# Ibn Alazraq and Ibn Khaldun: A Comparative Study in Human Ethics Within the Political System

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**Abstract.** This study analyzes the ethics in both the political theory of Ibn Al-Azraq and Ibn khaldun, as it included a comparison between the different political theory for each of them, as well as the difference in how the sources they adopted during the close period in which they lived. In addition to comparing their opinions in some ethical areas of the state, such as: the morals of the ruler or the king, the attributes of the minister. The study was divided into two parts, the first section was devoted to the definition of Ibn Alazraq and Ibn Khaldun, The main issue for both thinkers and the concepts used by them, while the second section was Ethical issues and their influence on the political system and the people between Ibn Khaldun and Ibn al-Azraq. A comparison of the ethical political theory of Ibn al-Azraq and Ibn khaldun, the areas were covered by it. In the conclusion, the research concluded by providing direct answers to the problematic questions that came in the foreground. The political and social heritage passed from Ibn Khaldun to Ibn al-Azraq, who studied it and added to it as well as they did before him. The conclusion is that political sociology and its intellectual, philosophical and especially ethical theorems, did not stop at Ibn Khaldun, but rather that he ripens and fertilizes and gets richer with Ibn Al-Azraq.

**Keywords:** Ibn al-Azraq · Ibn Khaldun · Morals · Political theory

## 1 Introduction

The study of Ibn Khaldun is considered a very important study for research of political theory, as it opens the researcher's horizons to a unique personal experience that has gone through many political crises and situations, in addition to being a political theorist, pioneer of sociology and a scholar of history. Although the fourteenth century witnessed a decline in intellectual and cultural life in the Arab world, especially in Morocco (Maghreb), there was a small elite of thinkers who were able to show their writings from the darkness of this era, and in most cases this elite was confined to the court of kings and princes, where Ibn Khaldun works. Hence, there comes the benefit that can be gained as a result of looking at one of the most important periods of Arab and Islamic history and philosophy.

After Ibn Khaldun, less than a century, the Arab thinker Ibn Al-Azraq emerged from the womb of a common era and culture. His era marked the beginning of the turmoil of conditions in Granada and the collapse of the Andalusian kingdom. Ibn al-Azraq was chosen and compared to Ibn Khaldun due to the many common points between them, as will be mentioned.

The existence of an intellectual project for a political thinker is an important point that indicates his distinction, as the intellectual project for the thinker is considered as a basic issue that seeks to reach a solution to it or an answer to it, and for that he may work to produce a great intellectual work.

## 2  The Main Issue for Both Thinkers and the Concepts Used by Them

For Ibn Khaldun, the main issue for him was undoubtedly the science of human urbanism, about which he mentioned in his book "Mukaddimah" which meaning "The Introduction" that it is an innovative science, a new, very useful science, that is, Ibn Khaldun devised it himself. Ibn Khaldun studied this science within the framework of his own conception of the science of history, which he saw that it must depend on the core of historical events (that is, investigation about them and knowledge of their causes and consequences) and not only their phenomena, as well as his study of human societies and making them conditional on certain time and formal frames, In the teachings of "Mukaddimah", a person was first presented as a subject of the historical process, whose labor activity was the basis of human civilization and all forms of social structures, and the state was considered in the course of its objective process of formation and development [1].

Through his theorizing the age of the state, it does not exceed three generations (the age of each generation is 40 years, that is, 120 years is the age of the state [2]) and the state goes through five phases and then falls then.

Ibn Khaldun used some concepts to study human urbanism or human society, namely Bedouin urbanism and urban urbanism, and Ibn Khaldun also used the concept "Asabiyyah" [3].

As for Ibn Al-Azraq, his primary concern was to achieve a strong ideal state or restore the Islamic state to its glory as it was collapsing and spreading corruption in it by specifying a set of moral conditions and necessities in the first place for every person in power, starting with the ruler and the minister to the rank of the eyebrow, and he considered that even for individuals, the people, therefore, must abide by all religious and moral values in their dealings with each other and in their dealings with the ruling authority.

As for the concepts, he used the same concepts that Ibn Khaldun used, in addition to the "pillars of the king", "the imam", "the parish", "allegiance", "obedience", and "the Sultan".

We even find Ibn Al-Azraq in his presentation of the theories of Ibn Khaldun - he was close to his reign and era – offers theories, ideas and terms critically and removes a lot of ambiguity and confusion about the concepts of Ibn Khaldun and its terms in a clear and sober manner, and offers Dr. Al-Nashar some observations about this book that combines

sociology and politics, and considers that of the exploits of Ibn Al-Azraq that he clearly reveals his sources and the sources of Ibn Khaldun. [4] He explained to us the sources of Ibn Khaldun in his theories about the state or nervousness, fork and self-symptoms and other ideas of Masoudi, Ibn Hazm, Al-Ghazali, Al-AMDI, Mawardi and other multiple thinkers, which confirms that the man had an analytical and synthetic mindset that was able to connect similar and different texts and put them in a put a consistent scientific system. He wrote his book "Badaa' al-Silk fi Taa'ib al-Mulk", presenting moral literature for both the ruler and the ruled. He considered reality and believed that reform is possible and there must be a solution [5].

## 3 Ethical Issues and Their Influence on the Political System and the People Between Ibn Khaldun and Ibn Al-Azraq

In fact, every thinker is only a link in the chain of thought that preceded him, and this is a fundamental human characteristic. as science grows through the steady accumulation and intelligent election carried out by each thinker, and does not prevent this at all from adding The Thinker on the views of his predecessors novelty and wit, and the originality of his book extrapolates this and analyzes it - that Ibn Al Azraq even though he approaches a sensual and realistic approach. This has been a feature of socio-political research in the Islamic political school-it has been imparting to this sensual realism a moral direction close to Islamic idealism, which is the science of political ethics. Also, this is a philosophical, historical and political trend in the development of Islamic reformist currents, embodied by Ibn Khaldun and Ibn al-Azraq [6].

They affirm the necessity of upholding the moral and religious values in the state, as we mention them:

### 3.1 The Vow to Obey

According to the linguistic custom and the legal tradition, both thinkers gave great importance to the covenant on obedience between the ruler and the people, because if they made a covenant with a prince, they shake hands, confirming that covenant, so it was like the act of the seller and the buyer, so it was called a pledge, then they shake hands.

It is the duty of the Sultan, both legally and politically, to be satisfied with the apparent obedience of the people, without checking the truth of its interior, and it is the right of the subjects over the Sultan to accept this obedience that they show, and vice versa [7].

Ibn al-Azraq justifies that because there may be matters or decisions made by the Sultan that the people do not like, but he does so because he sees the interest of the state in that.

### 3.2 The Morals of a King, Sultan, or Ruler

Both thinkers mentioned many of them, such as honesty, justice, cunning, humility, firmness and softness at the same time, commitment to generosity and avoiding miserliness with the soldiers, the people, and all sectors of the state [8].

Ibn Khaldun believes that the king should be characterized by creating compassion with the vulnerable groups of the people by ignoring some matters that do not cause harm to them and to the state, but at the same time he should not be overlooked to the degree that allows them to continue to commit mistakes that he thinks are small but in fact, it leads to the collapse of the state or the shortening of the age of the existing state.

Ibn al-Azraq, for his part, stresses the creation of humility and honesty and wonders in his book how the sultan does not humble himself when religion has commanded him, and that the masters of the earth, beginning with Adam, were humble, as well as that through humility the king would gain great honor in this world and among his peers and his people.

He adds that arrogance indicates a deficiency in the mind in addition to a deficiency that the arrogant suffers from in himself.

Ibn al-Azraq agrees with Plato that: The king should not allow lying in the kingdom except in the case of reconciliation between people who use lying to bring closer between the quarrelsome, because lying is like lethal drugs that need little use in medicines, so it is not necessary for him to release drugs except for the righteous of the pharmacists who do not sell it to someone who kills someone with it [9].

### 3.3  The Ethics of the Minister

They also identified psychological virtues and physical qualities for the minister, Ibn al-Azraq confirms that if a minister is good or corrupt, that plays a main role in the sultan's goodness or corruption… because the minister is the primary mediation between the ruler and the people… so if the minister is good, the ruler is too, and if the minister is corrupt, he will lead to the corruption of the ruler. So, if the ruler commits a mistake with the people, the minister must correct him with these morals…the most important of which are:

- Patience: He must be patient in carrying out the things he does on behalf of the Sultan, the King, or the President in contemporary language, especially directly with the general public.

    He needs patience and patience in tolerating the gestures of the public, understanding the ignorant, satisfying the convict, and defining him from where he was judged and how.
- The power of resolve: to do what he ought to do, so that he does not weaken himself and hinder him from doing what he ought to do.
- He should be supportive of justice and be against oppression and the unjust, beside the oppressed and support them. Satisfying the right and compelling the wrong…
- Good treatment: with generosity, gentleness, merciful and compassionate, ease of encounter, and humility.

At the same time, political tyranny and what is accompanied by injustice and poor justice and the lack of equality are introductions to fall the state. One of the most important critical and future idea, or what can be invited by the idea of destruction in the injustice for the state and society. So, this idea was not unknown to Islamic political thought, but was mostly in the context of moral vision and moral attitude. In certain cases they were

in the legitimate idea, which to view the standards of law. But both thinkers were closer to advice and consider.

## 4 Conclusion

The thinkers presented a political view of the state based on their shared practical experience close to each other, without deviating from religious and moral values. Ibn al-Azraq came after Ibn Khaldun, and was influenced to a large degree by him, and he continued his career.

They recommend all the religious and moral morals, legal and monarchical policies that the state needs, and they urge the honorable morals, including that no king or people can do without, provided that these morals have two sides and an intermediary, so an excess and negligence and the moderation in morality and moderation is what is required.

But, Ibn Khaldun starts from the "age of the state" and then takes a pessimistic approach towards collapse, while Ibn al-Azraq is trying to devise a solution to save the state from collapse, and that would be in the first place by returning to those morals and adhering to them. As there is no doubt that Ibn al-Azraq, through his explanation of Ibn Khaldun's ideas, used these ideas in the formation and development of his own concept of the ideal state.

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