The Science of `*Umran:* Revitalising Nation Prosperity

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Abstract

`Umran is a theory made by Ibn Khaldun to address the problems of the society and the state for the purpose of development and management. At the same time, he tried to divert public opinion, especially among philosophers and historians to see and review the real causes of the problem by considering the impact and influence of the culture and environment on the society which had been neglected. Impact and cultural influence is imbedded within the community as well as the continuous climate change which have cause the society to change. Each change was based on the laws and regulations that lies behind these changes. This is called tabi`at al-`Umran (law of the society) and tabi`at al-kawn (natural laws) which have not been studied and known yet. For these reasons people still fall prey to materialistic life i.e; "madani" and "hadari" and are influenced by the old methods without making any changes. For this reason, Ibn Khaldun has created a new theory and a new science called ilm al-`Umran (the science of `Umran). The method used in this study is called "induction", a method of logical reasoning that obtains or discovers general laws from particular facts. To justify the method of induction is more effective we use semantic analitical and comparative method based on scientific and historical facts as its stool to reach a scientific result. The objective of the study is to identify the real meaning of `Umran and its application in revitalising nation prosperity.

INTRODUCTION

The science of `*Umran* translates to "sciences of human life and society" which includes three disciplines, namely, religious sciences, social sciences and natural sciences. The three fields of sciences stem from mere revelation. The difference is, the knowledge of religion such as faith, Jurisprudence, Sufism are described as *ayat muhkamat*, while the social science such as history, geography, archeological, psychology, anthropology, art and natural sciences such as physics, chemistry, astronomy, mathematics, and medicine are described as *ayat mutashabihat*. According to Ibn Khaldun, knowledge contains two meanings or two qualities, outward and inward. The example given by him is the social sciences like history. History, according to him, contains two meanings, outward and inward. On the face of history is manifested through events such as the war and the rise and fall of a government. But in his mind rooted in the community in the form of culture. And the inner element is what exactly is a "mover" to the occurrence of events in history, and it was also said to be "legal history".

The same is true with other sciences which has its own laws. In the event of legal science it lies in the cultural history of the community, the natural sciences is located in natural events and human law. Public law and the law of nature and human beings are "energy-mover" to the birth of `*Umran* and relate to each other. This is called "universalism" or "integration" of the effort introduced by Ibn Khaldun through the theory of `*Umran*. That is why he claims that it is the theory of new knowledge, new creations, appearing within the era of reform and stand alone with the rules that specify. Below we will rephrase his words about the science of `*Umran*.

In the Prologue, Ibn Khaldun stated clearly that `*Umran* is an" new knowledge "(مستنبط النشأة)," a new creation "(مستحدث الصنعة) and appears on the" renaissance "(نشأة مستحدثة) and" stand alone "(مستقل بنفسه) and not the same as other forms of knowledge including debated knowledge which is part of the theory of logic and science *siyasah madaniyyah*.

The science of `*Umran* if it resembles the sciences that existed before, it cannot be said to be "new knowledge", "new creation", was born in the "renaissance" and stand on its own. The words to the effect that `the theory of `*Umran* not only new in terms of the term but include contents, methods and differences that are not at all the same with the contents, methods and scope of the sciences are studied before.

Almost all the knowledge available today already existed before Ibn Khaldun. Just a few additions were made by modern scientists as a complement to the sciences. Knowledge is seen as "separate" from each other and merely examined from the point of outward aspects without reviewing the internal aspects of "law" that determine the effectiveness of their expertise of knowledge.

According to Ibn Khaldun, the knowledge is divided into three, namely revealed knowledge (`*ulum`naqliyyah*) ie. theology, intellectual knowledge (`*ulum`aqliyyah*) ie. science of sense and senses embodied in the social sciences and natural sciences, and linguistics (`*ulum lughawiyyah*).

Because knowledge is in a state separated from each other, especially between revealed knowledge and intellectual knowledge, and has not been studied also in terms of the law and its regulations and its relation to human life and the environment around it, then there is confusion on the scientific impact on life in nature. The effect is not only on human beings but also other creatures, including animals and plants. On top of these reasons, Ibn Khaldun has emerged with his new theory called the theory of `*Umran*.

This new teory is not the same as sociology or history, as claimed by many researchers because sociology is essentially horizontal, the study of society based on the area where the community resides. While the history of science also is vertical, the study of events based on time or date.[1]

The knowledge of `*Umran* has involved both these aspects of human life by means of addressing history "tarikh" (horizontal) and sociology " ijtima`" (vertical,) and thereafter the relevant atmosphere outside the environmental community which is the impact and influence on society. According to Ibn Khaldun, every incident that God created both man and the environment have laws and regulations that are termed *tabi`at al-`umran* and *tabi`at al-kawn*. These laws and regulations govern human life and society. If that is what is meant by `*Umran* law, it is no doubt that` *Umran* science is not just knowledge of history or sociology or social sciences in general, but more than that, including the natural sciences.

To ensure that the knowledge of `*Umran* is contemporary knowledge, then we have to refer to the methods and terms of knowledge. There are four elements that determine knowledge, namely the title, the content, the question raised, and scientific principles or premises to determine whether the knowledge is true or otherwise.

In terms of the title, `*Umran* is a new topic that has never been researched by anyone before Ibn Khaldun. The content and the results are also different from the knowledge born earlier, and has its own rules and methods. For example, The Science of Civil Politic argued by al-Turtushi in his political book, is different from the science of `*Umran* science debated by Ibn Khaldun. Although both of them discuss the political affairs of the state, but in terms of the methodology or the method used by both knowledge it is far from the concept and premise of `*Umran* to determine the truth different from the concept and premise sciences introduced by the ancient Greek figures or figures traditional scholars. Clearly, Ibnu[2] Khaldun emphasizes more on the laws and regulations of nature and society and the life of the underlying principles and premises as well as the science of `*Umran*.

In this matter, Ibn Khaldun has emphasized clearly that "*al-Kitab al-Awwal* (*Muqaddimah*) is about non other than the laws of `*Umran* (هذا الكتاب الأول اللذي هو طبيعة العمران)".[3] Therefore, the science of `*Umran* as a new knowledge, new inventions, and it was born in the days of reformer (renaissance) has its own methods different from the methods of other theories previously. The focus is on the law of `*Umran* (social and environmental) and their effect on the development of society and the state.

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[1] Abu Hamid Muhammad bin Muhammad al-Ghazali, *Maqasid al-Falasifah fi al-Mantiq wa al-Hikmah al-Ilahiyyah wa al-Hikmah al-Tabi`iyyah*, edited by Sulaiman Dunya (al-Qahirah, Dar al-Ma`arif, 1961, pp.122-125; further information, see, Muhammad `Abid al-Jabiri (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, pp. 103-107)

[2] Muhammad `Abid al-Jabiri, *op. cit*., pp. 106-107

[3] *Ibid*. hlm 528 (*hadha al-kitab al-awwal alladhi huwa tabi`at al-`umran*)

This cannot be interrogated because it is Ibn Khaldun's own statement, and this statement is also present in almost all researchers in the past, either from among Westerners or Muslims. Only the question here is, how this new knowledge can be understood and can be implemented. But before that, it must be specified in advance how theory can appear in `*Umran*.

`*Umran*'s theory has emerged, specially designed and developed by the author to discuss the in and out of the community and its relationship with history, the changes that have occurred to the nature and habitat. Society and the environment are Allah Taala's creation in accordance with His laws and regulations which is a "twofold" to achieve development that is `*Umran*.

Communities and their interaction with the surrounding environment is a key factor to the origin of `*Umran*; and both are inseparable from the history of its origin which stems from the history of the creation of man (*Mundhu kana `Umran al-khaliqah*).

Since the birth of history and the society of history, therafter came the origin of the `*Umran*, hence the reason why many researchers in the past have translated the word `*Umran* to the "public" or "history" and `*ilm al-`Umran* to the" science of history "or" sociology, "But by translating `*Umran* to "history" or "society" and the science of `*Umran* to the " science of history "or" sociology " is not enough to understand the meaning of `*Umran* and `the true theory of `*Umran* regardless of the elements `*Umran* outside of history and society, namely in the form of nature such as earth, plants and other living resources such as water and air which is characterized by Ibn Khaldun as " *tabi`at al-kawn* ", " `*Umran al-ardi* ", and" `*Umran al-`alam*" that impact on people's lives.

 And all of this is a source of life that has been debated in the biological sciences, chemistry and physical science.

The question of how and to what extent *tabi`at al-kwn*, `*Umran al-ardi* and `*Umran `Umran* (`*Umran al-basyari*) can be understood and utilized, and whether the methods and techniques that can be used to achieve these objectives, there is still unanswered. Even Ibn Khaldun himself, a research member of society has still not been able to give a full answer. He has thrown out ideas with the opportunity to specialize in areas concerning its methodology and common principles. After that it is up to them to discover a hidden secret of nature and implement them should the need arise.

Basically every theory has a scope, methods of serving, Similarly with theory of `*Umran*, it has the scope, methods and principles that have been provided by the author.

SCOPE OF `*UMRAN*

Ibn Khaldun had has divided the scope of the science of `*Umran* to several areas which can be summarized as follows:

- `*Umran* **Ardi**

 '*Umran Ardi* means "prosperity of the earth" which refers to the development and well-being of the earth and the habitats that are entrusted by Allah to man as a "Caliph of Allah on the earth". The purpose is so that they will make effort to develop a more prosperous world. The prosperity of the world leads to economic development through agricultural and mining companies. This is consistent with the intent of al-Qur'an in Surah al-Rum verse 9 and verse 61 of Surah Hud. Prosperity of the world is certainly different from the development of the community `*Umran al-al-Bashari* or human capital involving health, psychology, mentality and morality. Community development is different in the city compared with the development of the community in the desert of *al-`Umran al-Badawi* which relates to the Bedouin culture and the culture of the people in the city (*hadar*). And culture of both communities may be different about the culture of mankind, `*Umran al-`Alam*.

However, the relationship between the `*Umran of Bashari*, whether in the form of Badawi (Bedouin), or natural *hadari* still exists because human life is always dependent on the economy. Agricultural economics and minerals are the main source of income for countries since then until today. To explain this relationship, Ibn Khaldun initiated the debate by presenting two new terms of `Umran namely Umran Badawi and `*Umran Hadari*.

- `*Umran Badawi - `Umran Hadari*

Both term "Bedouin" and " *Hadari* " were placed parallel and opposite to each other by Ibn Khaldun for purposes of comparison between the two different lives, and was given extensive coverage in *Muqaddimah*.

This has been interpreted by many researchers as a materialistic life should compare purely regardless of the cultural aspects of religious beliefs, ethics, morals and language of both communities. In reality, the cultural aspects of life which are the foundation for the two factions is termed ```*Umran*: `*Umran Badawi* and `*Umran Hadari*. Had religion and morality of the two factions been lost, we would surely lose the ability and power of both of them.

`*Umran Badawi* is often threatened by the negative influence practiced by the hadari society. At the same time, the negative impact poses a threat to the primitive norms in the lives of Arabs. Whether they want to or not, `*Umran badawi* had to accept it while they were combined with the hadari society. This condition often occured and led to the collapse of the real `Umran brought by Bedouins whom were rooted in religion and morality. But if the opposite happens, religion and morality was maintained, whether they were from the hadari or Bedouin groups, it will maintain `Umran in the form of true prosperity. Examples of its positive culture on the nature of the Bedouin it is uncompromising, tough, brave, and conformative to the teachings of religion and morality. Examples of positive culture on the nature of hadari exist in terms of the development of science, technology and architecture. In addition to the characteristics of the positive and negative elements of badawi and hadari, there exists also another positive feature of the `umrani state of justice in the government system". The negative element is tyranny within government. According to Ibn Khaldun, injustice can destroy and eliminate the generation of `*Umran* :

وأن الظلم مؤذن بخراب العمران المُفضِي لفساد النوع،[4]

Negative elements, including despotic rule, from people who live in the city characterized by a luxurious lifestyle (*al-taraf*) caused them to become complacent and inattentive. It was then that positive values were brought by the Bedouin community which would also be followed by destruction when both of them reside in the city at the same time. The process of influence can sometimes take time and sometimes it may take a longer time. The rise and fall of `*Umran* depends upon the time period and the effect is either strong or weak.

There is limited public life of the city in urban areas or cities. Bedouin community life is also limited in a desert area. While `*Umrani* public life is not limited by any boundaries, whether of time or geographical area; it can exist everywhere both in the city and outside the city, in the countryside or in the desert as well as within the crevices of a hill or mountain. If you are in the city it is called "`Umran Hadari ", if in a desert called" `*Umran Badawi*" if they are on the earth, it is called "` *Umran Ard*i", and if it is in the nature of the universe, it is called" `*Umran al-`alam"*.

In other words, the scope of `*Umran* lies across the border of deserts, villages and towns and so the state and country to the world stage (`*Umran al-`alam*). With a fully independent position and not bound by the boundaries of time, space and place which have provided enormous benefits to `*Umran* society compared to the '*badawi* and *hadari* society. This advantage is what is causing the `*umrani* society to focus *Muqaddimah* and keep on discussing about it until present Ibn Khaldun and his name has also been well known amongst them.

- **`*Umran Al-`Alam*

According to Ibn Khaldun, `*Umran* is divided into two, the first is "*badawi*"
(ومن هذا العمران ما يكون بدويًا) and the second is "*hadari*" '(ومنه ما يكون خضريا)[5] `*Umran Badawi* is in the suburbs and resides within the crevices of the hills and mountains and in the desert
(وهو الذي يكون في الضواحى وفى الجبال وفى الحلل المنتجعة في الفقار وأطراف الرمال)
, while `*Umran Badawi* reside in the cities, towns and villages."
(وهو الذى الأمصار والقري والمدر والمدن)[6].

That is, the word "'*Umran*" contains two meanings: first, referring to the public in the context of culture (*Thaqafah*), and the second, referring to civilization in the context of a physical nature (*Hadarah* and *Madaniyyah*). Although there are efforts to try to separate the two meanings that it has, but in fact, united in two stages; The first stage of cultured society, and the second stage of civilized society. Both stages are interrelated and united in the concept of "` `*Umran* ".

According to the view of `*Umran*, society and its prosperity both originated from two circumstances. Both forms of `*Umran* are characteristics of `*Umran*. The life of the *badawi* is characterized by spiritual development, such as bravery, determination and character, while the *hadari* characterized in terms of physical development of science

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[4] *Muqaddimah,* p. 30

[5] *Introduction, p.31*

[6] *Ibid.*

and technology development. Both feature a full complement of life for the construction of `*Umran*. If you lose one of them, the durability and safety would be threatened and weakened by the destruction of the (destroyed). Destruction of `*Umran* is also due to *Hadarah*.[7]

In other words, a right-wing *Hadarah* within the `*Umran* in the city and left wing *badawah* `*Umran* outside the city the construction of the two wings symbolizes the true life of `*Umran* and `*Umran al-`alam* or also known as "al-`*Umran al-bashari*", *al-`Umran al-insani*, and `*Umran al-ardi.* [8] Cooperation between the two wings has been translated into "*al-ijtima` al-insani alladhi huwa`Umran al-`alam* " (Community cooperation has initiated the prosperity of the universe).

Hadarah was established and equipped with all amenities and necessities of life in the countryside and in cities including agricultural enterprises, business, trade, science and technology. Agricultural companies in the country provide food supplies to the population of the city, while the business company, science and technology provides equipment to farmers in the village. Cooperation between urban and rural communities has been discussed at length along with the examples of Ibn Khaldun.[9] The aim of this cooperation is to get necessities of life whether it is *Daruri* (fundamental) or *Hajji* (needs) or *Kamali* (perfection).

As a result of this constantly changing world, the production of agricultural products and crafts as well as '*Umran* have also changed. These changes are caused by climatic factor. If the climate is too hot or too cold, the '*Umran* reduces. If the climate is moderate, the '*Umran* rises.

The second factor is due to the change in the system of governance, economic activities in the form of livelihood, crafts and dissemination of knowledge (والعلوم والصنائع والكسب الملك). on top of that, the attitude and work culture that involve morality, discipline, perseverance and honesty become the most important factors. The changes that occur in each of these fields have a significant impact on the changes and achievement of '*Umran* whether it be permanent or otherwise.

Based on the clarification given earlier, it can be proved that the true focus of '*Umran* lies within the laws of the creation of mankind and earth. What is meant by the creation of mankind and earth, is the atmosphere of the environment and the system of evaluation, work ethic[10] and morals[11] of attitudes, feelings and understanding on both subsistence badawi and *hadari*.

However, all this does not will function properly without the spirit of unity, agreement and cooperation in society. Similarly, human birth, either in the city or outside the city will not be able to help improve the '*Umran's* quality, if not accompanied by a natural environment that is conducive to the value system, work ethics, morals and cooperation among them. These things are meant by *tabi`at al-* '*Umran* ( law of `'*Umran*) which law of nature and human, the creation of Allah *Subhanahu wa Ta`ala*, that the main function and a mainstay of '*Umran's* life. Judgement and the selection of action and specific goals. People will be affected by the value contained in these communities.

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[7] *Ibid* p.98 أن الحضارة هى غاية العمران وخروجه إلى الفساد

[8] *Ibid*, pp.25,27,29,35, 289, 447

[9] Refer to Mahayudin Hj Yahaya, "Masyarakat Madani Dalam Kerangka Teori Masyarakat `Umrani:Suatu Anjakan Paradiga", *Kesturi, Journal Akademi Sains Islam Malaysia (ASASI)*, January-June 1999, Vol.9 (No.1) p. 20.

[10] **Ethics** is a system of basic behavior in a group of people. Ethics is a mental attitude, a character who is portrayed in the form of thinking, speaking, acting, courteous and forth to show the real situation. Ethics is one of the teachings of the religion. In Islam is called morality. Islamic work ethics includes the religion and morals, working time, trustworthy, dedication, discipline, honesty and gratitude (Reviews, see Mahayudin Hj Yahaya, " Work Ethic From Islamic Perspective " in. *Islam and work culture*, Serial publications of Yayasan Islam Terengganu, Yayasan Islam Terengganu, 2000, pp.1-15.)

[11] **Morals** are important aspects in the life of a Muslim. Muslim figures such as Imam al-Ghazali defines morality as "a very broad, covering all aspects of life derived from al-Qur'an and Hadith. It related to the attitude and behavior of a Muslim to Allah *Subhanahu wa Ta`ala*, fellow human beings and between humans and nature. A moral person is thankful for all of the gifts and blessings and patience to His test, obey His commands and avoid prohibition, do goods fellow human beings and preserving environmental safety. Prophet Muhammad *sallallahu `alaihi wa sallam* are the best example person. (the meaning of verse *al-Quran*, Surah al-Baqarah : 4)
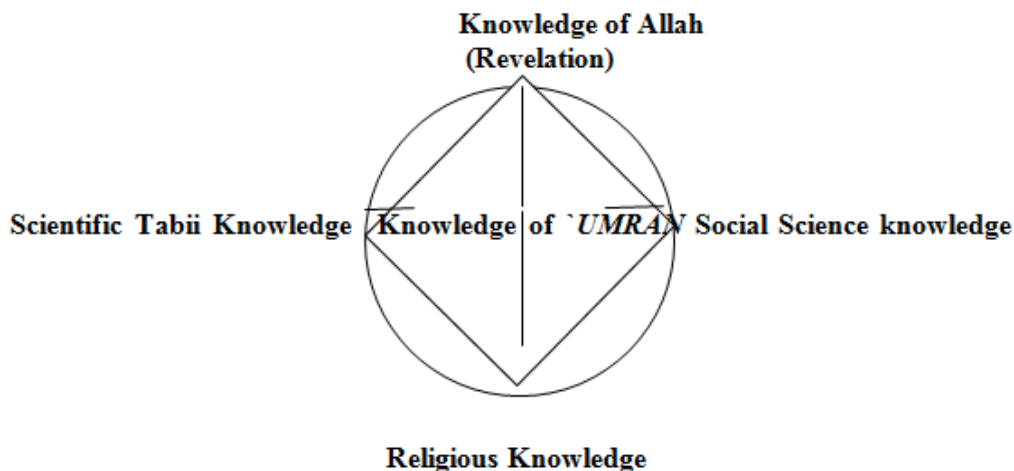
From this fact it also shows that the '*Umran* has two situations and a manifestation. First, manifested in the form of material prosperity (*Hadarah al-'Umran*). Second, manifested in the form of value and the law (*tabi`at al-`Umran*). These two different situations or manifestation, had been stated by Ibn Khaldun. 165 [12]

The function of *Hadarah al-'Umran* is the prosperity of the earth and the society in the form of physical development. While the function of *tabi`at al-'Umran* are to maintain and control the wealth or prosperity of the earth and also within society.

Based on this fact, it seems to indicate that "'*Umran*" has two stages of life. First, the life outside the city ('*Umran badawi*) that is " primitive ". Second stage, life in the city ('*Umran hadari*) that is " progressive ". Both of these life stages summed up in one or two in one called "'*Umran*".

With this statement, we can also distinguish between *Hadarah* (tamaddun), life in the city and badawah , life outside the city or in the desert and these can both be combined in `*Umran*. Therefore, the scope of `*Umran* is greater and wider than *Hadarah* and tamadun (civilization). Due to its extensiveness, Ibn Khaldun had to explain one by one each situation varied through a specific type of knowledge called " `*ilm al- 'Umran...*" as illustrated in the following figure.

The Appearance of the theory of `*Umran* within a framework

Knowledge of Allah (Revelation)

Scientific Tabii Knowledge **Knowledge of `UMRAN** **Social Science knowledge**

Religious Knowledge

The theory of '*Umran* combines the moral and material aspects in the prosperity of society and the nation which has been professed by Ibn Khaldun. To elaborate the meaning of '*Umran* which is broad, Ibn Khaldun has highlighted several characteristics and its basic necessities as follows:

First, the philosophy and law of '*Umran* is based on the laws of the creation of the world and humans by Allah *Subhanahu wa Ta`ala*. This law is hidden in this creation whether in the form of religion or conduct or whether emanating from *Ayatullah (*the signs of Allah) in this world.

Second, the establishment of '*Umran* stems from human history. History is defined as "information about the behaviours of people" about his desire to interact with community and its natural surroundings.

Third, cooperation (*ta`awun*) in a group of people and with the foreign communities. For example, people in need the cooperation of the villagers in order to get groceries. Similarly, on the contrary, the villagers need the cooperation of the community to get equipment for agricultural companies.

Fourth, require a suitable location in terms of geography, land and water resources for the implementation of trade and agricultural companies.

Fifth, require knowledge. Without the knowledge of trading ventures, agriculture and industry cannot be implemented properly.

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[12] *Muqaddimah*, p.292 (*hadarah al-`umran*). p.297 (*tabi'at al-`umran*).

Sixth, have a monarchical type of government, fair and influential to convince the people in implementing the law and the administration of the country.

Seventh, education of moral/behaviour. Moral education is found in all religions and it must be preserved to prevent social problems such as corruption, drug abuse and so on.

Eighth, have a law and constitutional basis of Sharia law for peace in the world and in the hereafter.[13]

Ninth, establish contacts and cooperation with other countries in order to create "universal prosperity" ('*Umran al-`alam*) based on the law of nature and human creation of Allah *Subhanahu wa Ta`ala*.

All of the features stated above, '*Umran* was born in an integrated and comprehensively and became the core of development and prosperity of society and the state. This is consistent with the meaning of the verse taken from al-Qur'an "And your Lord would not destroy towns (*al-Qura*) unjustly while the residents enjoin what is right"[14]. But if the opposite happens, sooner or later the prosperity will be destroyed and collapse.[15]

'*Umran al-`alam* or prosperous country described by *Ibn Khaldun* has been considered by some modern researchers as the "Islamic State".[16]

Indeed, all religions debate the history, change and destination of the universe and its relationship with mankind and God. Because of their belief, the understanding and the method of knowledge that they use vary which lead to the conclusion of conflicting views.

There are two different views about the universe. The first view of the universe says it is *qadim* (infinite). The second view says it is new and changing (finite). The first view of nature as a "destiny" had been determined since eternity and cannot be changed again. The second view assumes that the change occurs with a reason and the reason is mentioned in verse *kawniyyat* that are not clearly related to law and regulation of the universe, in contrast with verse *muhkamat* that is tangible.

With those reasons the verse *kawniyyat* requires a more extensive study and insight not only in terms of philosophy and theology but also from the point of law of history and science; beginning from micro to macro until a concrete outcome is produced to be used as the basis for overcoming natural phenomena that is variable and thus exposes *jawhar* al-Qur'an that addresses the existence of the laws and regulations of the creation of Allah *Subhanahu wa Ta`ala*.

These laws and regulations are created, kept and maintained properly by Allah *Subhanahu wa Ta`ala* without any flaws or defects even a little. Assuming the laws and regulations are not known or disobeyed, then the consequences are natural disasters. Natural disasters are occurances of landslides, hurricanes and the others phenomena that relates to the laws and regulations created by Allah *Subhanahu wa Ta`ala*. Due to the fact that laws and regulations of the universe are creations and provisions of Allah *Subhanahu wa Ta`ala*, therefore it is known as twist of fate.

By a twist of fate that must be understood as the ordinance of God through the law and the rules of his creation, which involves the supernatural and the real world. The supernatural world refers to the knowledge of supernatural matters and the provisions of Allah, while the real world is the provision of human reason to disclose it for the purposes of the greatness of Allah *Subhanahu wa Ta`ala*'s creation.

Mankind's communal interaction with nature (environmentally friendly) by way of revelation, reason and the senses through observation, and scientific experiments can generate a wide range of knowledge to be used as a tool or method to address the problems associated with the universe by the will of Allah *Subhanahu wa Ta`ala*.

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[13] Ibn Khaldun, *Muqaddimah*, page 151; Mustafa al-Shak`ah, *al-Usul al-Islamiyyah fi Fikr Ibn Khaldun*, al-Dar al-Misriyyah al-Lubnaniyyah, Cairo, 1988, page 68-69.

[14] *Al-Qur'an*, Surah Fussilat: 46, see also Surah Āl 'Imran: 182; Surah al-Anfal: 51; Surah al-Hajj: 10)

[15] Ibn Khaldun, *Muqaddimah*, 223-226; *al-Mu'jam al-Wasit*, volume 2, p. 633.

[16] View Mustafa al-Shak`ah, *al-Usus al-Islamiyyah fi Fikr Ibn Khaldun wa Nazariyatuhu*, al-Dar al-Misriyyah al-Lubnaniyyah, al-Tab`ah al-Thaniyyah, Kaherah, 1988, page 78. Similarly, as al-Jabri always say about the government's system he found that Ibn Khaldun had been focused on caliphate system and take it as the reign of Islam. Ibn Khaldun's view had been certified by the scholars of jurisprudence and theology about the truth. As a result of research and theory of his `umran considered a continuation of the crown of thought Arab-Islam (al-Jabri, *op. cit*. p. 132)

If these events happen in the real world, thus knowledge relating to the real world such as the science of earth, physical science, ecology, history and geography should be sought , studied and tackled wisely to avoid unwanted incidents to recur. In the event that this happens, then it is through God's will as a result of mankind's ignorance, weakness and negligence of human rights. However, Allah *Subhanahu wa Ta`ala* has always provided a space and opportunity for the people to lead, govern and inhabit this earth as the "Caliph of Allah on earth".

To end the research in this chapter, we dictated some views and opinions, quoted by Ibn Khaldun as a reflection on the idea of `*Umran*. The quotes are contained within the "Introduction" section of Ibn Khaldun's book on Prolegomena. These passages also reflects a general idea of the meaning of `*Umran* and can serve as a lesson. These views can be shortened as follows:

First, the view of a local leader named al-Mobedhan Persian bin Bahram Bahram quoted by Ibn Khaldun through al-Mas`udi (m. 956M.) By saying: "O king (al-malik) real state sovereignty (his)) cannot stand perfectly without law and be faithful to God according to His instructions and prevention; and the law cannot be enforced without a firm and prudent king; the firmness and prudence of a king depends on the support of his people; and his men must also gain support for his property; and how to acquire property through development (Imarah); and there exists no development without justice: justice is a balance of "al-Mizan" development ".

Second, the view from Anushirwan, (also a local leader of the nation of Persia). The words of Mobedhan were the same as words of Anushirwan, saying: "Strong reign must be backed by military support, and the troops must also be supported by the estate, property acquired under the land tax (kharaj), and land taxes collected from the province lands; and it is also the subject-region which can only be maintained through the administration of justice; namely, justice for workers by improving their quality of life through transparent and honest ministers. But what is more important is the understanding and love of the people by training and educating them so that they comply with the state ".

Third, the views of the philosophers and jurists. They said: "That people need a prudent and firm king (*al-wazi`*); the ratio is like the science of Usul Fiqh in Chapter "Setting Language". People need a "figure of speech, like" to determine the meaning and the law .... For example, what is directly meant by the scholars of jurisprudence in order to explain the law of syari`ah figurative language, that the act of adultery, which imply mixing of blood can lead to damage to breed offspring (النوع). Likewise, the killing will lead to the destruction of the breed offspring .. Similarly, injustice can invite (مؤذن) the collapse of `*Umran*.

Fourth, According to Ibn Khaldun's own views, the words of philosophers and scholars stated that it is important and very useful but incomplete (lam yastaufuhu) and not enough for the government to maintain a prosperous, strong and reliable disclosure. Even more importantly, in his view, is that all the properties and characteristics of community development and specified country is built upon a solid foundation and rectified `*Umran*. Or more accurately the "maintenance of `*Umran* "(*al-muhafazah` ala al-`Umran*)

On this basis Ibn Khaldun has initiated the theory of `*Umran* at the public policy level for those outside the city (Badawi) to the city itself (Hadari) and both of them react; and among these reactions, `*Umran* is generated.

CONCLUSION

Briefly, Ibn Khaldun's theory of `*Umran* comprise of several broad areas including history, politics, geography, sociology, economics, religion and science. These areas focus on social issues, humanity, the state and its relationship with the law of nature and society from the smallest until the greatest details, ranging from public life in the desert to the people residing in towns and cities, from the local level to the international level. The law of nature such as air, water, soil, vegetation affects human life, as well as the legal community in the form of religious, moral, "`*asabiyyah*", and the mixed affect of the balance of life within society and the state.

This balance is called "`*Umran*" that lead to prosperity, security and prosperity of life (*al-ma'ishah*) and continuity (*al-baqa'*). Conversely, if the values of religion and morality collapse; anarchy, disunity, and wars; coupled with a climate that is not ideal, and there is a catastrophe, and a cholera epidemic causing '*Umran* imbalance which eventually lead to its collapse.

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