

**DESCRIPTION OF THE DUTIES OF JEWISH AND CHRISTIAN CLERICS IN IBN
KHALDUN'S WORK "MUQADDIMA"***Abdupattaev Mumin Mirzo**International Islamic Academy of Uzbekistan**Senior Lecturer, PhD**ORCID: 0000-0002-4695-6433**Tel: +99899 840 9293**E-mail: mirzo21@umail.uz*

Abstract: This article discusses the names and functions of Jewish and Christian religious leaders as described in Ibn Khaldun's "Muqaddima". Although the "Muqaddima" is primarily considered a source on societal governance, it also contains information related to religious studies.

The full name of the famous sociologist, historian, and philosopher Ibn Khaldun was Abu Zayd Abdurahman ibn Muhammad ibn Hasan al-Hadrami al-Tunisi. He was born in Tunis in the year 1332 [1:176]. Due to his lineage tracing back to the Hadramawt region of Yemen, he referred to himself with this nisbah (attributive name) in his work Muqaddimah. His distant ancestor, Wa'il ibn Hajar, embraced Islam at the hands of the Prophet Muhammad (peace be upon him). Another ancestor, Khalid ibn Uthman, participated in the conquest of al-Andalus and settled there permanently. The local population referred to his descendants as "Banu Khaldun" (the children of Khaldun). Ibn Khaldun's father, Muhammad, was a politician. The scholar passed away in 1402.

Ibn Khaldun's most famous work is the Muqaddimah, whose full title is *Kitab al-'Ibar wa Diwan al-Mubtada' wa al-Khabar fi Ayyam al-'Arab wa al-'Ajam wa al-Barbar wa man 'Asarahum min Dhawi al-Sultan al-Akbar* (The Book of Lessons and the Archive of Early and Subsequent History concerning the Days of the Arabs, Non-Arabs, Berbers, and those with Great Sovereignty who were their Contemporaries). The Muqaddimah is an encyclopedic work of great significance in the fields of historiography, sociology, philosophy, and political science.

The structure of the Muqaddimah consists of several main sections, each of which presents scholarly information related to historiography, sociology, economics, political science, and religious studies. The work discusses topics such as the development of societies, the rise and fall of states, the influence of religion on society, and the advancement of science and knowledge.

In addition to its scholarly significance, the work also contains important information about world religions, their historical development, and their impact on social life. Ibn Khaldun analyzed the role of religions in society, examining how they influence the structure of society, its laws, and social systems. According to the author, religion is a vital means of unifying people and maintaining social order. In particular, he emphasized the significant role of religion in strengthening mutual solidarity. It is considered a fundamental factor in preserving social cohesion within a community.

In the third chapter of the Muqaddimah, Ibn Khaldun discusses "the religious leaders of the Jews and Christians." He writes:

"Know that after the prophets, people are in need of someone who will guide them on the right path, call them to live according to religious rulings, and organize the affairs of the

community. In the early period of Islamic history, religious leadership and political authority were combined in a single individual. However, after Moses (peace be upon him) and Joshua ibn Nun, the Children of Israel did not engage in matters of governance for four hundred years; they focused solely on practicing religious commandments. Those responsible for leading worship were called Kohan. Among the Jews, the Kohan held a position equivalent to a representative of Moses (peace be upon him). It was required that the Kohanim be descendants of Aaron (peace be upon him). The Jews also selected seventy individuals from among themselves to handle political matters and manage communal affairs. The religious rank of the Kohan was higher than theirs, and he remained distant from worldly affairs” [2:388].

According to Ibn Khaldun, the Kohanim were considered the most virtuous among people. In Judaism, the term Kohanim specifically refers to priests or rabbis mentioned in the Torah who are patrilineal descendants of the Prophet Aaron. This is explicitly emphasized in the Book of Exodus in the Torah:

“Bring your brother Aaron and his sons with him from among the Israelites to serve Me as priests—Aaron and his sons Nadab, Abihu, Eleazar, and Ithamar” [3:39].

The author presents the period in Jewish history known as the “Era of the Judges” as follows: “The Jews seized Bayt al-Maqdis (Jerusalem), which God had promised them through Moses (peace be upon him), from the Canaanites. They fought wars against the peoples of Palestine, Jordan, Ammon, Moab, as well as the Canaanites and Armenians. During these battles, seventy individuals, chosen by the Jews themselves, acted as their leaders. This situation lasted for four hundred years. During this period, no kingship or state was established.”

Following this, Ibn Khaldun describes the Jewish “Era of Kings” with the following account: “After being defeated in their wars against these peoples, the Jews asked their prophet Samuel (Shamuil) to appoint a king for them. God appointed Saul (Talut) as their king. Saul defeated these nations and killed Goliath (Jalut), the ruler of Palestine. After him, David and Solomon (peace be upon them) became kings. During the reign of Solomon (peace be upon him), the Jews became a powerful nation, and their territory expanded as far as the lands of the Hijaz, Yemen, and the Roman Empire. After the death of Solomon (peace be upon him), the tribes (the twelve tribes of Israel) split, and two separate kingdoms were formed. Ten tribes collectively established a state in the regions of Nablus (Mesopotamia), while the two tribes of Judah and Benjamin ruled over the areas encompassing Jerusalem and the land of Sham (Greater Syria)” [2:389].

Historically, it is known that the first of these kingdoms was called Israel, and the second was known as Judah. Following this information, Ibn Khaldun also reports that the Jewish monarchy lasted for about a thousand years, after which Jerusalem was conquered by the Babylonian king Nebuchadnezzar (Bukhtunnasr), the Kingdom of Judah was destroyed, and copies of the sacred book – the Torah – were burned by the Babylonians. He also describes the Jewish exile in Persia and their later experiences under Roman rule.

The Muqaddimah also recounts several events related to Christianity. Ibn Khaldun states: “Then, the Messiah (peace be upon him) came with a new religion, abrogating some of the rulings of the Torah. He performed miracles—he healed the blind and the lepers, and brought the dead back to life. Many people believed in him. Most of them became his disciples, known as the Apostles, whose number was twelve. Jesus sent them to different villages to preach the religion he brought. These events took place during the reign of Herod, a Jewish king from the Hasmonean lineage, who had taken power from Caesar Augustus, the first

Roman emperor, or one of his relatives. Out of envy, the Jews accused Jesus (peace be upon him) of being a false prophet. Herod, in turn, wrote a letter to Augustus informing him about Jesus. In the end, the Roman ruler granted permission to execute Jesus (peace be upon him), and thus the events mentioned in the Qur'an came to pass" [2:390].

Ibn Khaldun also provides valuable information about the four Gospels that comprise the Christian sacred text. According to him, after Jesus (peace be upon him), the Apostles dispersed to various regions. Most of them traveled to Rome to call people to Christianity. The chief among the Apostles, Peter, visited Rome, the center of imperial power. The Apostles recompiled the Gospel revealed to Jesus (peace be upon him) into four different versions, each with varying narrations.

Matthew wrote the Gospel in Hebrew in Bayt al-Maqdis (Jerusalem), and John, the son of Zebedee, translated it into Latin. Luke, one of the Apostles, addressed his Gospel to the Roman elite and wrote it in Latin. John, the son of Zebedee, also authored a Gospel in Rome. Peter wrote a Gospel in Latin, which was later attributed to his disciple Mark. These four Gospels differ from one another. Most of the content in the Gospels does not consist of divine revelation but is rather a mixture of the words of Jesus (peace be upon him) and the Apostles. The content mainly consists of moral advice and stories, with very few legal rulings.

The sources attributed to the Shari'a (religious law) of Jesus (peace be upon him), as transmitted by the Apostles, are as follows: the four versions of the Gospel, seven epistles addressed to Catholics (the eighth among them being stories of the prophets), fourteen letters of Paul, a letter on legal rulings attributed to Clement (Aqlimuntis), a disciple of Peter, and John's vision (the Book of Revelation).

Ibn Khaldun notes that Christians refer to their highest religious leader as the Patriarch (Batrik). "Christians regard the Patriarch as their religious guide and the earthly representative of Jesus (peace be upon him). He sends his delegates to Christian communities in distant lands. These delegates are known as bishops (usqf). Those who lead prayers and issue religious rulings are called priests (qissīs), while those who withdraw from worldly affairs and devote themselves entirely to worship are referred to as monks (rāhib)" [3:39]

Ibn Khaldun also provides information about the early Christian councils and the process of electing patriarchs. He states:

"Peter, the leader of the Apostles and the foremost disciple of Jesus (peace be upon him), was engaged in preaching Christianity in Rome until he was killed by Nero, the fifth ruler of Rome. Nero not only executed Peter but also ordered the killing of numerous other patriarchs and bishops. After Peter, the work of spreading Christianity was continued by Arius. Mark, one of the authors of the Gospels, preached Christianity for seventy years in Alexandria, Egypt, and the Maghrib (North Africa). After Mark came Hananiah, who assumed the position of patriarch. Hananiah was the first religious leader to hold the patriarchal office in these regions. He selected twelve clergy members to assist him. If the patriarch were to die, one of these twelve would be elected to take his place. Thus, the task of electing the patriarch was entrusted to the clergy.

Following these events, during the reign of Constantine, Christians gathered in Nicaea (Iznik) to strengthen the doctrinal foundations of their religion and to purify their beliefs from heresies."

Three hundred and eighteen bishops reached a consensus on the core doctrines of Christianity and documented them as the primary source of belief. Among the matters included in these foundational creeds was the election of the patriarch. According to the council's

decision, the earlier method introduced by Hananiah —wherein the patriarch was elected by the clergy — was revised. Henceforth, patriarchs were to be elected not by ordinary clergy but by religious leaders known as cardinals.

Out of reverence, bishops would refer to the patriarchs as “Father.” However, since this title was once also used for bishops, it led to confusion and disputes. In order to distinguish the patriarch from the bishops, the title Pope, meaning “Father of Fathers,” was introduced. According to Jirjis ibn al-‘Amid in his History, this title was first used in Egypt. Later, it came to be associated specifically with the patriarch of Rome, who was recognized as holding the highest spiritual authority among all Christians. This was because, as mentioned earlier, the patriarch of Rome held the seat of Peter—the greatest of the Apostles. This tradition continues to this day.

In this work, Ibn Khaldun also provides information about the earliest places of worship ever built on earth.

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