

‘Umran and Modern Theories of Development: A Comparative Study

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Abstract

This study focused on the aspects of management and development from a modern perspective and also compare the management and development of Islam with particular focus on the theory of ‘Umran (‘ilm al-‘Umran) as a "catalyst" and "generator" of the management and development of Islam. The discussion begins with the history of Western thought since the era of the Greeks to the birth of the history and theories of sociology in modern times. These theories have been used as a guide for management and community development in the West. The impact of the implementation of these theories have led to many social ills and shortcomings within the aspects of development. To overcome the symptoms of dysfunction, then a solution is required in order to create a harmonious society and peaceful prosperous because theories introduced by Westerners was deadlocked, but can be considered obsolete (out-dated) and scrapped within the last decade. The method used in the study is called "induction", a method of logical reasoning that obtains and discovers general laws from particular facts. To justify the method of induction is effective we used comparative method based on scientific and historical facts as its tool to reach a scientific result.

Key Words: ‘umran prosperity theory, western theories, history, sociology, development

Introduction

Al-Qur'an al-Karim is a major source of ‘ilm al-‘Umrān and on this basis the development of concepts and principles of Islam is built. Al-Qur'an is also the source of all knowledge, including sociology and history and other sciences related to life and development. Historical aspect was the main focus of al-Qur'an in which not less than 1/6% of the verses of al-Qur'an's content (history) of the prophets and apostles and the earlier peoples. Since prehistorical significance, it gives birth to specific knowledge about the ‘ilm al-tarikh (historiography)¹. Islamic historiography discusses the importance of history and its relation to development, and the contribution of the prophets and the apostles and earlier peoples to serve as an example and a lesson. The history of Islam began to be written and reviewed since the first century Hijrah² until the fourteenth century AD, when a new understanding of history was formed. This new understanding lies not only in the style of language, writing style and methods of delivering the facts, but more importantly, it is in terms of concept and philosophy based on the teachings of al-Qur'an and al-Sunnah and the Islamic faith. It is a new understanding of the origin of the theory of ‘Umran.

¹ There are many verses of al-Qur'an related to the history and philosophy of history, which is in Surah al-Qasas: 59; Surah al-An`ām: 131; Surah Hud: 117). Among the important features of the history is that God is only taking into account and assess the human history in terms of human behavior itself, and not in the form of an idea or a thought that has not happened (Wan Hashim Wan Teh & Mahayudin Haji Yahaya, *Sains Sosial dari Perspektif Islam (Social Science from the Perspective of Islam)*, p. 60).

² On the *historiography of Islam* (Islamic historiography), see Wan Hashim Wan Teh & Mahayudin Haji Yahaya, *op.cit.*, pp. 61-68).

The methodology of the development that was used by the methods of 'ilm al-'Umran are "induction" methodologies based on facts. Each fact is analyzed and observed by taking into account the time changes, the mood and scene to produce a result that is concrete in order to determine the laws of history. Although this theory has been introduced in the fourteenth century AD and declared its truth by Ibn Khaldun, but because of the shift of political power of the world moved to the West following the collapse of Muslim rule in Spain in 1492 AD, it has been neglected and forgotten. Since then 'Umran can no longer be heard in the debate on knowledge and its place has been taken over by civilization a creation of the West. In conjunction with the revival of Islam today, the theory of 'Umran should be reintroduced to the world so that they are aware of the ability of 'Umran in addressing development issues and thus serve as a "model" and "catalyst" of development, particularly for countries that practice Islamic law. Based on 'Umran's theory we will be able to distinguish between the development of the philosophy of Islam which was applied within the medieval Islamic philosophy and modern development we are experiencing today. These differences will become clearer when 'Umran theory operates in the developmental sector.

Theory of History

The Theory of history from the perspective of the West began in ancient Greece around the fifth century BC. Among the figures that Greece is famous for in the history of Herodotus and Thucydides, are members of history and philosophy of modern European history, like Rousseau, Voltaire, Hume, Warton, Herder, Kant, Schiller, Hegel, Croce, S.A. Carr and Collingwood. Collingwood (1945) in his book *The Idea of History* has discussed the idea of some prominent Greek historian of philosophy and historical writing. Results of this study was to define history as follows:

History is:

1. Rresearch
2. Human actions
3. Self-knowledge, and
4. Interpretation of evidence³

Carr (1960) defined the history of "A process that is continuous among historians with historical facts, and also a continuous dialogue between the present with the past". While Croce also defines history as a "look at the past through the present situation" (Carr 1960: 21).

The three definitions given can be summarized that history is a science, a record of past events, a way of thinking activities of society, the relationship between the historical facts with thoughts of the relationship between history and the past with the present.

Western history of thought and philosophy is basically based on the philosophy and thoughts of philosophers such as ancient Greek historian Herodotus and Thucydides. This was stated by Collingwood himself in his book *The Idea of history*. Thus, the way of thinking and philosophy of Greek history has been a core and fundamental to the way of thinking and philosophy of modern Western history.

The life and culture of the Greeks was "materialistic" and this includes also the religious field. Greeks see their Lord in form, appearance and properties that can be described in various patterns. For example, the concept of "beautiful" (*beauty*) and "love" (*love*) is transformed in the spirit and power of man that rouse a passion is a key factor in their religion. That is why we find so many human statues that symbolize sex and lies in our cities European. In other words, religious belief among the Greeks did not have the elements of spirituality but are more patterned in a physical and rationalistic sense.

When Christianity appeared in the first century AD, the Christian religion had been used as the official religion of the Roman Empire / Byzantine. Since then the European society was influenced by the teachings of Christianity in the interpretation of history. Adherents of Christianity were more concerned with the spiritual elements rather than the physical elements. As a result, religion was separated from politics or the life after death from the earthly life.

³ The idea of history and its definition has been discussed by R.G.Collingwood in his book "*The Idea of History*, Oxford University Press, London, 1945, E.H. Carr in his book "*What is History?*", Penguin Books Ltd., Marmondsworth, 1960 and highlighted in Wan Hashim Wan The & Mahayudin Haji Yahaya, *op. cit.* pp.55-56.

At the same time, the Christian priests had abused the power of the church, which resulted in the outbreak of a revolt against the church in Europe at the beginning of the sixteenth century under the reign of Martin Luther, (1483-1546) a German. Since that date, the notion of "secularism" was born, which is the absolute separation between the religious life and the earthly life, or the hostility between figures of Christianity with secular people. At the same time, secularists are active in the field of science and technology by neglecting religion. From here too, the understanding of that history happens in physical form, and it was driven by the human thinking solely, going against the plan and provision of Allah *Subhanahu wa Ta'ala*.

From this thinking of the secularists, Multiple theories of development based on knowledge of social science (history and sociology-anthropology), of their own creation, serve as the basis and methodology of development.

FRAMEWORK FOR THINKING OF MODERN HISTORY

Shape	: <i>Vertical</i> - chronological
Process	: <i>Cyclical</i> (dialectical) - cycle - gradually
Agent	: <i>Cultural</i> (Christianity) – minority communities.

Theory of Development Through the Perspective of Modern History

Many theories of development were formed from the framework for thinking of modern history. The aim is to provide an understanding of the historical development and how it's development happen. These theories therefore have been made the method of research and development of society and the state and they are still used until today. They also gained support and encouragement from the "pragmatic" and the scientists internationally. Thus, these theories were taught in Islamic higher institutions and were translated into Arabic. Among the theories that were stated are as follows:

- *Cyclical Theory* (Dialectic Theory/Circular Motion نظرية التعاقب الدوري)
- *Linear Theory* (Horizontal Expansion Theory نظرية التعاقب)
- *Cyclical Linear Theory* (Dialectic Horizontal Expansion Theory نظرية التعاقب الدوري الخطي).

"Cyclical Theory" (CT) (Dialectic theory / Motion-Circular)

CT (TD, GL) first introduced by Hegel (1770-1831) through his book *Philosophy of History*. In this theory, he says that history occurs in the form of "motion-ring" (dialectic) that has always been in the form of hypotheses, antithesis and synthesis. Many of Hegel's idea were influenced from the elements of nationalism. The belief of nationalism has begun in the sixteenth century led by Martin Luther. During the process of his reformation in Europe, Martin.Luther has been using German's nationalism to go against the power of the church. Since then, Europeans began to split up hence resulted the birth of the Nation States in Europe as we have seen today. The birth of the Dialectic Theory *Cyclical Theory* (CT) are the result of the nasionalism spirit.

"Linear Theory" (LT)

LT first introduced by Charles Darwin is known as the "Theory of Evolution" in his book *On the Origin of Species*, published in 1859. According to this theory, the history develops gradually and constantly. Charles Darwin said that history are based on certain stages,in sequence and terms. For example, "man", before becoming a human had gone through several stages, including the stage of an animal "ape", until he became a sane man. In other words, human history evolves in an evolutionary way.

In the same theory framework, Oswarld Spengler (1945) has described what is meant by "Horizontal Development" (*Linear*) by stating that life occurs only once (meaning not repeated), which happens gradually, starting with the early stage (childhood), followed by the middle stage (adolescence) and the late stage (adulthood). It means that human life happens only once and there is no life after death in the hereafter.

"Cyclical Linear Theory (CLT) (Dialectical Horizontal Development Theory).

CLT (TDPM) What is meant by *CLT* and why it happens? This theory states that history is repeated (*history repeats itself*) and grows horizontally. This theory was introduced to complement the first theory *Cyclical Theory* (CT) and the second theory *Linear Theory* (LT) by combining its "dialectical" (repeated) history by Hegel with its "gradual" (does not repeat or expand horizontally) history by Charles Darwin and Oswald Spengler on the processes taking place in history, also associating history with social activities as a "mover" for shaping the future of society and the country.

Theory of Sociology

Sociology is a branch of social science regarding society and community activities that involve culture (anthropology) through the process of horizontal development (*linear*) which is driven by the community. Both sociology and anthropology have a direct link with history. The difference between sociology and anthropology among researchers in the West is within the types of people surveyed and the research methods used. Communities studied by sociologists are the society that is "literate", (the city people), while the people studied by anthropologists are the primitive society "illiterate" (villagers or farmers). The second difference, sociologists usually use questionnaires and formal interviews, and some of them use statistics to be analysed. Most of the data collected is more "quantitative". Anthropologists on the other hand usually use the method of participation-observation. This method requires the researcher to participate and stay together with the communities surveyed in a relatively long period of time which could be months or years. The data collected is more "qualitative". Among the figures of Western sociology are Auguste Comte, Herbert Spencer, Emile Durkheim and Max Weber. They lived in the 19th and the 20th century. Most sociologists and anthropologists in the West do not recognize the contributions of Ibn Khaldun (1332-1406M) in the area of sociology-anthropology except for a handful only including Arnold Toynbee. However, the thinking of Arnold Toynbee is not the same as that of Ibn Khaldun because the two figures are from different religions.

FRAMEWORK OF MODERN SOCIOLOGY THINKING

Shape: *horizontal*

Process: *linear*

Agent: *community*

From the framework of modern sociology thinking, some theories of modern development have been born. According to these theories, history is driven by the community. Thus, new questions arise. What kind of community mobilizes development? The Western researchers have differing opinions regarding it; some say the **majority**, and some are saying the **minority**. From here arise two new theories which are as follows:

- **Theory of Proletariat** or Materialism-Marxism created by Karl Marx (1818-1883), a German philosopher. In his work *Das Capital* (1867), Karl Marx said that history has its own logic and the said logic is the one that controls the process of historical development. All decisions made by man is not in accordance to the needs and demands of the minorities, but driven by the needs and interests of the majority. From here the doctrine of "**Proletariat**" was formed which states that the majority of the society is shaping the future of history, while minorities of the predecessors do not have a bright future. Karl Marx's opinion is slightly different from Auguste Comte (1798-1857) who pioneered the theory of "positivism" whose study is based on empirical reality and refutes all the elements in the study of theology and religious history.
- **Cultural theory** is orientated towards Christianity by Arnold Toynbee, well known as an English historian in mid-twentieth century. This theory is based on "cultural unity" as performed by Oswald Spengler. However, Arnold Toynbee was more focused on the spiritual aspect of Christianity. In his famous work called *A Study of History*, Toynbee has pointed out that the factors that bind society or civilization is not about a national union, sense or politic, but it is a union of culture which is Christianity. According to him, the future of the community lies on the power of the church. The church authorities are considered a minority group that possess creative leadership skills. People and communities need to be controlled and determined by the church. It seems that Arnold Toynbee denies the role of individual and majority of the communities to determine the history of nation development. If Karl Marx is favouring the majority of "**Proletariat**", but Arnold Toynbee is on contrast favouring the minority that is led by church authorities who were "figures of Christianity".
- We found that they began to realize the role of community in development from the two theories. In other words, their view was changing from history to sociology or social role as a "mover" to development.

Theory of Global

Theory of Global is known as 'Umrān Theory (UT). This theory has been triggered by Ibn Khaldun in the 14 Century when he was in Tunisia and Egypt. He has studied the ideas posed by Plato and Neo-Platonism on the development concept based on ancient Greek philosophy. This philosophy was creating many kinds of development theory in modern times, as mentioned above, by "dialectic" and "horizontal" or sociologist-anthropologist through social activities by group of community either it is majority or minority.

Theories of development which is based on history and sociology-anthropology was growing rapidly that was creating Western civilization and secular trends in respect of management and development.

Ibn Khaldun, as a Hajib (Prime Minister Ranking) at that time, often commuted from his original nation, Tunisia (North Africa) to Spain in the south of Europe, for the purpose of carrying out political tasks, instead of doing research. The results of the research as it turned out was that he was not satisfied with what was happening to the Muslims at that time. He found out that the Muslims in the West Asia region, particularly in Andalus and North Africa were disintegrating and were on the verge of collapse. What happened in Northern Europe was vice versa. Northern Europe at that time was dominated by Christians. Christians in Europe were united and more advanced than Muslims. One of the reasons was because the Islamic knowledge was transferred to Europe, especially in terms of science and technology. The knowledge was adopted by them for the development of society in Europe. In this situation, an awareness was arising amongst Muslims to restore the dignity of Muslims by conducting a detail research/study on the issue of management and development through new ideas for the redevelopment of Muslims with the teachings of al-Qur'an and al-Sunnah.

Among the prominent figures at the time were Abdul Rahman bin Muhammad bin Khaldun al-Hadrami and known as "Ibn Khaldun".

Ibn Khaldun was a Muslim thinker who was critical, innovative and productive. These qualities manifest themselves through the work of his famous Prolegomena. As a Muslim statesman who has experienced comprehensive and critical thinking as well as an adherent to the teachings of *Ahl al-Sunnah wa al-Jama'ah* is very sensitive to the future of Muslims in particular and the world in general. Based on his initiative and critical thinking, he has managed to create a new theory named "*Umran theory*" or "*ilm al-'Umran*".

The '*Umran theory* can be regarded as a theory of "global" nature because of its focus of the world which is embodied within the various disciplines of science that we know today. Theory '*Umran* is specially created for the purpose of addressing global issues, particularly related to the development of society and the environment through a variety of disciplines "multi-disciplines" but across disciplines "trans-disciplines" and dealt with integrated "integrated" involving all development of multi-dimensional aspect and the approach of "multi-dimensional approaches" whether physical, spiritual or mental and placed under the control of religious law and morality.

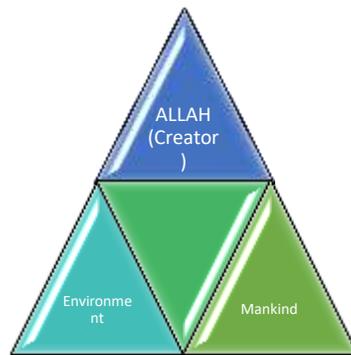
Ibn Khaldun was a scholar, statesman and reknown social scientist, not only among Muslims but also non-Muslims, but he is considered the "father of the science of history, sociology and anthropology" by Arnold Toynbee. Arnold Toynbee described the Prolegomena of Ibn Khaldun " as the greatest work of its kind that has ever yet been created in mind in any time or any place." (Toynbee. A, "Ibn Khaldun's Philosophy of History" quoted by Saleh Faghizadeh, Sosiology of Sosiology, Storouh, Tehran, 1982). Wan Hashim Wan Teh also considers "*Ilm al-'Umran*" as "the science of human civilization" (Wan Hashim Wan Teh & Mahayudin Haji Yahaya 1996: 41).

Among the areas of science that are in the group of "*al-'Umran*" is a social science, rural and urban communities, solidarity, social theory, dialectic (cyclical theory), sociology, history (historical sociology), sociological-political (political sociology), economics, philosophy and logic.⁴ Among the objectives of his research is to find social law under the laws of nature and human studies that have a direct reference with the Creator of the universe and of man, that is Allah Almighty, man's relationship with God, human relation amongst each other and human relationship with their surrounding nature.

Based on the theory of '*Umran*, "global" development should surpass through history, the cooperation and support of the political power of the government, economic and political stability, natural atmosphere a conducive environment, secure and care for the safety and security of the environment and compliance with the law and probation. All these factors are interrelated and mutually complement each other for the purpose of development. Each field has its own function and its contribution to the development goals, and also become the focus of the theory '*Umran* or "*Ilm al-'Umran*", which are as follows:

⁴ Ibn Khaldun has a deep knowledge of the science of logic and often use it if necessary. However, he was not rely entirely on logic because the logic has a limited scope. He rejected what the traditional speculation or speculative reasoning adopted by the philosophers of the West because, he said, it will generate controversy and speculation which will not produce any results. What use is speculation that he is positive that bring meaningful results (Lewis. B (ed.).*Encyclopedia of Islam*, 1971: 830).

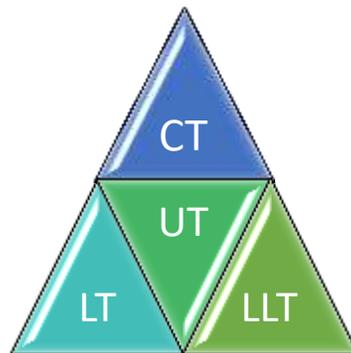
`Umran Prosperity Theory



Humans are creatures of Allah *Subhanahu wa Ta'ala* that live in groups and tribes (people) and gave birth to history be a lesson to build the country's future through the political system, economy and social and physical natural resources guided by religious law and morality.

- HISTORY** : past as an example and a lesson
- COMMUNITY** : implementing development
- POLITICS** : power and determining development policy
- ECONOMY** : Generator and catalyst development
- THE ENVIRONMENT** : Main sources of economy development
- RELIGION & MORALS** : The conductor and the controller of development.

THE TRIANGULAR OUTLINE THEORY OF `UMRAN



- CT** Cycle Theory
- LT** Linear Theory
- CLT** Cycle-Linear Theory
- UT** `Umran Theory or UPT (*`Umran Prosperity Theory*) or ToUP (Theory Of Universal Prosperity), a combination between CT, LT and CLT.

Theory of Universal Prosperity (ToUP)

Theory of Universal Prosperity (ToUP) occur as a result of the existence of the universe and human which interact with one another through the law and regulations of Allah *Subhanahu wa Ta'ala* who creates it so that humans can live and perform their obligations as a Caliph of Allah on earth. Thus, it is responsible for managing the life and development of the society and the nation for the purpose of obtaining the pleasure of Allah *Subhanahu wa Ta'ala*.

The universe that Allah created is constantly moving and circulating the day and night, day after day, month-by-month and year after year, and this circulation happens in accordance to the will of Allah through His laws and regulations, and it continuously happens until the day of resurrection. Humans interact with nature simultaneously through this process which result in **ToUP (Theory Of Universal Prosperity)** and this is the basis of the methodologies of management, development and at the same time to be well-known globally in collaboration with the development of science and technology which are happening in this modern times within the 21st century.

ToUP (Theory Of Universal Prosperity) is the fundamental of management methodology and integrated development as the result of the combination between social science and physics which are related to the religious law and morality that forms the pattern of life and the original and lasting development in the eyes of Islam/in the beholder of Islam.

ToUP (Theory Of Universal Prosperity) is complementary to the theory of CLT with several improvements and modifications in accordance with the teachings of Islam by applying the environmental role and geopolitical role which give an impact to the policy, the strategy development and the management of Islam.

In this case there are three important aspects to focus on for implementing **ToUP (Theory Of Universal Prosperity)** in the context of development. **First**, in the aspect of development should view from various perspectives. **Secondly**, the differences of geopolitical and socio-economic between all the developing world countries and **lastly**, is the impact of social development among society and the state, such as the following figure:

Comparison Between the Modern Theory and the Theory of Universal Prosperity

- Based on historical discipline or the combination between the historical discipline and sociology of the West invention had been made various types of theories about development. They have different perspectives in terms of formations, the process and the innovations of history and development. The focus of their research study are dividing into four areas only which are history, society, politics and economy, and all of these fields are solving individually or separated from one and another, and none of these are accomplice with the situations and the influence of the environment, religious law and morals (except the theory of Arnold Toynbee who only relating the development based on the teaching of Christianity but in the separate situation from the other fields including the management and the development of the environment). The combination between the various types of disciplines in knowledge are integrated which can only be done by Ibn Khaldun through his Theory of 'Umran.⁵
- Ibn Khaldun has combined nearly all the disciplines of Social Science besides other relevant fields of knowledge including physics, religion and behavior / human conduct. Therefore it is natural that we categorize 'Umran theory as a theory or theories and Global Prosperity (GP) or Global Prosperity Theory (GPT), while modern theories as theoretical fragment (splinter theories).
- **ToUP (Theory Of Universal Prosperity)** is a theory that is relevant and sustainable in the context of Islam in the era of science and technology development. Western society has not known or could not understand the text due to differences of religious affiliation. That is why they broke away from centric text theory of Islam. However, they cannot deny the authority of the ToUP (Theory Of Universal Prosperity) in the context of management and development in a country. Until now there has not been a single study that can match the ToUP (Theory Of Universal Prosperity) either in terms of quantity and quality.
- The modern theory of the creation of the west cannot be combined together because of the difference in thinking minds of men of different races and ideologies. Because of this, a lot of theories emerged which were oriented from different understandings in nationalism, secularism, empiricism and others contained in the theory of "cycle", "linear", "evolution", proletariat and other derived from the human mind itself. The question is whether those theories are suitable to be implemented for the management and development of establishing Islamic methodologies that has a direct relationship with the law of the universe created by Allah *Subhanahu wa Ta'ala*.

⁵ On the theory of 'Umran ('ilm al- 'umran), see Mahayudin Hj Yahaya. 2014. *Teori 'Umran Ibn Khaldun* (The Theory of 'Umran Ibn Khaldun). Brunei Darussalam: Islamic Da'wah Centre.

- By applying the ToUP (Theory of Universal Prosperity) then the question will automatically be answered. Ibn Khaldun has stated with less clarity in the conclusion of *Muqaddimah* that “all knowledge comes from Allah *Subhanahu wa Ta’ala* alone, who is Almighty and All-Knowing”. On this basis, the flow of Muslim thinking can be consolidated because they have faith and obey the law of Allah *Subhanahu wa Ta’ala*. With this principle Ibn Khaldun emerged with his new theories, ‘*Umran* to address issues of global development with the basic teachings of Islam that has never been done by anyone either before or after. This theory emerged through an in-depth study of the theories previously adopted by the historians and philosophers of Greek-Byzantine and Persian, including members of Islamic history like Ibn Ishaq and al-Mas’udi.
- Studies made by Ibn Khaldun are molded from Islam because it is based on human nature is God's creation, which contains elements of body, spirit and sense for the needs of human life (‘Imad al-Din Khalil 1975: 9). Each element has its own functions for the purpose of the relationship between mankind and God, between man to man, and humans with the environment. The result of this incident found that the theories and methodologies of development practiced before and after Ibn Khaldun is incomplete and does not reflect the nature of human beings. Thus, a new study form ‘*Umran* required to manage and develop the community and the State in accordance with the teachings of Islam.
- Overall, the theory of Welfare Provision (ToUP) or Global Prosperity Theory (GPT) appear and act as a 'moderation' (intermediary) between materialist theory brought by the ancient Greeks and spiritualist theory brought by devotees of Christianity or of Classical Greek civilization and modernization of western civilization within the era of liberalization.
- The ToUP (Theory of Universal Prosperity) emphasizes both, spiritual and physical ‘*Umran* and it takes the role and contributions of individuals and society in the development of a State. Al-Quran has clearly stated factors that has led to the rise and fall of nations. History goes according to plan and the provision of God is decided through human actions. The goal is to raise awareness and be alert. Mankind since Adam ‘*alaihi al-salam*. were born with perfect human nature without going through the stages in the form of species such as those described in the theory of Darwinian evolution. Humans, according to the Quran, is a social creature that has elements of physical, intellectual and spiritual are able to promote themselves and the community and the surrounding natural to achieve progress and development. On this basis, the Islamic historians such as Ibn Khaldun had been trying so hard to find a scientific method for the purpose of developing and awakening the people and the state. For this purpose it established the ‘*Umran*. The main goal of the text is to create a community that is united, developed and moral and chaste and obedient to the teachings of Allah *Subhanahu wa Ta’ala*.
- Strictly speaking, the text is viewed in the form of positive development, selective, qualitative and functional. Humans are the practitioners and law enforcement for the development of ‘*Umran*. Al-Quran is the primary source of which is ‘*Umranic* Islam, and the Quran is also an impetus to prosperity. ‘*Umran* science has provided a landscape and a strong development in order to create a united and prosperous, the integration of knowledge in the educational curriculum, and to be implemented as a whole "global development model".

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