

The dominant and defeated theory for sociology of acculturation in clothing, food, color by Ibn Khaldun, judge of Mamlukids, dialogue or clash

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Abstract

By studying extensive and rapid changes in acculturation between Jew, Islamic, Christian societies of western and eastern of Mediterranean, Ibn Khaldun succeeded to presenting a secular model for justify behavior of states, individuals and societies in tight conflict of power circulation in open Mediterranean societies, which has existed for several centuries since his time. It is important for human sciences and it is based on the natural necessity of society. Ibn Khaldun's theory has its roots in Qur'an that dominant people are not satisfied with defeated people unless they see them in color of their culture and nations. The theory of dominant and defeated has deep and wider roots in Islamic world, and before Ibn Khaldun and his descendants, it reaches use of word "dominance" in Farabi's social theory, but Ibn Khaldun was in course of a concrete event that was taking place in two section of Islamic worlds and this situation challenged Mamlukids of Egypt and Bani Ahmar kingdom of Andalusia. Based on these daily observations, he presented theory of dominant and defeated which shaped and related upon power and natural necessary spread of culture, which is called social necessity in modern science of sociology. Just as dying Islamic states had succumbed to autograph of their fall, the people of societies were also subject to dominant power in their outward behavior of covering, food, smells and appearances. Contemporary studies of Ibn Khaldun and after him about alienation of women and following the dominant culture in food and clothing, entertainment, doing all the things similar to actions of dominant people that showed in medieval texts, which include specialized terms in field of theory of dominant and subjugated. It is like "the word "Tahrosh" and its direct effect on instability of West of Islamic societies, which was created in same period and some time before Ibn Khaldun. The continuous stability and instability of Cairo from the Fatimids to the Mamlukids period is a direct process of invasion in open Mediterranean societies and continuation of Mongols battles and Crusaders of in Levant (Shamat) that is developing in east from eastern Mediterranean to Indian Ocean. It seems that theories that believe in necessity of civilization and culture and end of history are victorious and there is no place for any kind of cultural fusion. In modern sociology, this phenomenon is referred to as "Acculturation". Is there some kind of convergence between contemporary theories about relationship between civilizations & cultures and Ibn Khaldun's theory that was presented earlier?

Keywords: dominance, clash, dialog, acculturation**Abbreviation:** $F(x)=DC\&Cc\ Ep\&Ip$

Introduction

Historical and geographical introduction: power changes in open Islamic societies on both sides of Mediterranean

For centuries, Mediterranean has been area of cultural conflict between different Islamic, Christian, and Jewish communities. They have different tastes regarding external issues of culture, food, clothing, and rituals of daily life, and with this difference, they have continued their lives until now. The Mediterranean, especially its coastal cities, is a place of rapid changes in culture and intersection of cultures. This intersection of cultures has had political and military consequences for these nations and has created flow and great social political powers and has been main factor in rise and fall of states.

The sub-changes of the Mediterranean societies seem to be not subject to any special authority and law and do not follow any special rules. So far, dozens of studies have been conducted on this social reality of open and closed Mediterranean societies. For example, the roots of popular contemporary food of Eastern and Western societies can be found in coastal cities of Algeria, which eventually reached shores of Italy and with a new name. It has become widespread. Ibn Khaldun, who was born on coast of Tunisia, was born in culture of these communities during power of Islamic states, but he observed decadence and witnessed fall of Islamic civilization.

He presented a theory about clash of cultures, which is most important social issue of nations in all ages and has gained a more important place today. The current study overlaps and continues Ibn Khaldun's dominant and defeated theory in culture with modern sociology and theoretical roots which has examined it and has proposed a solution based on the past administrative experiences of Islamic societies.

Ibn Khaldoun's logical propositions in relation to civilizations

Ibn Khaldun and consideration of collapse of structure of Islamic societies and course towards fall

Many history researchers have reported the collapse of the religious order of Andalusian Islamic societies due to various types of women's sexual harassment and wealth.¹ This inevitable collapse in the Mediterranean cities gradually became one of the reasons for the fall of Andalusia. Ibn Khaldun, the judge of the Mamluk government and their great ambassador, in his meeting with Timur Lang, witnessed the desperation of the Mamluk Hasba Adishi against the control of Cairo and preventing the collapse of its religious order, and his historical report on the performance of the Mamluk era's hermeneutic and interpretive and philosophical analysis and society. Recognition is a historical event.²

Dominance of dominant culture in Cairo, capital of Mamlukids Islamic state

The remarkable point of Ibn Khaldun's thinking is secular explanation of a religious event in Islamic society of Cairo. Because Mamlukids military government, which was only government that stopped Mongol military machine, became desperate due to issue of Islamic covering (hijab). And there are daily reports of number of women behaviors and resulting social tension in Cairo, which made Ibn Khaldun inevitably analyze the religious and natural historical events of the religious city of Cairo. He has analyzed Women's disobedience in the Islamic society of Cairo and disobeying the rules of Islamic state of Mamlukids in culture of covering food, behavior and social speech in framework of natural theory of dominant and defeated.

Ibn Khaldoun's logical propositions in relation to civilizations

In his analysis of contemporary events, Ibn Khaldun has presented two logical propositions, which are the test of history on the comparison between civilizations

- 1) The first proposition: the complete recapture of Andalusia and the occupation of North Africa, the Levant, and Jerusalem at the end of the middle Ages as a reaction to the conquest of the world by Muslims in the middle of the Middle Ages.
- 2) The second proposition: Changes in civilizations and the circulation of power are possible. The path of civilizations was determined by his contemporary event.
- 3) The third statement: The adherence of the people of Cairo and her contemporary North Africa to the European culture in food and clothing and other external issues is natural and inevitable.

Nature, roots, essence of dominant theory and Defeated

The cultural relations of nations is one of the most recent facts that have been drawn in different ways. In fact, the creation of cultural relations between the five forms of human beings, which have been formed in many different types of human gatherings, such as tribes, branches, villages, and Medinas, is ongoing. These divisions of the population are logical for cultural relations, i.e. compliments and recognition of nations from each other and communication. Human creation is based on these demographic compositions for this logical interaction.

The Qur'anic origin of the dominant theory and defeated

The Qur'an has mentioned the differences between nations in the creation and nature of cultural diversity, and it has introduced

the knowledge and unity of nations as its cause. This awareness of population differences leads to interaction and friendship. In one of the Quranic verses, the concept of inherent diversity of culture is mentioned: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.", surah, hojarat, 13..According to the Qur'an: differences are a natural and necessary part of creation. Had your Lord wished, He would have made mankind one community; but they continue to differ, This verse has stated the necessary and natural roots of the difference between the human population on the planet, which will be the same from the beginning to the end. Many verses in the Qur'an have mentioned the natural roots of the differences between the nations, among which the differences in language can be mentioned. And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge. According to the Qur'an, differences are a natural and necessary part of creation. The Qur'an in Surah Rum has confirmed the engine of history in the use of the word "overcoming" and says: The Romans were defeated.³

Farabi's theory established upon about dominant and defeated political theory

In fact, Farabi's book is based on the concept of domination, which has different forms, to explain the relations between civilizations. The main focus of his book is dominance. He has classified societies based on dominance, which is the engine of social movement.⁴

The roots of the dominant theory and defeated in sociology

In fact, the problem of social characteristics of societies is one of the general problems of sociology, but the dominant and defeated theory can be examined in the interdisciplinary file which can be investigated among the political sciences of history, psychology and sociology.

Special sociology of Ibn Khaldoun

Ibn Khaldun considered the course of societies within them to be a necessary and natural course. He considered following the society and the defeated person from the dominant society as one of the essential functions of the society. He writes that the defeated is in love and infatuated and loves to follow the defeated in his appearances and clothing. The word "obsessed" means infatuated and self-absorbed. It is the convergence of modern thought in the social construction of the word "eline" and the design of the concept of "elineation". As a result of the clash of cultures, alignment occurs. He always considers Ghalib to be in the position of perfection, as it is the case in Andalusia, where people are obsessed with following and being like them in all matters of appearance. and this state of people is a sign of the supremacy and domination of the dominant, and he knows that the defeated sees this form of the dominant as his perfection, and therefore always likes to be like him in clothes, food, weapons, and ornaments.⁵

Roots of the dominant theor and defeated in modern socialism

The relationship between the dominant and the defeated actually goes back to the sociology of the nature of societies. Today, in the interpretation of political sociology, dominant and defeated theories are referred to as open society and its enemies. Societies are related to each other in the form of related containers and sometimes they follow their rules.⁶ Normally the nature of open societies is to follow the dominant. Homogeneity shows that the *Scociophere* (social environment) is not a Environment without conflict and the difference

and Uniform environment. The parts of the society, especially the small part of it, must harmonize themselves for survival. The result of the harmony of people is the harmony of the group, which is of two types, the simple one is socialization and the complex one is acculturation.⁷

The roots of dominant and dominant theory in political science and modern history

In the modern era, there are two theories about the type of interaction between civilizations, Is Ibn Khaldun's theory capable of being proposed in which of the two modern theories that have raised the situation of civilizations in the 20th century? The Metyh of the clash of civilizations⁸ and theory of the clash of civilizations are contexts in which Ibn Khaldun's theory can be presented. Bernard Lewis, Huntington,⁹ and Spillinger¹⁰ are among those who have provided specific models for cultural behavior between nations when they encounter each other.¹¹ (In an interview with Jahanbeglu), after 11 September, He has emphasized his theory and say: the eras of history Intersperse between periods has introduced civilizations

Result

The historical development of dominant and defeated currents:

According to this theory, the defeated people are naturally inclined to be colored by the dominant people in their cultural behavior. After fall of Andalusia and Shamat (Levant) and conquest of Maghreb by people of Crusades, a new process of relations and interaction between Islamic and non-Islamic societies was formed, and it is still developing in the modern period. In these eras, theoretical research was carried out by Islamic law experts who have qualified, but in practice, the positions of Islamic societies were defeated due to the occupation of Shamat(Levant) by Crusaders and Iran by Mongols, and this gap and contradiction in practice and opinion is more than anything else. It has been effective in determining the actions and strategies of Islamic organizations and leaders, and it seems that only way out is to achieve « dominance». This research is only historical and does not have a legal and value perspective on event of hijab, which was prominently presented in the Mamlukids period, and it is an investigation into comparative study of Ibn Khaldun's theory of superiority and defeat in sense that similarity of history to history is like the similarity of water to water. It seems " *Hesbah administration* "of Mamlukids era and then in Ottoman and Safavid era in Iran, in context of social dominance of Islamic Iranian societies, postponed complete fall of Islamic societies against complete domination of West for a long time, several centuries, and they necessarily came under domination. The Ottomans acted as dominant people in Mediterranean and Safavids in Persian Gulf. After Safavid and Ottoman Empires, no attempt was made to update Islamic administrations, which are basis of Islamic states and societies, and they naturally surrendered to western culture in position of defeated people, and there is no such thing as Islamic administrations. During Qajar period, actions, There was a lack of color to update Islamic organization, and it became part of history, and use of word Islamic administration about it is forgivable, and in second Pahlavi period, the first modern European organization was signed, and in era of establishment of first Republic state in Iran, there was still a conflict between, form is dominant and submissive and is everything subject to power.

Finding

Using past experiences of Islamic nations

A: everything is subject to power and can we take a step from history of organization towards Islamic organization, especially

Hesbah, which is main axis of formation of Islamic city paradigm? Or we should take refuge in this sociological theory of cultural relations, which is key to explaining all societies in all ages. It seems that formation of "Generation Z" is possible in any period of chaos in societies, which is caused by lack of communication in field of new information. In today's societies, one of the complications of modernism is the transformation of native cultures in different parts of the world, even in the cradle of modernism, including the secular culture in veiling, which fashion has become more evident in the life and clothing of young people, especially in countries that have a specific indigenous and religious culture in clothing and food etc.... In reaction to the effects of modernism on this national and traditional dress of Saudi Arabia, the head of Endowment of Bandar Leith, Arabia, in 2019, wrote a book entitled - Our women between Islamic clothing and westernism- ("Nisaena between al-Taghrib and al-Hijab") and covering has placed the national against modernism and has pointed out the dominance of the dominant culture in the national clothing of Saudi Arabia over the inferior culture in the national clothing. Chahani's interest in a particular brand of clothing. Now, many circles use this feature of cultural behavior of nations based on theory of dominant and defeated, especially nations that believe in liberal democracy, which is based on absolute freedom from constraints of any tradition and culture. Ibn Khaldun's theory gives more power to accept theory of fusion, but use of words dominant and defeated, which is caused by exercise of power, shows that it is on same side as.

Theory of Huntington, and Fokoyama

Theories about relationship between civilizations is a dependent variable of power, and Ibn Khaldun proposed dominant and backward theory in power stage of one civilization against another civilization to justify natural relationship between two civilizations, in which defeated sub-culture is based on dominance in everything and subordinate is dominant. And when equality of power is formed between two civilizations, the dialogue between the two civilizations becomes meaningful, and it makes sense to call ideas in form of dialogue between civilizations and the clash of civilizations a myth when there is equality of power and there is no dominant or defeated.

A detailed explanation of the abbreviations of the historical formula of the ratio of civilizations

F=civilization(X =power)=

E_p(c₁ +c₂+C₃+C₄+.....) + period of history = DC

IP(c₁ +c₂ +C₃+C₄+....) + period of history = CC

E_p = equality of power & I_p= Inequality of power & DC= Dialogue of Civilizations & CC = Clash of civilizations

Period of history: Every period of history is in context of a special situation in which events take place. The special situation of world is in ancient, modern and medieval periods, for example, in medieval period, emergence of Islam is accompanied by slogan of dialogue. Civilization is a nominal discrete variable that follows the changes of power in specific historical conditions that have been experienced in history laboratory in clash between Islamic civilization and Christian West. And with establishment of two oriental governments of Portugal and Spain,¹² they started the Crusades with complete recovery of Andalusia and dominated world by conquering Silk Sea Road¹³ that connected east and west of trading world. And with division of world by Spain, West became dominant power of world against Islamic civilization, and this civilization was defeated by West, and its people became Western culture. The dominant West, with superior power, looted the legacy of East and took it to West, and this historical

experience has made it possible to present a formula about discrete nominal variable of civilization, which is a function of power.

$$F(X) = DC \& Cc \text{ Ep\&Ip}$$

DC and Cc are dependent variables of Ep&Ip

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