

IBN KHALDUN AND HIS POLITICAL ECONOMIC THOUGHTS

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Ibn Khaldun is renowned Muslim scholar of fifteenth century. He is famous for his trend setting contribution towards Political-Social and economic thoughts. His famous book *al-Maqadamah* is actually a foreward to his book on history. *Kitab al-ibar*. Ibn Khaldun has dilated upon human society in this physical environment, Nomadic Societies, States and their government, rural and urban life, means of subsistence and economic activity and learning in general. All the above issues have been discussed in this article.

Background and life sketch:

Waliudin Abu Zaid 'Abdu'r-Rahman b. Muhammad b. Hasan b. Jabir B. Muhammad b. Ibrahim b. 'Abdu'r-rahman Ibn Khaldun, one of the greatest thinkers of the middle ages belonged to a family which had migrated from Hadramaut in South Arabia to Spain almost immediately after its conquest by the Muslims in 711. The progenitor of the family Khaldun settled down at Carmona, but it was not long before the family shifted to nearby Seville where the Banu Khaldun made a mark in the political and intellectual life of the region. Seville fell to Ferdinand III of Castile 1248, but perhaps sensing the catastrophe the family like so many other Muslim families who had made the Peninsula their home, left for north west Africa where the Banu Hafsi were Ascendant; But on their fall they left for Tunis, and it was in that city that 'Abdu'r-Rahman, who is world famous as Ibn Khaldun was born the auspicious first of Ramadan, 732/27.5.1342.¹ He had good education having been schooled by learned men, most of whom were refugees from Spain. But in Point of fact he continued to add to his knowledge from whatever source came in his way right up to the end of his life. He was in a way lucky as Merinid conquest of Tunis in 1347 brought quite a train of scholars there and Ibn Khaldun did not fail to take full advantage of their presence.

Tunis was then of the centre of African learning and culture much in some way as Paris became the center of European learning and culture. He soon mastered the Qur'anic sciences, the traditions the

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- 39: Al Quran 2:217
- 40: Muhammad bin Jarir, "Jami al Bayan Tavilal al Quran"
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- 41: www.darululoom-deoband.com.htm dated 2-1-2008.
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 - 18: Ibid.
 - 19: Al Quran 22: 40
 - 20: Al Quran 2:190-193.
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 - 22: Mukhtasar Saheeh Bukkari, Kitabul Jihad No: 1218.
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 - 24: Dr, M. Imtiaz Zaffar, "Violence Terrorism and Teachings of Islam" p: 46-47.
 - 25: Dr, M. Imtiaz Zaffar, "Violence Terrorism and Teachings of Islam" p: 47
 - 26: Al Quran 6:L106
 - 27: Al Quran 15-94-95
 - 28: Al Quran 16:125
 - 29: Al Quran 50:39
 - 30: Al Quran 2:109
 - 31: Al Quran 5:13
 - 32: Al Quran 29:46
 - 33: Al Quran 42:15
 - 34: Dr. Muhammad Imtiaz Zaffar, "Violence Terrorism and Teachings of Islam" p: 49-50.
 - 35: Ibid p-50

Narrated Ibn Abbas (RA): The Prophet (PBUH) said, "The most hated persons with Allah are three (1). A person who deviates from the right conduct in the Harm, (2) a person who seeks that the traditions of the period of ignorance should remain in Islam, (3) and a person who "seeks to shed somebody's blood without any right". (47)

References

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- 5: Al Quran, 5:32
- 6: Al Quran, 25:68
- 7: Al Quran, 6:151
- 8: Al Quran, 16:59
- 9: Al Quran, 81:8-9
- 10: Mufti Muhammad Ashiq Elahi Muhajir Madni, 'Tafsir Anwarul Bayyan' V:II, p-227
- 11: Syed Asad Gillani, "Methodology of Prophet Muhammad's Islamic Revolution" September 5,1988
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Ans: No, it does not appear to you because you are on the receiving end of Jihad. But to me, it is very, very clear. For 14 years, there was Jihad in Afghanistan. I was the one handling the Afghanistan Mujahideen and they had access to every capital of the world. Was there a single instance of a Russian plane being hijacked, or a Russian embassy being bombed, or a Russian woman being molested, or a Russian man being kidnapped? Not one.

Q: What about Americans own role in creating the Mujahideen?

Ans: American cannot create Mujahideen. The Mujahideen are a product of the time. If you continue to occupy land that belongs to other peoples, if you continue to oppress them, then it is Jihad. Jihad is a liberation struggle. It is the Muslim name for Liberation.

Q: How would you describe him now? You said he was a Mujahid then? Is he still a Mujahid?

Ans: Now the Taliban says, Ok, let's put him on trial. But America is shying away from the question of trial. They are simply saying, "Hand him over to us."

Q: Would you call Bin Laden a terrorist?

Ans: No, until he is proven otherwise. If he is proven not to be a mujahid, but a terrorist. But then, how can I describe him as a terrorist? There is no evidence as yet. If there is hard evidence, then I would be the first one to say that he is a terrorist among the rank of Mujahideen. ⁽⁴⁶⁾

Conclusion

In this chapter, after detailed discussion, by the valuable references it has been proved that Terrorism and Jihad have no slight relation to each other. Both terms in their origin and definition are opposite to each other and must not be confused to each other.

In Islam, Jihad is only for the sake of Allah and is operated only to maintain peace on the earth with justice and tranquility. The Holy Prophet (P.B.U.H.) said in his famous saying:

عن ابن عباس أن النبي ﷺ قال: ابغض الناس إلى الله ثلاثة ملحد في الحرم، ومبتغ في الإسلام سنة الجاهلية، ومطلب دم امرئ، وبغير حق ليهرق دمه.

- 1: The teaching of Islam about killing a non-Muslim is jihad.
- 2: Islam teaches the hatred and legitimizes fight against their religions and their followers.
- 3: It encourages intolerance towards the followers of other religions. All the three breed terrorism.

All the three allegations about Islamic Shariah are misconceived and motivated by malice and ignorance. Jihad finds a place in the teaching of Islam, but not for killing non-Muslims. There is no provision encouraging perpetual hatred and fight against the followers of other religions. Linking Islam, a religion of peace with terrorism itself amounts to an act of terrorism. ⁽⁴⁵⁾

Soon after 9/11 an interview on 14-09-2001 was made from Pakistan's former inter-services Chief Hamid Gul by Harinder Bawga. In that interview two questions were asked relating to the difference between Jihad and *terrorism*. The interview goes thus:

Q: Have you had a chance to meet Osama bin Laden?

Ans: A long time back, about eight years ago, he was not a terrorist then but a Mujahid at that time.

Q: Not a terrorist but a Mujahid! I mean, what is the difference?

Ans: At least, you should understand. Invoking the right of the oppressed, an enslaved nation, to be up in arms and throw away the yoke of slavery, that is Jihad. And terrorism is taking innocent lives, and that is not on. And that is not in our book.

Q: But there is a very thin line between jihad and terrorism.

Don't you think so?

The super powers get their decisions endorsed by the international body. The United Nations has not been successful so far in enunciating and enforcing a definition of terrorism that may serve as guiding principle for action against terrorist activities. From December 18, 1972 to January 18, 2002, the issues related to terrorism were discussed at various occasions, but clarity and unanimity on the subject remained elusive. As a result the meanings of terrorism according to one party are resistance, or movement for freedom and defense of democracy and liberty to the other. After the attack on World Trade Center in USA on Sept 11, 2001 and brutal and aggressive bombing on Afghanistan by USA, issue was discussed again by United Nations on January 18, 2002. The session was attended by forty nations. All participants agreed on the serious threat from terrorism and stressed its immediate eradication. However, a few countries, particularly Arab countries invited the attention of the participants that concept of terrorism should be defined for effective action against the threat. No clear and convincing reply came from any quarter. There was a deliberate attempt to evade the issue. Arab countries upheld their stand that the resistance of Palestinians against foreign occupation of their lands cannot be called '*terrorism*'. Illegitimate seizure of foreign territory is the worst type of organized terrorist activity. Mr. Stark, the head of the UN committee diverted the discussion by stating the "organized terrorism" is not a legal expression and the Security Council should not be dragged in political battles. (44)

It indicates that the superpowers and under their influence U.N.O and its Security Council desire to continue ambiguity and confusion about the '*Definition of Terrorism*' for keeping the option to act according to their interests and requirements. The powers fully realize that if the real cases of the malady are revealed, they shall be found among the culprits. Present terrorist activities are the logical reaction of their own misdeeds. Terrorist activities caused by malice, ill will and dishonesty, are being projected falsely as rooted in the teachings of Islam. In that context, ill-willed reference is made to three issues of Islamic Shariah.

The Campaign launched against the institution of the jihad, attributes it tantamount to terrorism. It is based on ill will and prejudice. The enemies have coined the derogatory word "Jihad" for Mujahidines. Our so-called thinkers in the obedience of the enemies call it "Jihadi Culture" instead of Jihad. They are also using the term Jihadi for Mujahid. While differentiating, the combatant and non-combatant the Holy Prophet (S.A.W.), instructed, not to do any harm to non-combatant, women, children, diseased, stoics, cloistered, the custodians of temples and worshippers. On the eve of departure of Mujahiden the Holy Prophet (S.A.W.) advised them thus. ⁽⁴³⁾

At this time what is happening in Palestine, Iraq, Kashmir and Afghanistan. This should be viewed in the light of the saying of the Holy Prophet (S.A.W) and be decided. What is terrorism? Who is bleeding? Whose habitations are being destroyed? Whose young men are dying? And whose women are being assaulted?

If the conscience of the mankind is not dead, if the ears and tongues are not deaf and dumb, If the eyes are not blind, if the virtue is not illuminated, and if the justice and tranquility is not to be rare, it is not very difficult to know who is terrorist and who is peace lover in the world prevailing scenario.

Confusion about Terrorism

A question arises: why such confusion about the definition of '*terrorism*'? If seriously considered, it appears that the confusion has been deliberately created and is being disseminated on a large scale as a part of defined plan. There is universal unanimity in the campaign for targeting a particular religion and community. The rival forces control ninety-nine percent of the media. Therefore instead of defining terrorism on the basis of principles, might or use of power has become a governing principle in defining '*terrorism*'. The conduct of the government of USA, China, Russia, Israel, Burma and Philippine are glaring examples of such partial conduct.

It is tragedy that the super powers are holding the United Nations organization as 'hostage'. The organization is not in a position to undertake any just and effective action that is against their wishes and interests.

‘The nefarious acts called terrorism’ are alien to the spirit and ethos of Islam. Terrorism is the product of contemporary age dominated by the west particularly Europe. It has flourished on their soil. The intellectuals, writers and politicians of the west introduced it in the East. The terms, Fundamentalism and Totalitarianism as employed by the west have no place in Islam. The votaries of communist system promoted Totalitarianism. Fundamentalism grew and flourished in the context of the conflict between the church and the state. With the help of powerful media, the two have been linked with Islam. That is grave injustice.” (41)

Islam is a religion of peace and tranquility, but it does not mean to suffer cruelty and violence stoically. It intends that the Muslims should not commit cruelty and atrocities. They should not shed unfair blood, they should not do harm to any man’s life and property. They shouldn’t have such a measure as would fall under violence and terror. As for as the suppression of oppression and combat of terrorism is concerned, this “Din” of peace and tranquility allows to stop the bloodshed and to combat terrorism. This very thing is called ‘Jihad’. (42)

Jihad means curbing of disturbance and violence and putting an end to suppression.

Terrorism is an act of disruption and cruelty. Jihad is the defense of right and establishment of justice. Terrorism is incessant murder and ceaseless destruction while jihad is combat against aggression and resistance against the destructionists. The benevolent cherisher of the world has permitted the Muslims to stand against the cruel, the murderer and the terrorist steadfastly. Their Rab (The Cherisher) shall help them and bless them with victory over the cruel. Terrorism is a negative behavior while Jihad is a positive principle of life. Jihad is made obligatory for the protection of collective existence of the Muslim Ummah and it is irreversible and irrevocable Islamic government will be responsible for its arrangement.

In short, Jihad is a strategy of defense against the terrorism. Only Jihad can counterfeit the act of terrorism, committed by an individual or group or a state as jihad tantamount to terrorism? As regards the killing, the instructions given by the Holy Prophet (S.A.W.) bear a distinguished significance in the history of man.

To those against whom war is made, permission is given (to fight) because they are wronged; and verily Allah is most powerful for their aid. (They are) those who have been expelled from their homes in defense of right, for no cause except that they say, 'our Lord is Allah'. Did not Allah check one set of people by means of another, there would be surely have been pulled down monasteries, churches, synagogues, and mosques in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid his (cause) for verily Allah is full of strength, exalted in might, (able to enforce his will). (38)

بِسئَلونك عن الشهر الحرام قتال فيه قتل فيه كبير وصدعن سبيل الله وكفر به والمسجد الحرام واخراج اهله منه اكبر عند الله والفتنة اكبر من القتل ولا يزالون يقاتلونكم حتى يردوكم عن دينكم ان استطاعوا ومن يرتدد منكم عن دينه فيمت وهو كافر فأولئك حبطت اعمالهم فى الدنيا والاخرة واولئك اصحاب النار هم فيها خالدون.

They ask you concerning fighting in the prohibited month. Say fighting therein is grave (offense); but grave is it in the sight of God to prevent access to the sacred Mosque and drive out its members, Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter, they will be companions of the fire and will abide therein. (39)

The conditions of war explained in the cited verses were called to be the prohibitions of war by at-Tabri. He mentioned these as the prohibitions of al-shahr al-Haram, (the prohibited month) al-Balad al-Haram (the prohibited city) and al-Ihram (the prohibition while weaning speed custom of pilgrimage) (40)

According to these prohibitions Muslims cannot initiate war in the mentioned time, place and state but the offence on them should be retaliated as a realistic and pragmatic policy of warfare.

Difference Between Jihad And Terrorism

After a detailed discussion about Islamic concept of Jihad and the nature and definition of terrorism, the conclusion is very much logical.

a free hand to charge against enemies but an unambiguous parameter was determined to observe. This structure was devised in the light of tribal and moral considerations of Arab society and Islam. Allah commanded to wage war in his path but warned against transgression. Such conditions and observations instructed to pursue in the verses regarding the permissibility of war are detailed below. ⁽³⁵⁾

واقتلوهم حيث تقتنمهم واخلروهم من حيث اخرجوكم والفتنة اشد من القتل ولا تقتلوه عند المسجد الحرام حتى يقتلوك فيه فان قاتلوكم فاقتلوهم كذلك جزاء الكافرين هـ

“And slay them where ever ye catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter, but fight them not at the sacred mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith.” ⁽³⁶⁾

The prohibited month for the prohibited month and so for all things prohibited there is a law of equality. If then one transgresses the prohibition against you, transgress you like wise against him. But fear God and know that God that God is with those who restrain themselves.

الشهر الحرام بالشهر الحرام والحرمات قصاص فمن اعتدى عليكم فاعتدوا عليه بمثل ما اعتدى عليكم واقفوا الله واعلموا ان الله مع المتقين - هـ

ان عددة الشهور عند الله اثنا عشر شهراً فى كتاب الله يوم خلق السموات والارض فيها اربعة حرم ذلك الدين القيم فلا تظلموا فيهن انفسكم وقاتلوا المشركين كافة كما يقاتلونكم كافة واعلموا ان الله مع المتقين هـ

The number of months in the sight of God is twelve (in a year) so ordained by him the day He created the heavens and the earth; of them four are sacred; that is the straight usage. So wrong not yourselves therein, and fight the pagans all together as they fight you all together. But know that God is with those who restrain themselves. ⁽³⁷⁾

اذن للذين يقاتلون بانهم ظلموا وان الله على نصرهم لقديره الذين اخرجوا من ديارهم بغير حق الا ان يقولوا ربنا الله ولو لا دفع الله الناس بعضهم ببعض لهدمت صوامع وبيع وصلوات ومساجد يذكر فيها اسم الله كثير اولينصرن الله من ينصره ان الله لقوى عزيزه -

inflict wrong (and injury): but say, 'we believe in the revelation; our Allah and your Allah is one; and it is to him we bow (In Islam).⁽³²⁾

فلذلك فادع واستقم كما امرت ولا تتبع اهواءهم وقل امنتم بما انزل الله من كتاب وامرت لا عدل بينكم الله ربنا وربكم لنا اعمالنا ولكم اعمالكم لا حجة بيننا وبينكم الله يجمع بيننا وابه المصير ه

Now then, for that (reason) call (them to the faith) and stand Steadfast as thou art commanded, nor follow thou their vain desire; but say; I believe in the book which God has sent down and I am commanded to judge justly between you, God is our Lord and your Lord. For us (is the responsibility for) our deeds and for you for your deeds. There is no contention between you and us. God will bring us together, and him is (our) final goal.⁽³³⁾

Earlier four verses were revealed in Makkah while the latter were revealed in the beginning of Madinian life of the Prophet (S.A.W.) First two of the earlier four categorically pronounce to avoid confrontation with unbelievers third teaches about the methodology of preaching and fourth warns that the Muslims should not be instigated to war by non-believers. It advises that even if they (non believers) tell lies and try to flare you up you should be calm and patient and never be aggressive.

Latter four verses again teach to be tolerant in the new scenario of Medina where Muslims were first time interacting with Jews had their Shariah and thought themselves superior to the Makkan non-believers. Here again the policy of Muhammad (S.A.W.) in the light of the divine injunctions, was of being in low profile for the establishment of a stable Muslim society and state.

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Permission of War within Ancient Moral Parameters

Dr. Imtiaz Zafer further states; Islam is a pragmatic religion. In the process of its development and establishment it barred its followers to wage war and emphasis remained on the policy of tolerance and general amnesty but when enemies of Islam crossed all limits, the divine command immediately responded to tackle the situation in appropriate manners when the threats of unbelievers became intolerable, Muslims were allowed to stand up for their defense. Even this defensive warfare was not

Therefore expound openly what thou art commanded, and turn away from those who join false gods with God. For sufficient are we unto thee against those who scoff. (27)

ادع الى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتى هي احسن ان ربك هو اعلم بمن ضل عن سبيله وهو اعلم بالمهتد ين هـ

Invite (all) to the way of the Lord with wisdom and beautiful preaching, and argue with them in ways that are best and most gracious for thy Lord Knowth best, who have strayed from his path and who receive guidance? (28)

Bear, then, with patience, all that they say, and celebrate the praises of the Lord, before the rising of the sun and before (its) setting (29)

فاصبر على ما يقولون وسيق بحمد ربك قبل طلوع الشمس وقبل الغروب -
ودكثيرا من اهل الكتاب لو يردونكم من بعد ايمانكم كفارا حسدا من عند انفسهم من بعد ما تبين لهم
الحق فاعفوا واصفحوا حتى ياتي الله بامرہ ان الله على كل شى قدير هـ

Quite a number of the people of the book wish they could turn you back to infidelity after ye have believed, form selfish envy, after the truth have become manifest unto them: but forgive and over look, till God accomplish his purpose for God hath power over all things. (30)

فبما نقضهم ميثاقهم لعنهم وجعلنا قلوبهم قسية يحرفون الكلم عن مواضعه ونسوا حظاً مما ذكروا به ولا
تزال تطلع على خائنة منهم الا قليلا منهم فاعف عنهم واصفح ان الله بحب المحسنين هـ

But because of their breach of their covenant we cursed them, and made their hearts grow hard. They changed the words from their (right) places and forget a good part of the message that was sent to them, nor wilt thou cease to find them- barring a few ever bent on (new) deceits: but forgive them and over look (their misdeeds): for God loveth those who are kind. (31)

ولا تجادلوا اهل الكتاب الا بالتى هي احسن الا الذين ظلموا منهم وقولوا امنا بالذى انزل البنا وانزل
اليكم والهنا والهكم واحد ونحن له مسلمون هـ

And dispute ye not with the people of the book, except with means better (then mere-disputation), it be those of them who