a detailed way in location of Islamic West territories, during eight hundred years.

State in modern thought of ideological states

Government and its organization just appear in civilized Sociology and study about state was established in 20th century.[13] Max Webber (1864-1920).Since 19th century, he has views on modern government. He considers idea of state as a modern idea and a part of modern thinking, which was first proposed in modern Europe.[14] In sociology, the government function of ideology has been discussed in different topics and it has been mentioned as a rule. In the 20th century, first use of ideology by government was by a European sociologist, and name of government ideology was mentioned and structure of ideological government has been talked about In Weber's point of view, both Marxist and socialist states and capitalism, the state exercises power in a centralized manner on all social groups. In the Marxist point of view, the state is at the disposal of the capitalist class and a means of securing their interests. In the pluralistic view, the government is in the middle and includes the interests of various classes. There have been debates about the nature of the state and its function since the time of Weber until the 20th century.[15]

State in Ibn Khaldun's sociological analysis: West territories of Islamic laboratory of state studies - emerging and established states

In 14th century, Ibn Khaldun presented a socio-political analysis of state and mentioned them with a special and unprecedented correction. He is undoubtedly founder of political sociology of stateHe was Prime Minister of Hafsids state and ambassador plenipotentiary of the Mamluk government in a meeting with Timur Lang and the judge of Mamluk government of Egypt and head of the monasteries of Egypt. It was surrounded by the judiciary, the executive and the legislature. By mentioning word state administration, he has mentioned course and process of administrative organizations in Islamic countries in east and west of the Islamic world from time of Prophet to his own era, and in independence chapter, he has described administrative organization of the Hafsids state, who is a contemporary of circulation of power of states in Maghreb. And it is Andalus and Ifriqyah.[16] It has been fascinated by all these circulations of power, and in the study of governments in the Islamic West laboratory, it has reached a theory and explained how the states run. His theory is hypothesis of stable and unstable states that come to power alternately. Of course, before Ibn Khaldun, Abd al-Wahed Marrokeshi, historian of AL-Mohads State, in a report for Nasser Caliph Abbasi, expressed his surprise at circulation of power in Islamic West and called his report Al-Mujab, which means surprising.[17] The rise and fall of about fifty Islamic state and even circulation of power of small local Khawarj state (that is, Islamic anarchist states that fled from center of caliphate and settled in African desert and farthest places from center of caliphate), as Bani Rostam Abaziah and Bani Madrar, Sofaria and other Khawarij and power of Christian states in the west Islamic territories is one of wonders of this part of earth during about eight hundred years. The study of Ibn Khaldun led to description of details of state's organization and the statement of the state's structure. Ibn Khaldoun has shown that states move along path of stable state and unstable state and have prosperity.

State ideology apparatus and Ibn Khaldoun's pioneering on theories of sociology of ideology

This theory of the 20th century, as seen, explains movement of tstate and states during nine hundred years in Islamic West according to Ibn Khaldun's theory and his special terms. Governments that are united by mobilization and unity and ideological bias of theological beliefs and the origin of their social cohesion is ideology. Modern centuries have witnessed the rise and fall of ideological states in some of its times, and the idea of ideology has divided Europe and the world several times since the modern era. And in the future, despite the weakening and destruction of ideology, its secret function will have an effect. However, this constant and continuous function of ideology has been described by one of witnesses of this function in the Islamic West lands, and now main material of this article and research in 20th century. I've woken up. This is how ideology and state work in the Islamic West in Middle Ages. At first, Umayyad government was fanatical about Umayyad Sunnah, and they removed all Sunni and Shia sects from Andalusia except Malikiyya, and local and small states of Abadiah and other Khawarij (were biased towards the anarchist ideological principles of khavarej states) only towards their own beliefs, and state was often biased towards beliefs of Caliphate. Abbasids and Fatimid state,[18] sought to return to principles and ideology of Shiism. Ziryds Berber state acted as standard bearer of Fatimian Shiism in Ifriqyah for some time, This is an example of circulation of power between states based on power of ideology, which occurred in Middle Ages in West of Islamic territories,And AL-Moravids, armed with ideology of Predecessor)Salaf, Salafi sect) implemented orders of Caliphate and Imam Muhammad Ghazali's fatwas in eradicating Shiism, and finally, nine hundred years of conflict of ideologies in West of Islamic territories this region became prey of Christian West and a part of Islamic East in battle between Christianity and Ottoman Hanafsids Sunnah. Due to a social change in Tunisia, Ottoman Hanafi Sunah, the Ottoman state ruled Ifriqyah and Middle Maghreb, and expect in Maghreb Aqsa, something of relative Shiism remained, which was preserved by the nobles of Saadi and Falali in the Maghreb, and real Shiism was removed and massacred and was hidden.[19] This is fate of ideological circulation of power in West of Islamic territories. The sectarian and ideological description of successive state changes in Islamic West lands shows that Ibn Khaldun seeks to magnify and show more clearly ideological factor in state changes. This is a type of Ibn Khaldun's historical sociology of historical course of states in Islamic societies, which led to production of a political model for

movement of states.[20] The detailed analysis of historical sociology of movement of states and societies in Islamic lands in eight hundred years, movement of sects, states and individuals around ideology and their results in West of Islamic territories has been examined in detail in author's latest research.[21]

Origins and sources of explanation and adaptation of Prophet's administrative behavior

There are four types of research on the political personality of the administrative authority and the historical work of the Prophet. Researchers have intensified since the contemporary period in the 20th century, especially by American orientalists:

1) The modern period in Europe began after the Renaissance with Caitani in collecting works related to the historical existence of the Prophet in the first forty years of the Islamic era.[22]

2) The American Watt presented several researches about the administrative, political and legal personality of the Prophet.[23]

3) In his doctoral dissertation from the University of London, Hamidullah has examined the diplomatic existence of the Prophet and introduced him as the only person in the world who was at the center of world diplomacy in the seventh century AD. And it has established the most international relations in terms of cultural and religious soft power and hard power with the conquests of Iran, Egypt and Damascus. Before him, there are systematic and non-classical studies of the Prophet's administration and statesmanship in early Islamic texts.[24]

4) The first classical work based on the first sources is 19th century Algerian Khuza'i Tlemsani. In order to dispel the doubt that everyone has imagined that there are contradictions between Prophet's divine personality and establishment of state, he has collected and compiled regularly reports related to administrative and governmental actions of Prophet and organized them based on traditional organization of Islamic societies.[25] In this great research, which shows that concept of government according to Weber's definition, i.e. the exclusive exercise of power, has been realized in government of city of Medina in age of Prophet. This big book contains news of professions, industries, professions and agents that the Prophet has employed in different parts: eight parts of jobs, one part of professions, and one part of industries, and end is dedicated to termination.

Results

Weber's definition of state, if it is basis and reference for definition of state, is inevitable way of modern wandering in definition of state, and it overlaps with definitions of Islamic thinkers, and state in Weber's concept has been realized by Islamic institutions, which were Ottoman and Safavid states until nineteenth century. In Iran, they exercise power of government with this organization. And lack of natural and logical development of organizations has become one of main factors of downfall of these countries. And therefore, Weber's statement that understanding of the first modern state belongs to Europe is somewhat lenient and is far from correct, this article has shown the comparative study of thesis of the dominance of ideology.

Finding

The modern organization of European states is a kind of advanced bureaucracy in terms of quantity and quality, but its institutional and judicial and administrative structure is the same nature of the traditional bureaucracy which has been enlarged according to the modern development of Europe. Therefore, way out of deadlock for Islamic nations is progress of proportional development of Islamic organizations. And this is an answer to question of whether Islamic organization can be effective once again in modern era.

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Conflicts of interest

The author declares that they have no direct or indirect conflicts.

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