



حَوَالِيَات كلية الآداب

تصدر عن كلية الآداب - جامعة الكويت

د. فؤاد البعيجي

رئيس الاجتماع - جامعة كندا في الفريضة - الولايات المتحدة الأمريكية

عَلِّمُ الْعِزَّ الزَّالِحَ تَلْدُونِي
وعلم الاجتماع الحديث
دراسة مقارنة

الرسالة السادسة والثلاثون

١٤٠٦ هـ - ١٩٨٦ م

الْحَوَالِيَّةُ السَّابِعَةُ

مجلس التحرير

د. خالدون حسن النقيب
د. عبد المحسن مدعج المدعج
د. د. فؤاد حسن زكريا
د. منصور أحمد بنو حسين
د. محمد سليمان المحمد
د. محمد زكي الدريبي
د. د. معتد عبد الرحمن
د. د. أحمد علي شناعيل
د. توفيق الفيل

هيئة التحرير

ثمن الرسالة

الكويت ٤٠٠ فلس - البحرين نصف دينار - قطر ٥ ريالات - الامارات ٥ دراهم - السعودية ٥ ريالات - عمان
نصف ريال - اليمن الجنوبي ٢٠٠ فلس - اليمن الشمالي ٣ ريالات - العراق ٤٠٠ فلس - ج. م. ع. ٢٥ قرشا -
لبنان ٥ ليرات - الأردن ٢٥٠ فلس - سوريا ٥ ليرات - السودان ٢٥٠ مليا - ليبيا ٤٠ قرشا - الجزائر ٥ دنانير - تونس
٤٠٠ مليم - المغرب ٥ دراهم.

الاشتراك السنوي لعدد (٨) رسائل

للأفراد ثلاثة دنانير كويتية ومائتا فلس في الكويت - أربعة دنانير في الوطن العربي اثنان وثلاثون
دولاراً أمريكياً في الخارج بالبريد الجوي .
للشركات والمؤسسات والدوائر الرسمية ستة عشر ديناراً كويتياً - في الخارج أربع وستون دولاراً
أمريكياً .

لأعضاء هيئة التدريس والطلاب خصم ٥٠٪

جميع المراسلات الخاصة بشروط النشر أو أية إستفسارات أخرى بشأن الحوليات توجه إلى
رئيس هيئة تحرير الحوليات - ص ب : ١٧٣٧٠ الخالدبة - الكويت .

حَوَالِيَاتُ كَلِيَّةِ الْآدَابِ

تصدر عن كلية الآداب - جامعة الكويت

دورية علمية محكمة تضم مجموعة
من الرسائل وتُعنى بنشر الموضوعات التي
تدخُل في مجالات اهتمام الأقسام
العلمية لكلية الآداب

الحَوَالِيَّة السَّابِقَة - الرسالة السادسة والثلاثون

١٤٠٦ هـ - ١٩٨٦ م

صدر من هذه الحوليات

الحولية الأولى لعام ١٩٨٠ :-

الرسالة الأولى	: الجذور الفلسفية للبنائية	د. فؤاد زكريا
الرسالة الثانية	: صفحات مبهولة من تاريخ ليبيا	د. محمد عيسى صالحية
الرسالة الثالثة	: ابن قلاؤس ، حياته وشعره	د. سهام الفريخ
الرسالة الرابعة	: الأمير تنكر الحسامي	د. حياة ناصر الحجي
الرسالة الخامسة	: التدرج الطبقي الاجتماعي في بعض الأقطار العربية (باللغة الانجليزية)	
		د. خلدون حسن النقيب

الحولية الثانية لعام ١٩٨١ :

الرسالة السادسة	: علي أحمد باكثير	د. محمد عبده
الرسالة السابعة	: تحليل اخطاء الطلبة العرب في استعمال أدوات التعريف والتكثير الانجليزية (باللغة الانجليزية)	د. نايف خرما
الرسالة الثامنة	: دولة الماليك ودولة مغول القفحاق	د. حياة ناصر الحجي
الرسالة التاسعة	: المرأة والفلسفة	د. محمود درجب

الحولية الثالثة لعام ١٩٨٢ :

الرسالة العاشرة	: الروابط العائلية القرابية في مجتمع الكويت المعاصر .	د. فهد ثاقب الثاقب
الرسالة الحادية عشرة	: البيئة والسلوك	د. طلعت منصور
الرسالة الثانية عشرة	: عالمية الحضارة الاسلامية ومظاهرها في الفنون	د. صلاح الدين البحيري
الرسالة الثالثة عشرة	: لورنس ومحفوظ ، دراسة أدبية سيكلوجية ، مقارنة	د. محمد رجاء الدريني
الرسالة الرابعة عشرة	: آل قدامة والصالحية	د. شاكر مصطفى

الحولية الرابعة لعام ١٩٨٣ :

الرسالة الخامسة عشرة	: أسلوب إذ في ضوء الدراسات القرآنية والنحوية	د. عبد العال سالم مكرم
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- الرسالة السادسة عشرة : مفهوم التفسير في العلم من زاوية منطقية د. عزمي موسى اسلام
الرسالة السابعة عشرة : العمل الاجتماعي في المجال التربوي د. جلال الدين الغزاوي
الرسالة الثامنة عشرة : وحدة ميتافيزيقيا أرسطو ومنزلة الرياضيات فيها د. أبويعرب المرزوقي
الرسالة التاسعة عشرة : مفهوم التهكم عند كيركجور د. امام عبد الفتاح

الحولية الخامسة لعام ١٩٨٤ :

- الرسالة العشرون : نظرة في قرينة الاعراب ، في الدراسات النحوية القديمة والحديثة د. محمد صلاح الدين بكر
الرسالة الحادية والعشرون : الأخريات الاسلامية في الكوميديا الالهية (باللغة الانجليزية) د. رشا حمود الصباح
الرسالة الثانية والعشرون : تسع وثائق في شئون الحسبة على المساجد في الأندلس د. محمد عبد الوهاب خلاف
الرسالة الثالثة والعشرون : مشروع سوريا الكبرى وعلاقته بضم الضفة الغربية د. أحمد عبد الرحيم مصطفى
الرسالة الرابعة والعشرون : مفاهيم العلاج النفسي الأسري وأنماط التفاعل داخل الأسر المربضة (الشاة والتطور) د. حامد عبد العزيز الفقي

الحولية السادسة لعام ١٩٨٥ : -

- الرسالة الخامسة والعشرون : نحاة القيروان، د. يوسف أحمد المطوع
الرسالة السادسة والعشرون : من وثائق الحرم القدسي الشريف المملوكية ، د. محمد عيسى صالحية
الرسالة السابعة والعشرون : الفصاحة : مفهومها . وبم تتحقق . فيها الجمالية ، د. توفيق علي الفيل
الرسالة الثامنة والعشرون : مشكلة التأويل العقلي عند مفكري الاسلام في المشرق العربي وخاصة عند ابن سينا الأستاذ / سعيد زايد (مجمع اللغة العربية - القاهرة) .
الرسالة التاسعة والعشرون : واقع التاريخ في رواية وجوب العنف (باللغة الانجليزية) د. رشا حمود الصباح
الرسالة الثلاثون : مكانة رواية روبنسون كروزو في القصص اللابوطوي (باللغة الانجليزية) د. محمد رجا الدريني
الرسالة الحادية والثلاثون : مفهوم المعنى ، دراسة تحليلية ، د. عزمي سلام
الرسالة الثانية والثلاثون : الرصايا ومدى تطورها في العصر العباسي الأول د. سهام الفريج

الحولية السابعة لعام ١٩٨٦ : -

- الرسالة الثالثة والثلاثون : بردة البوصيري : قراءة أدبية وفلكورية د. محمد رجب النجار
الرسالة الرابعة والثلاثون : الارشاد النفسي تطور مفهومه وتميزه د. عبدالله محمود سليمان
الرسالة الخامسة والثلاثون : اتجاهات الآباء والامهات الكويتيين في تنشئة الأبناء وعلاقتها ببعض المتغيرات د. عبد الفتاح القرشي

الرسالة السادسة والثلاثون

عَلِّمْنَا الْجَزَالَ الْخَيْرَ الَّذِي فِيهِ
وَعَلِّمْنَا الْجَمَاعَةَ الْحَدِيثَ
وَرَأَيْتُ مَقَارِنَهُ

د. فؤاد بنعشعل
وَسَمَّ الْجَمَاعَةَ بِجَامِعَةِ كُنَاكِي الْغُرَبَاءِ - الْوَلَايَاتُ الْمُتَّحِدَةُ الْأَمْرِيكِيَّةُ

حوليات كلية الاداب - الحولية السابعة ١٤٠٦ هـ - ١٩٨٦ م

المؤلف

د. فؤاد عبدالغني البعلي

* دكتوراه في علم الاجتماع ، جامعة لويزيانا الرسمية ، ١٩٦٠ .
* أستاذ علم الاجتماع ، جامعة كنتاكي الغربية . (أستاذ في جامعة الكويت ١٩٧٨ - ١٩٨٠ و ١٩٨٣ - ١٩٨٥) .

من مؤلفاته العلمية

فلسفة أخوان الصفاء الاجتماعية والأخلاقية .
بغداد : مطبعة المعارف ، ١٩٥٨ .
العلاقات الانسانية في جنوب العراق . مطبعة جامعة فلوريدا ، ١٩٦٦ .
ابن خلدون وأسلوب الفكر الاسلامي - دراسة اجتماعية . مع الدكتور علي الوردني .
بوسطن : مطبعة جي . كي . هول ، ١٩٨١ .
« التفسير الاجتماعي والاقتصادي للتاريخ » .
المجلة العربية للعلوم الانسانية ، ١٩٨١ ، ١ ، (١) ، ٣٢٨ - ٣٤٧ .

الملخص

الأبحاث التي تناولت أعمال ابن خلدون يمكن تقسيمها إلى أربع مجموعات متميزة . المجموعة الأولى تمجد أفكار ابن خلدون وتشيد بكل ما كتبه . أما المجموعة الثانية فتأخذ موقفاً مناقضاً تماماً لموقف الأولى فتسرف في الهجوم على ابن خلدون وتقبح في تفكيره . والمجموعة الثالثة تكتفي بعرض آراء ابن خلدون كما دونها في مقدمته دون أن تتصدى لتقييمها . وأخيراً تأتي المجموعة الرابعة التي تنسب إلى ابن خلدون أفكاراً ونظريات لم ترد بمدونته ولم يتطرق إليها . والملاحظ أن الدراسة التي نحن بصددتها تأخذ إتجاهاً مغايراً وتتجاوز هذه التقسيمات ، وتهتم بمعالجة الأبحاث التي أشارت إلى أن ابن خلدون هو أول علماء الاجتماع ولكنها لم تقدم الأدلة الكافية المقنعة عن الأسس التي يعتمد عليها هذا العلم . وهكذا تحاول هذه الدراسة سد هذه الهوة ، وذلك بالتأكيد أولاً ، على أن ابن خلدون نفسه كان مدركاً أنه ابتدع علماً جديداً لم يسبقه فيه أحد من الكتاب ، وثانياً ، أن هذا العلم وثيق الصلة بعلم الاجتماع الحديث .

إن مفهوم « علم الاجتماع » الذي دعا إليه أوغست كونت في القرن التاسع عشر يقترب إلى حد كبير من مفهوم علم العمران البشري والاجتماع الانساني الذي توصل إليه ابن خلدون . كما أن أفكار ابن خلدون تتشابه مع آراء سبنسر ودوركهيم وماركس وفيبر وتونيس وغيرهم خاصة في النظرة إلى المجتمع والتضامن الاجتماعي ، والثقافة ، والتغير الثقافي ، والتنشئة الاجتماعية ، والضبط الاجتماعي .

وإذا علمنا أن أوغست كونت خلط بين مفهومي « المجتمع » و« الإنسانية » وأن بعض كتاباته تمثل تصورات « مثالية » ، وأن سبنسر كان فيلسوفاً ، وكتابه « دراسة علم الاجتماع » أقرب في منهجه الى العلوم السياسية منه الى علم الاجتماع ، وأن زمل حلق في آفاق الفلسفة وابتعد عن دراسة مشاكل المجتمع ، وأن ماكس فيبر يقرر بأنه من علماء الاقتصاد السياسي ، فيتضح لنا أن « مؤسسي » علم الاجتماع و« رواده » الأوائل لم يكونوا من علماء الاجتماع . ويمكن أن نكتشف أيضاً أنه منذ ستة قرون خلت أوجد ابن خلدون علم العمران البشري والاجتماع الانساني وصاغه بمفهوم يختلف عن الفلسفة والعلوم السياسية وغيرهما ، ويشبه ما نطلق عليه اليوم علم الاجتماع .

مجلة دراسات الخليج والجزيرة العربية

تصدر عن جامعة الكويت

رئيس التحرير
الدكتور عبد العزيز الغنيم

صدر العدد الاول في يناير ١٩٧٥

نصل اعدادها الى ايدي نحو ٢٠٠٠٠ قارىء

- يحتوي كل عدد على حوالي ٢٥٠ صفحة من القطع الكبير تشتمل على :
 - مجموعة من البحوث تعالج الشؤون المختلفة للمنطقة بأقلام عدد من كبار الكتاب المتخصصين في هذه الشؤون .
 - عدد من المراجعات لطائفة من أهم الكتب التي تبحث في المناحي المختلفة للمنطقة .
 - أبواب ثابتة : تقارير - وثائق - يوميات - ببليوجرافيا .
 - ملخصات للبحوث باللغة الانجليزية .

منشورات المجلة

- اشطعت المجلة بإصدار عدد من سلاسل الكتب هي :
 - **أولاً : سلسلة المنشورات** ، وقد صدر منها حتى الآن أحد عشر منشورا من أحدثها :
 - منظمة الانتطار العربية المصدرة للبترول ١٩٦٨ - ١٩٧٧ : دراسة مقارنة في التنظيم الدولي
 - د. عادل خاكي .
 - قواعد الملاحة عند بن ماجد والقطامي . حسن صالح شهاب .
 - **ثانياً : سلسلة الاصدارات الخاصة** ، وصدر منها حتى الآن ثلاثة عشر كتابا ، من أحدثها :
 - المفهوم الحديث للتسويق وتخطيط الخدمات المصرفية في البنوك التجارية الكويتية .
 - د. عبد الفتاح الشربيني ، د. السيد ناجي
 - رسالة في تاريخ اليمن : مطالع النيران . د. محمد عيسى صالحية .
 - **ثالثاً : سلسلة كتب الوثائق** ، وقد صدر منها كتب الوثائق للأعوام : ٧٥ - ٧٦ - ٧٧ - ٧٨
 - ٧٩ - ٨٠ .

الاشتراكات

- ثمن العدد : ٤٠٠ فلس كويتي أو ما يعادلها في الخارج .
- الاشتراك للأفراد : سنويا دينار كويتي أو ١٥ دولارا امريكيا في الخارج (بالبريد الجوي)
- الاشتراك للمؤسسات والدوائر الرسمية : سنويا ١٢ دينار كويتي أو ٤٠ دولارا امريكيا في الخارج (بالبريد الجوي) .

المعنوان : جامعة الكويت - كلية الاداب - الشويخ - دولة الكويت

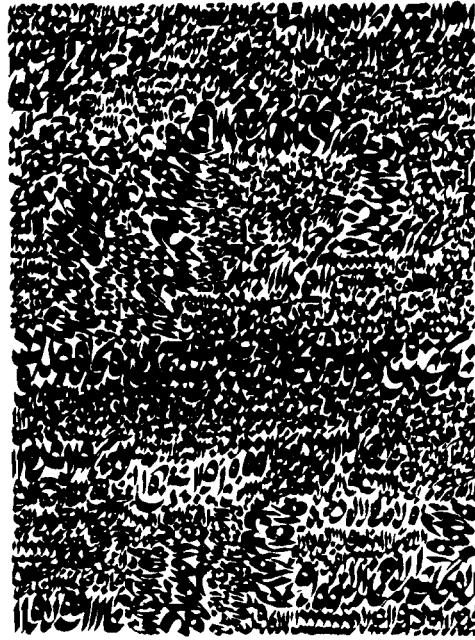
هـ.ب : ١٧٠٧٣ - الخالدية

الهاتف : ٨١٦٨٠٧ - ٨١٦٧٩٩ - ٨١٦٨٢٤

جميع المراسلات توجه باسم رئيس التحرير

المجلة العربية للمعلوم الانسانية

تصدر عن جامعة الكويت ، فصلية محكمة ، تقدم البحوث الأصلية والدراسات الميدانية والتطبيقية
في شتى فروع العلوم الانسانية والاجتماعية باللغتين العربية والانجليزية .



رئيس التحرير
د. عبد الله العتيبي
مديرة التحرير
آمال بدر الغربلي

جميع المراسلات توجه الى رئيس التحرير ص ب ٢٦٥٨٥ الصفاة - الكويت
هاتف ٨٢١٦٣٩ - ٨١٥٤٥٣ (الشويخ) - توكس ٢٢٦١٦ KUNIVER

تحت إشراف
جامعة
الكويت

مجلة العلوم الاجتماعية

مجلة فصلية أكاديمية تعنى بنشر الأبحاث والدراسات
في مختلف حقول العلوم الاجتماعية .
رئيس التحرير : د . خليلون حسن النقيب
مدير التحرير : عبد الرحمن فايز المصري

منشور للأكاديميين العرب .
توزيع أكثر من (٨٠٠٠) نسخة .

الاشتراكات

للمؤسسات : ١٢ دينار في الكويت .
٤٥ دولار أمريكي في الخارج
للأفراد : ٢ دينار في الكويت ، دينار للطلاب
٢ دينار أو ما يعادلها في الوطن
العربي .
١٥ دولار أمريكي في الخارج .

الموزع في الكويت والخارج : مجلة العلوم الاجتماعية

توجه جميع المراسلات الى رئيس التحرير على العنوان التالي :
مجلة العلوم الاجتماعية - جامعة الكويت / ص.ب ٥٤٨٦ / الكويت
هاتف : ٢٥٤٩٤٢١ / فاكس ٢٢٦١٦



المجلة التربوية

تصدر عن كلية التربية - جامعة الكويت

فصلية ، تخصصية ، محكمة

رئيس مجلس الإدارة

د. سعد جاسم الهاشل

رئيس التحرير

أ.د. فكري حسن ديان

تنشر البحوث التربوية ، ومراجعات الكتب التربوية الحديثة

ومحاضر الحوار التربوي ، والتقارير عن المؤتمرات التربوية

★ تقبل البحوث باللغتين العربية والانجليزية

★ تنشر لاساتذة التربية والمختصين فيها من مختلف الاقطار

★ تطلب قواعد النشر من رئيس التحرير

★ تقدم مكافأة رمزية للناشرين بها

الاشتراكات :

للأفراد في الكويت : ٢ دك وللطلاب ١ دك
للأفراد في الوطن العربي : ٢٥ دك وللطلاب ١٥ دك
للأفراد في الدول الأخرى : ١٥ دولاراً أمريكياً بالبريد الجوي
للهيئات والمؤسسات : ١٢ دك وفي الخارج ٤٥ دولاراً أمريكياً

توجه جميع المراسلات إلى :

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- (320) IK-FR, II: 107- 108. See also IK-FR, I: 366, 368, 385- 386; IK-FR, II: 93- 100, 103- 106, 109- 111, 118- 124, 283- 286. Ibn Khaldun anticipated some of our time's events.
- (321) IK-FR, I: 10, 11.
- (322) IK-FR, I: 14.
- (323) E.I.J. Rosenthal, **op. cit.**, pp. 308- 309.
- (324) IK-FR, I: 9- 10.
- (325) Durkheim, **The Division of Labor**, p. 399.
- (326) Cairns, **op. cit.**, p. 336.
- (327) Becker and Barnes, **op. cit.**, Vol. 2, p. 741.
- (328) Louis Wirth, «Urbanism as a Way of Life», **American Journal of Sociology**, Vol. 41 (July, 1938).
- (329) IK-FR, I: 106.
- (330) IK-FR, II: 106.
- (331) IK-FR, II: 432.
- (332) Durkheim, **The Division of Labor**, pp. 451- 52.
- (333) P.A. Sorokin, «Forward», in F. Tonnies, **Gemeinschaft and Gesellschaft**, English translation (East Lansing, Michigan: Michigan State University Press , 1957), p. vii.
- (334) R. Michels, **First Lectures in Political Sociology** (St. Paul: University of Minneapolis Press, 1949), p. 10.
- (335) Becker and Barnes, **op. cit.**, Vol. 1, p. 275.
- (336) IK-FR, I: 71.
- (337) IK-FR, I: 77.
- (338) IK-FR, I: 77- 78.
- (339) Sartre, **op. cit.**, p. 1771.
- (340) Simon, **op. cit.**, p. 41. See also Bouthoul, **op. cit.**, pp. 21, 83.
- (341) Becker and Barnes, **op. cit.**, Vol. I, p. 269.
- (342) **Ibid.**
- (343) **Ibid.**
- (344) Schmidt, **op. cit.**, p. 31.
- (345) Becker and Barnes, **loc. cit.**
- (346) Lukes, **op. cit.**, p. 479. See Durkheim, **The Elementary Forms of Religions Life**.
- (347) Douglass, **op. cit.**, p. 9.
- (348) IK-FR, I: 71.
- (349) «A Science hardly born has not, nor could it have at the beginning, anything but a vague and uncertain sense of that sector of reality toward which it should be oriented». E. Durkheim, «The Realm of Sociology as a Science», trans. by E. K. Wilson, **Social Forces**, Vol. 59 (June, 1981), p. 1054.
- (350) IK-FR, I: 14.
- (351) IK-FR, III: 481.
- (352) J. Willer, **op. cit.**, p. 175.

- (291) See IK-FR, II: 418-419. The goal of education, according to Ibn Khaldun, is Knowledge in its many ramifications, not only to prepare leaders and governors.
- (292) IK-FR, III: 360. Emphasis added. Ibn Khaldun asserts that a person whose language is not Arabic finds it more difficult than the Arabic speaking people to learn it. IK-FR, III: 315, 383, 392.
- (293) IK-FR, I: 79.
- (294) IK-FR, III: 281.
- (295) IK-FR, III: 282, 283.
- (296) IK-FR, III: 316. «The same relationship of ideas with words and writing exists in every language». *Ibid.*
- (297) IK-FR, III: 317, 318.
- (298) IK-FR, I: 254.
- (299) IK-FR, II: 48-49.
- (300) IK-FR, II: 49, 395.
- (301) See **Ras'il Ikhwan al-Safa**, Vol. 1, pp. 132-133; Vol. 2, pp. 134, 179; Vol. 4, pp. 146-147. The influence of music on human emotion was also mentioned by Aristotle. See F. Baali, «Ikhwan al-Safa and the Music», **Al-Adeeb** (October, 1953); F. Baali, **Falsafat Ikhwan al-Safa al-Ijtima'iyah wa al-Akhlakyah**, pp. 104-109.
- (302) IK-FR, I: 258. See also IK-FR, II: 318.
- (303) Auguste Comte, **The Positive Philosophy**, Cited by H.E. Barnes, «The Social Political Philosophy of Auguste Comte: Positivist Utopia and the Religion of Humanity», pp. 105-106.
- (304) Spykman, *op. cit.*, pp. 41, 43.
- (305) Charles H. Cooley, **Human Nature and the Social Order** (New York: Scribner's, 1962), p. 152.
- (306) G. H. Mead, **Mind, Self and Society** (Chicago: University of Chicago Press, 1934), pp. 152-164.
- (307) C. Wright Mills, «Language, Logic and Culture», **American Sociological Review**, Vol. 4 (October, 1939), p. 673.
- (308) IK-FR, I: 291.
- (309) IK-FR, I: 84, 92, 262, 389-390.
- (310) IK-FR, I: 91-92.
- (311) Comte, *op. cit.*; Barnes, «The Social Political Philosophy of Auguste Comte», p. 91.
- (312) Cited by Barnes, *ibid.*
- (313) Durkheim, **The Division of Labor**, 302. Many social thinkers, including Muslim philosophers, e.g. Ibn Sina (Avicenna), made somewhat similar statements. This is quite different from Franz Oppenheimer's contention that «law in the strict sense is found only where one group has conquered another and remains in the territory of the conquered as a dominant caste or class. The resulting social stratification is then rationalized, the inferior group is subjected to punishment for any infringement of the interests of their superiors, and thus formal law comes into being». Cited by Becker and Barnes, *op. cit.*, p. 30.
- (314) IK-FR, I: 386.
- (315) IK-FR, I: 79-80; IK-FR, II: 106. Ibn Khaldun discusses in some detail the functions of the judge and the police. See IK-FR, I: 452-461.
- (316) IK-FR, II: 108.
- (317) IK-FR, II: 106-107.
- (318) IK-FR, II: 107.
- (319) IK-FR, I: 307.

- (259) IK-FR, I: 56.
 (260) IK-FR, I: 57.
 (261) IK-FR, I: 58, 299.
- (262) See P.A. Sorokin, **Contemporary Sociological Theory** (New York: Harper , 1928), p. 10; P.A. Sorokin, **Society, Culture , and Personality** p. 23; Ulken, **op. cit.**, p. 40; A.W. Wafi, **Abd al-Rahman Ibn Khaldun** (Cairo: Maktabat Misr, 1961), p. 212; Sherwani, **op. cit.**, p. 215.
- (263) **Op. cit.**, Vol. 1 p. 278, 350- 351; G.E. Cairns, **Philosophies of History** (New York: Citadel Press, 1962), pp. 322- 323. See Sorokin, **Society, Culture, and Personality**, p. 23; Sorokin, **Contemporary Sociological Theory**, p. 100.
- (264) IK-FR, I: 169.
 (265) IK-FR, I: 170, 173, 174.
 (266) IK-FR, I: 171.
 (267) IK-FR, I: 174.
 (268) **Ibid.**
 (269) IK-FR, I: 175- 176.
 (270) IK-FR, I: 176.
 (271) IK-FR, II: 416- 419.
 (272) IK-FR, II: 416- 419.
 (272) IK-FR, II: 433, 434; IK-FR, III: 300.
 (273) IK-FR, II: 421.
 (274) IK-FR, II: 421- 422; 425.
 (275) IK-FR, III: 180- 181.
 (276) IK-FR, I: 371.
 (277) IK-FR, III: 307. See also IK-FR, II: 431- 435.
 (278) IK-FR, III: 388. See also Ik-FR, III: 37, 289.
 (279) IK-FR, II: 254, 355.
 (280) IK-FR, II: 425.
 (281) **Ibid.**
- (282) IK-FR, III: 249; I: 263, 264, 279, 299, 300. Hence the incorrect statement by T. Hussein that Ibn Khaldun did not do more than to explain in some detail the saying «the common people follow the religion of the ruler». Hussein, **op. cit.**, p. 50. Ibn Khaldun says: «The ruler's subjects imitate him, because they see perfection in him, exactly as children imitate their parents, or students their teachers». IK-FR, I: 300. Hussein, however, is correct in classifying Ibn Khaldun's other types of imitation: (1) the victor imitates the vanquished; and (2) the vanquished imitates the victor. «The vanquished can always be observed to assimilate themselves to the victor in the use of and style of dress» in many ways. IK-FR, I: 299. Some of Ibn Khaldun's ideas on imitation are similar to those of Tarde. This is specifically true of the second type mentioned above. Tarde also believes that «imitation proceeds from the socially superior to the socially inferior». See S.E. Grupp, «The Sociology of Gabriel Tarde (1843-1904)» **Sociology and Social Research**, Vol. 52 (July, 1968), p . 343.
- (283) IK-FR, I: 254.
 (284) E. Rosenthal, **op. cit.**, p. 320.
 (285) IK-FR, II: 419.
 (286) IK-FR, II: 426.
 (287) IK-FR, III: 292.
 (288) **Ibid.**
 (289) IK-FR, III: 293- 294. According to Ibn Khaldun, not all people study sciences. «The study of science is a luxury or convenience». IK-FR, I: 85. See also IK-FR , III: 290, 295.
- (290) IK-FR, II: 430; IK-FR, III: 106.

- (222) Simon, **op. cit.**, pp. 51- 52.
 (223) IK-FR, I: 277.
 (224) IK-FR, I: 284- 285.
 (225) IK-FR, I: 289.
 (226) IK-FR, II: 87.
 (227) IK-FR, II: 301.
 (228) IK-FR, I: 269, 270, 360.
 (229) IK-FR, I: 292- 293; 380- 381.
 (230) IK-FR, I: 292.
 (231) IK-FR, I: 331.
 (232) See, for example, Durkheim , **op. cit.**, pp. 399, 341; Lukes, **op. cit.**, pp. 463- 467, 471.
 (233) Nour, **op. cit.**, pp. 193- 194; Farrukh, **op. cit.**, p. 139; Simon, **op. cit.**, p. 92.
 (234) G. Vico, **The New Science**, translated by T. G. Bergin and M.H. Fisch (Ithaca, New York: Cornell University Press, 1968), p. 426.
 (235) IK-FR, I: 93. The '**asabiyah** did not prevent the Arabs from relying on non-Arab and non-Muslim elements of the population, especially in science , arts, and literature.
 (236) IK-FR, I: 324- 327, 419.
 (237) Rabi' **op. cit.**, p. 51.
 (238) Including backwoods villages. See Bouthoul, **op. cit.**, pp. 43- 44, 52- 62; Sorokin **et al.**, **op. cit.**, Vol. I, 88, 58- 59, 65- 68.
 (239) Rabi', **op. cit.**, p. 54; J.J. Spengler, «Economic thought of Islam: Ibn Khaldun», **Comparative Studies in Society and History**, Vol. 6 (1963- 1964), pp. 290, 292, 294- 295; Sarton, **op. cit.**, p. 1171; Ulken, **op. cit.**, p. 29; Sherwani, **op. cit.**, pp. 187- 188, 196.
 (240) E.g., Toynbee, **op. cit.**, Vol. 3, pp. 473- 474; Nour, **op. cit.**, pp. 84- 119.
 (241) Rabi' **op. cit.**, p. 50. See Simon, **op. cit.**, pp. 53- 54; al-Husri, **op. cit.**, p. 340.
 (242) IK-FR, I: 261.
 (243) See F. Baali and A. Wardi, **op. cit.**, p. 127. This interpretation is different from that of al-Badawi, al-Khadari, Shrait , and Lahbabi. See IK-FR, I: 264- 265, 267- 268.
 (244) Ritter, **op. cit.**, pp. 19- 20. According to Ritter, «blood relationship is the strongest bond, especially for Semitic nations, at any rate for the Arabs....» **Ibid.**, p. 20. See also al-Husri, **op. cit.**, p. 320; and al-Khadairi, **op. cit.**, p. 180.
 (245) See, for example, IK-FR, I: 295; Ritter, **op. cit.**, pp. 19, 40; Will, **op. cit.**, p. 445; and Spuler, **op. cit.**, p. 353.
 (246) For example, Simon, **op. cit.**, pp. 57, 62, 69.
 (247) Ritter, **op. cit.**, p. 2; Enan **op. cit.**, pp. 168- 171.
 (248) G. Vico, **op. cit.**
 (249) R. Heberle, «**The Sociology of Georg Simmel: The Forms of Social Interaction**», p. 259.
 (250) See H.V. White, **op. cit.**, Vol. 2 (1959- 1960), p. 119.
 (251) See E.B. Tylor, **Primitive Culture** (London, 1871).
 (252) IK-FR, II: 411, 416; IK-FR, III: 137.
 (253) IK-FR, II: 417.
 (254) IK-FR, III: 282.
 (255) IK-FR, II: 418.
 (256) IK-FR, II: 419, also 418, 421, 424.
 (257) IK-FR, II: 117- 118. See also IK-FR, III: 359.
 (258) Benton-Smullyan, **op. cit.**, p. 516; M.A.M. Nour, **op. cit.**, p. 234.

- (191) IK-FR, II: 3.
- (192) IK-FR, II: 271- 272, also 4.
- (193) Becker and Barnes, **op. cit.**, Vol. 2, p. 710.
- (194) Durkheim, **op. cit.**, p. 364.
- (195) **Ibid.**, pp. 397, 407.
- (196) IK-FR, I: 90, 380 , also 79, 89, 91, 356, 358. IK-FR, II: 417, also 241.
- (197) Durkheim, **op. cit.**, p. 399.
- (198) IK-FR, II: 417; Rosenthal, **op. cit.**, pp. 317, 318; M. Alam, «Ibn Khaldun's Concept of the Origin, Growth and Decay of Cities», **Islamic Culture**, Vol. 23 (April, 1960), p. 91; H.K. Sherwani, **Studies in Muslim Political Thought and Administration** (Lahore: Sh. Muhammad Ashraf, 1959), p. 196.
- (199) Timasheff, **op. cit.**, p. 162.
- (200) IK-FR, I: 291.
- (201) IK-FR, I: 302- 303.
- (202) IK-FR, II: 329.
- (203) See F. Baali, **Falsafat Ikhwan as-Safa al-Ijtima'iyah wa al-Akhlaqiyah** (Baghdad: Ma'arif Press, 1958), pp. 69- 70.
- (204) Barnes «Herbert Spencer and the Evolutionary Defense of Individualism», P. 118.
- (205) Nisbet, **op. cit.**, p. 33.
- (206) I.L. Horowitz, «Introduction», in L. Gumplowicz, **Outlines of Sociology** (New York: Paine-Whitman Publishers, 1963), p. 27. Some Writers equate functionalism with Marxism. See F. Baali and J. Brian Price, «Ibn Khaldun and Karl Marx: On Economic and Social Interpretation of History, », **Arab Journal for the Humanities**, Vol. 1 (Winter, 1981), pp. 341- 342.
- (207) IK-FR, II: 158.
- (208) IK-FR, I: 90; IK-FR, II: 285.
- (209) IK-FR, I: 380- 381.
- (210) IK-FR, II: 73.
- (211) **Ibid.** See also IK-FR, II: 74.
- (212) **Op. cit.**, Vol. 2, p. 706.
- (213) IK-FR, I: 327.
- (214) IK-FR, I: 327- 328.
- (215) IK-FR, I: 328.
- (216) IK-FR, II: 318.
- (217) IK-FR, III: 328.
- (218) IK-FR, I: 313. See also Hussein, **op. cit.**, p. 108; M.A. al-Jabiri, **Al-'asabiyah wa al-Dawla** (Casablanca: Dar al-Thakafa, n.d.), pp. 248- 249.
- (219) IK-FR, I: 289.
- (220) See, for example, A. Hourani, **Arabic Thought in the Liberal Age: 1798- 1939** (London: Oxford University Press, 1962), p. 78; Rabi' points out that T. Khemiri in his article «Der Asabiyah-Begriff in der Muqaddima des Ibn Haldun», **Der Islam**, Vol. 33, 1936, pp. 184- 185, «Went to the extreme of equating **asabiyah** with Nationalität and argued that Ibn Khaldun's conception of **asabiyah** confirms with that of nationalism». See M.M. Rabi', **The Political Theory of Ibn Khaldun** (Leiden: Brill, 1967), p. 7. See also H. Ritter, «Irrational Solidarity Groups: A Socio-Psychological Study in Connection with Ibn Khaldun», **Oriens** , Vol. 1 (1948), p. 22; and B. Spuler, «Ibn Khaldun the Historian», **A'mal Mahrajan Ibn Khaldun** (Cairo, 1962), p. 253.
- (221) See E. Will's review of G. Nebels's **Sokrates** in **Revue Historique** (October-December, 1970), p. 445.

- (163) Quoted from H.E. Barnes, «Herbert Spencer and the Evolutionary Defense of Individualism», in Barnes (ed.), *ibid.*, p. 135.
- (164) N.S. Timasheff, *op.cit.*, pp. 183- 184.
- (165) N.J. Spykman, *op. cit.*, pp. 32, 34.
- (166) E. Durkheim, **The Division of Labor in Society**, trans. by G. Simpson (New York: The Free Press, 1933), p. 399. «For Durkheim the word society has its roots in the Latin *communitas* rather than *societas*». R. A. Nisbet, **Emile Durkheim** (Englewood Cliff, New Jersey: Prentice-Hall, 1965), p. 34.
- (167) IK-FR, I: 89, 380, 389; IK-FR, II: 137.
- (168) IK-FR, I: 84.
- (169) Benton-Smullyan, *op. cit.*, p. 512.
- (170) *Ibid.*
- (171) Chambliss, *op. cit.*, p. 406.
- (172) E.I.J. Rosenthal, *op. cit.*, pp. 308, 309. See also Simon, *op. cit.*, pp. 64, 99; Enan, *op. cit.*, pp. 154- 156.
- (173) IK-FR, I: 374- 375.
- (174) *Ibid.*
- (175) C.H. Cooley, **Social Organization** (New York: Charles Scribner's Sons, 1909), p. 23.
- (176) R. Heberle, «Preface», in F. Tönnies, **Gemeinschaft and Gesellschaft**, English trans. (East Lansing, Michigan : Michigan State University Press, 1957), p. x.
- (177) Benton-Smullyan, *op. cit.*, pp. 505, 506. Neither Durkheim nor Ibn Khaldun was «anti-individualistic». They were pro-society. On Durkheim's views see J. Willer, «The Implications of Durkheim's Philosophy of Science», **Kansas Journal of Sociology**, Vol. 4 (Fall, 1969), p. 176.
- (178) Similar views are also expressed by Hussein *op. cit.*, 58; Husri *op. cit.*, p. 236; Simon, *op. cit.*, 23, 121; Enan, *op. cit.*, p. 122; Irving, *op. cit.*, p. 185; Becker and Barnes, *op. cit.*, Vol. 1, p. 277.
- (179) *Ibid.*
- (180) See Enan, *op. cit.*, pp. 122- 126. According to Durkheim, Comte also «thought only of one social type-humanity-indeed he used the words 'society' and 'humanity' interchangeably». S. Lukes, *op. cit.*, p. 82.
- (181) Willer, *loc. cit.*
- (182) See Lukes, *op. cit.*, p. 79.
- (183) Cited by Lukes, *ibid.*, p. 80.
- (184) N. Schmidt, *op. cit.*, p. 31. See also A. A. Ezzat «Tattawur al-Mujtama' al-Bashari' ind Ibn Khaldun», **A'mal Mahrajan Ibn Khaldun** (Cairo, 1962), pp. 41, 42; Hussein, *op. cit.*, pp. 32- 35, 50; G. Bouthoul, *op. cit.*, pp. 63, 73; S. Colosio, «An Introduction to the Study of Ibn Khaldun», Translated by 'Umar al-Fakhouri, **al-Hadeeth** (Aleppo, Syria, July 1932), pp. 452- 453.
- (185) IK-FR, I: 389.
- (186) IK-FR, I: 90; 276- 277, 284- 285, 331.
- (187) IK-FR, I: 473.
- (188) IK-FR, I: 390.
- (189) IK-FR, II: 137- 138.
- (190) IK-FR, I: 391, also 269, 390.

- (150) L. Pompa, «Vico's Science», **History and Theory**, Vol. 10 (1971), P. 55. More than Ibn Khaldun, who emphasized North Africa and Southern Spain, Vico utilized data from early Roman period and from the Homeric and Hellenic ages of Greece.
- (151) G. Sarton, **Introduction to the History of Science** (Baltimore, MD: Williams and Wilkins, 1948), VI. 3, p. 1771; R. Flint, **History of the Philosophy of History** (New York: Charles Scribner's Sons, 1894), pp. 163- 170.
- (152) Becker and Barnes, **op. cit.**, vol. 1, p. 266.
- (153) Timasheff, **op. cit.**, p. 103.
- (154) Schmidt, **op. cit.**, p. 29; Enan, **op. cit.**, pp. 162- 166; S. Colosio, «Contribution à l'étude d'Ibn Khaldoun», **Revue du monde Musulman**, Vol. 26 (1914) , pp. 308- 338; L. Gumplowicz, «Ibn Chaldun, ein arabischer Sociologe des 14. Jahrhunderts», **Sociologische Essays** (1899): Nashat, **op. cit.**, p. 383; A.A. W. Wafi, **Abd al-Rahman ibn Khaldun** (Cairo: Maktabat Misr, 1961), pp. 206- 207.
- (155) Bouthoul, **op. cit.**, 73.
- (156) Durkheim considered Comte's sociology as dogmatic, «above all in claiming that the Laws of Three Stages applied to all aspects of human life» to the extent «the differences between societies were ignored». S. Lukes, **op.cit.**, pp. 69, 72. As Durkheim put it , « a science cannot live and move when it is reduced to a single and unique problem, on which a mighty intellect sets his seal for ever and ever». Cited by Lukes, **ibid.**, p. 69. Comte's mistake, accordint to Durkheim, is that «he thought only of one social type-humanity. Indeed he used the words 'society' and 'humanity' interchangeably. » .For this reason, Durkheim also felt that Spencer was, like Comte, essentially a philosopher «whose sole concern was to verify-'the grand hypothesis he has conceived and which must explain everyting'». **Ibid.**, p. 83. Durkheim's criticism of Comte contradicts his (Durkheim's) statement that «the most essential notions of the human mind, notions of time, of space, of genus and species, of force and causality, of personality ...have been elaborated in the very womb of religion. It is from religion that science has taken them». E. Durkheim, **The Elementary Forms of the Religious Life**, trans. by J.W. Swain (New York: The Free Press, 1965), Here Durkheim takes up «in a new form the old Comtean stages of evolution: from theology to metaphysics and to science». Lukes, **op. cit.**, p. 445. Ibn Khaldun did not pay any particular attention to the discussion of religion as such. In his opinion, religion must be restricted to the heart; mind has nothing to do with it.
- (157) See U. Farrukh, **The Arab Genius in Science and Philosophy**, trans. by J.B. Hardie (Washington, D.C.: The American Council of Learned Societies, 1954), p. 135.
- (158) **Ibid.**, p. 132.
- (159) See, for example, R. Heberle, «The Sociological System of Ferdinand Tönnies: 'Community' and 'Society'», in H.E. Barnes (ed.), **op. cit.**, p. 230; Spykman, **op. cit.**, p. 89; M. Weber, **From Max Weber: op. cit.**, p. 152; Timasheff, **op. cit.**, p. 182.
- (160) Becker and Barnes, **op. cit.**, Vol. 1, p. 269.
- (161) Timasheff, **op. cit.**, p. 117. Spencer, approaching this point, believes that social scientists should detach themselves from bias, which is a difficult task. Like Ibn Khaldun, Spencer devoted many pages explaining his position on the undesireability of bias and personal sentiments in social research. See H. Spencer, **The Study of Sociology** (New York: D. Appleton and Co., 1895) , pp. 72- 74.
- (162) H.E. Barnes, «The Social Political Philosophy of Auguste Comte: Positivist Utopia and the Religion of Humanity», in H.E. Barnes **op. cit.**, p. 85.

- (115) Runes, **op. cit.**, pp. 89- 90.
- (116) Bouthoul, **op. cit.**, p. 90.
- (116) Bouthoul, **op. cit.**, p. 90.
- (117) **Ibid.**, p. 89.
- (118) See, for example, IK-FR, I: 73; Hussein, **op. cit.**, p. 106.
- (119) Bouthoul, **op. cit.**, pp. 83- 84, 90.
- (120) Becker and Barnes, **op. cit.**, Vol. 1, p. 269. See also De Boer, **op. cit.**, p. 203; Simon, **op. cit.**, p. 111; Chambliss, **op. cit.**, p. 295; M.A. al-Alim, «Muqaddamat Ibn Khaldun», **al-Fikr al-Arabi**, Vol. 1 (November-December, 1978), p. 45.
- (121) IK-FR, I: 77- 78; Comte, **op. cit.**, pp. 399, 485, 486.
- (122) For more detail see Baali and Wardi **op. cit.**
- (123) Schmidt, **op. cit.**, p. 45.
- (124) Chambliss, **op. cit.**, p. 403.
- (125) Timasheff, **op. cit.**, p. 30.
- (126) Sorokin, **op. cit.**, p. 20.
- (127) Schmidt, **op. cit.**, p. 45.
- (128) Becker and Barnes, **op. cit.**, p. 269.
- (129) Timasheff, **op. cit.**, p. 30.
- (130) Chambliss, **op. cit.**, p. 412.
- (131) White, **op. cit.**, p. 115.
- (132) Chambliss, **op. cit.**, p. 414.
- (133) Timasheff, **loc. cit.**,
- (134) Schmidt, **op. cit.**, p. 29.
- (135) Simon, **op. cit.**, pp. 36- 37; Sati al-Husri, **Dirasat 'an Muqaddimat Ibn Khaldun** (Beirut: Kashshaf Press, 1943), p. 611.
- (136) Enan, **op. cit.**, pp. 150- 152, 183; Hitti, **op. cit.**, p. 254;
- (137) Husri, **Dirasat**, pp. 612- 613. Enan, **op. cit.**, p. 15.
- (138) A.A. Ezzat, «Tatawir al-Mujtama à al-Bashari 'ind Ibn Khaldun», **A'mal Mahrajan Ibn Khaldun** (Cairo, 1962), pp. 52- 53.
- (139) Qudsi, **op. cit.**, pp. 8- 9.
- (140) IK-FR, III: 286.
- (141) Timasheff, **op. cit.**, p. 29.
- (142) Vico and Quételet are also considered the real predecessors of sociology. This may be likened to the discovery of America. To many of us, Columbus is the «real» discoverer of America. To anthropologists and historians, the American «Indians» have been in the continent for approximately fifteen thousand years!
- (143) Chambliss, **op. cit.**, p. 312.
- (144) E.I.J. Rosenthal, «Ibn Khaldun: A North African Thinker of the Fourteenth Century», **Bulletin of the John Rylands Library**, Vol. 24 (1940), pp. 307- 308
- (145) Bottomore, **op. cit.**, p. 33.
- (146) R. Walzer, «Aspects of Islamic Political Thought: Al-Farabi and Ibn Khaldun», **Oriens**, Vol. 16 (1963), p. 42.
- (147) Baali and Wardi, **op. cit.**, p. 21.
- (148) E. Durkheim, **Montesquieu and Rousseau** (Ann Arbor, Michigan: University of Michigan Press, 1960), p. 3; E. Durkheim, «The Realm of Sociology as a Science», **Social Forces**, Vol. 59 (June, 1981), pp. 1054- 1055, 1061; J. Willer, «The Implications of Durkheim's Philosophy of Science», **Kansas Journal of Sociology**, Vol. 4 (Fall, 1969), p.176; Heberle, **op. cit.**, p. 252; N.J. Spykman, **The Social Theory of Georg Simmel** (New York: Atherton Press, 1966), pp. 44, 47; M. Weber, **The Theory of Social and Economic Organization** (Glencoe, Illinois: The Free Press, 1947), pp. 89- 90; and IK-FR, I: 78.
- (149) E. Benton-Smullyan, «The Sociologism of Emile Durkheim and His School», in H.E. Barnes (ed.) , **op. cit.**, pp. 501- 502.

- (82) **Ibid.**, pp. 119- 120.
- (83) **op. cit.**, p. 247.
- (84) IK-FR, II: 288.
- (85) IK-FR, II: 290. See also De Boer, **op. cit.**, p. 206.
- (86) IK-FR, I: 368- 369.
- (87) IK-FR, I: 58, also 15- 16, 56; IK-FR, II: 6.
- (88) IK-FR, I: 58.
- (89) IK-FR, I: 7.
- (90) IK-FR, I: 371.
- (91) IK-FR, I: 9, 7, 8.
- (92) IK-FR, I: 71.
- (93) IK-FR, I: 72.
- (94) **Ibid.**
- (95) IK-FR, I: 72- 73.
- (96) IK-FR, I: 71- 72; Baali and Wardi, **op. cit.**, pp. 105- 107.
- (97) E.I.J. Rosenthal, **Islam in the Modern National State** (Cambridge: University Press, 1965), p. 26. See also IK-FR, I: 408; IK-FR, II: 418- 420; IK-FR, III: 281; Mahdi, **Ibn Khaldun's Philosophy of History**, p. 171; A.G. Widgery, **Interpretation of History: Confucius to Toynbee** (London : George Allen and Unwin, 1961), and H.K. Sherwani, **Studies in Muslim Political Thought and Administration** (Lahore: Sh. Muhammad Ashraf, 1959), pp. 213- 214.
- (98). IK-FR, I: 9.
- (99) IK-FR, II: 429.
- (100) IK-FR, III: 285.
- (101) IK-FR, III: 285- 286.
- (102) IK-FR, III: 287.
- (103) IK-FR, I: 76.
- (104) IK-FR, I: 76- 77.
- (105) Hussein , **op. cit.**, pp. 37- 38.
- (106) Cited by A. J. Toynbee, **A Study of History** (New York: Oxford University Press, 1962), Vol. 3, P. 326. Some writers raise the question of whether or not the figures concerning taxes in Baghdad, Cairo, and other places, which Ibn Khaldun gathered might have been exaggerated. See IK-FR, I: 361- 368.
- (107) IK-FR, I: 6- 8, 15- 57, 71, 79, 83, 275- 276; 290, 316- 317, 369- 370, 371; IK-FR, II: 60, 87, 204- 207, 209, 210, 213- 214, 244- 246, 324, 383; IK-FR, III: 253.
- (108) Fischel, **op. cit.**, p. 113. See also A.K. Ghallab, **op. cit.**, p. 26.
- (109) Gibb, **op. cit.**, p. 169; Mahdi, **Ibn Khaldun's Philosophy of History**, p. 293; Rabie 'op. cit., p. 31, M. M. Rabi', «Manhaj Ibn Khaldun fi ilm al-Umran», **L'Egypte Contemporaine** (Cairo), (April, 1970), p. 477; Chambliss, **op. cit.**, p. 312; Issawi, **op. cit.**, p. 13; Simon **op. cit.**, p. 20; Ülken , **op. cit.**, p. 31; Lacoste, **op. cit.**, 75; M. Al-Talibi «Nadariyat Ibn Khaldun fi Sultat al-Dawla», **al-Fikr** (Tunis), March, 1961, p. 534.
- (110) B. Carra de Vaux, «Farabi», **Encyclopedia of Islam** (Leiden: Brill, 1927), VI. 2, p. 54.
- (111) See al-Farabi, **Al-Madinah al-Fadilah** (Cairo: Nile Press, n.d.), P. 90.
- (112) Enan, **op. cit.**, p. 21; Hussein, **op. cit.**, p. 22.
- (113) See Baali and Wardi, **op. cit.**, pp. 20- 21.
- (114) Mahdi, **Ibn Khaldun's Philosophy of History**, p. 293.

- (56) F. Baali and C.D. Bryant, **Introductory Sociology** (Chicago: Rand McNally, 1970), p. 2; Baali and Moore, **op. cit.**, p. 436.
- (57) IK-FR, I: 10.
- (58) IK-FR, I: 10, also 11, 13, 71.
- (59) IK-FR, I: 15, 79
- (60) IK-FR, I: 10, 65
- (61) IK-FR, I: 14, also 13, 56- 57, 65.
- (62) Becker and Barnes , **op. cit.**, Vol. 1, p. 269, also 277.
- (63) Nour, **op. cit.**, p. 248. See IK-FR I: 71- 72, 76- 77, 79, 80, 83; and IK-FR, III: 285- 287.
- (64) Charles Issawi, **An Arab Philosophy of History** (London: John Murray, 1950) , pp. 7, 8, 36. See also Hitti, **op. cit.**, p. 252; Baali and Bryant, **op. cit.**, p. 1; Simon, **op. cit.**, pp. 13, 38; Becker and Barnes, **op. cit.**, Vol. 1, p. 277; Bouthoul, **op. cit.**, pp. 20- 21; Hussein, **op. cit.**, pp. 40- 43; Ali Wardi «Ibn Khaldun wa-al-Mujtama' al-Arabi », **A'mal Mahrajan Ibn Khaldun- 1962** (Cairo, 1962), p. 519.
- (65) Issawi, **ibid.**
- (66) Schmidt, **op. cit.**, p. 21. See Hussein, **op. cit.**, p. 33.
- (67) Sorokin **et al.**, **op. cit.**, Vol. 1, p. 54; IK-FR, I: 371.
- (68) H.A.R. Gibb, «The Islamic Background of Ibn Khaldun's Political Theory», in S.J. Shaw and W.R. Polk (eds.), **Studies on the Civilization of Islam** (Boston: Beacon Press, 1962), p. 172. See also Nour, **op. cit.**, pp. 245, 246; Simon, **op. cit.**, p. 121; T.J. de Boer, **The History of Philosophy in Islam** (New York: Dover Publications, 1967), p. 204; Nashat , **op. cit.**, p. 382.
- (69) Rabi' , **op. cit.**, p. 42.
- (70) White, **op. cit.**, p. 114.
- (71) IK-FR, I: 369, 371.
- (72) IK-FR, II: 346.
- (73) Schmidt, **op. cit.**, pp. 20- 27; Bouthoul, **op. cit.**, p. 16; Gibb, **op. cit.**, p. 167; Hussein , **op. cit.**, pp. 30- 56, 161; Simon, **op. cit.**, p. 121; G. D. Cohen, «Ibn Khaldun: Rediscovered Arab Philosopher», **Midstream**, Vol. 5 (Summer, 1959), p. 81; Nour, **op. cit.**, p. 246; Ülken, **op. cit.**, pp. 32, 33, 33, 35; De Boer, **op. cit.**, pp. 203- 204.
- (74) See, for example, IK-FR, I: 12, 15- 16, 177, 178, 179, 182, 183, 351, 366- 367, 368, 370, 374, 376; IK-FR, II: 204, 222, 223, 224, 225, 229, 239- 240, 244- 245, 246, 266, 274, 335, 339, IK-FR, III: 302, 371.
- (75) IK-FR, I: 351.
- (76) IK-FR, II: 244, 246.
- (77) SEE Hussein, **op. cit.**, p. 98; and Y. Lacoste, **Ibn Khaldoun: naissance de l'histoire passe du tiers monde** (The Arabic translation by M. Sulaiman. Beirut: Ibn Khaldun House, 1973), p. 204.
- (78) **Op. cit.**, p. 250.
- (79) See, For example, IK-FR, I: 11- 13, 298; IK-FR, II: 41- 42, IK-FR, 268; IK-FR, III: 361.
- (80) See, for example, IK-FR, I: 66- 67, 472- 481; IK-FR, II: 268. See also Enan, **op. cit.**, p. 136, De Boer, **op. cit.**, 206; Rabi' . **op. cit.**, pp. 16; 41; and Ülken, **op. cit.**, p. 29.
- (81) W.J. Fischel, **Ibn Khaldun in Egypt: His Public Functions and Historical Research (1382- 1406) - A Study in Islamic Historiography** (Berkely and Los Angeles: University of California Press, 1967), p. 119.

- pp. 55- 63; O. Qudsi, «Ibn Khaldun ur Auguste Comte Ka tkabla Mutala'a», unpublished manuscript, in Urdu, pp. 1, 7- 10; M. Behi, «Imamat Ibn Khaldun fi al-Ma'rifah», **A'mal Mahrajan Ibn Khaldun- 1962** (Cairo: National Center for Social Research, 1962), pp. 418- 419; H. Sa'ati, «Al-Manhaj al-'ilmi fi Muqaddimat Ibn Khaldun», *ibid.*, pp. 216- 218; M. Fahmi, '**Ilm al-Ijtima'**' (Cairo: I'timad Press, 1938), pp. 13- 18; A. Wardi, **Mantiq Ibn Khaldun** (Cairo, 1962), chs. 12 and 13.
- (43) H. Simon, **Ibn Khalduns Wissenschaft von der Menschlichen Kultur** (Leipzig, 1959), pp. 12, 13, 35.
- (44) H. V. White, «Ibn Khaldun in World Philosophy of History», **Comparative Studies in Society and History**, Vol. 2 (1959- 1960), pp. 112.
- (45) Simon, *op. cit.*, pp. 11, 35; Irving, *op. cit.*, p. 185. According to Al-Khadhairi, «Most of the Arab writers in the first half of this century insisted that Ibn Khaldun is a sociologist. Why? Maybe an ethnocentric attitude which made those writers imagine that Ibn Khaldun's attempt was purely sociological». Zainab al-Khadairi, **Ibn Khaldun's Philosophy of History** (Cairo: Dar al-Thakaafa, 1979), p. 5. This statement contradicts another statement made in her book. On p. 82 she points out that «Ibn Khaldun is **the** founder of sociology». (emphasis added).
- (46) IK-FR, I: 77.
- (47) IK- FR, I: 77- 78, also I : 84, 85.
- (48) IK- FR, I: 78, also I: 91.
- (49) IK-FR, I: 78.
- (50) IK-FR, I: 83. Ibn Khaldun believed that he «omitted nothing» concerning the nature, scope, «changes and variation» within social groups. «I treated everything comprehensively and exhaustively and explained the arguments for and causes of its existence». IK- FR, I: 13.
- (51) IK-FR, III: 481. Hence, the statement of Bouthoul (*op. cit.*, p. 21) that Ibn Khaldun lacks modesty when discussing his new science, cannot be accepted. Ibn Khaldun's modesty is also clearly shown when he discusses the uniqueness of his book: «I am conscious of imperfection... I confess my inability to penetrate so difficult a subject. I wish that men of scholarly competence and wide knowledge would look at the book with a critical rather than a complacent eye». IK-FR, I: 14. F. Rosenthal states that «in later Muslim scholarship, it was considered disrespectful to suggest that earlier scholars knew less than oneself or than other, more recent men». Fn. 19 in IK FR.I:78. This may explain the following statement of Ibn Khaldun concerning his unique book: «I do not know if this is because people have been unaware of it, but there is no reason to suspect them (of having been aware of it). Perhaps they have written exhaustively on this topic, and their work did not reach us». IK- FR, I: 78.
- (52) F. Rosenthal's translation. See also p. K. Hitti, **Makers of Arab History** (New York: Harper, 1968), p. 253.
- (53) Nour, *op. cit.*, p. 19; M. Mahdi, **Ibn Khaldun's Philosophy of History** (Chicago: University of Chicago Press, 1964), p. 187.
- (54) *Ibid.*, *Passim*; Simon, *op. cit.*, p. 93.
- (55) S. Batsieva, **Al-'Umran Fi Muqaddimah Ibn Khaldun**, Arabic translation by R. Ibrahim (Tunis and Libya: Al-Dar al-Arabiya Lilkitab, 1978), p. 188.

- (26) Bridges. **op. cit.**, pp. 222- 223.
- (27) **Ibid.**
- (28) **Ibid.** This altruistic statement corresponds to the Christian percept «Love thy neighbor as thyself». See Ferdinand Tonnies. **On Social Ideas and Ideologies**, edited and translated by E.G. Jacob (New York: Harper and Row, 1974). p. 211.
- (29) See Chambliss. **op. cit.**, pp. 399, 400
- (30) Barnes . **op. cit.**, p. 87.
- (31) **Ibid.**, p. 88.
- (32) Becker and Barnes. **op. cit.**, Vol. 2, p. 575.
- (33) **Ibid.**, pp. 575, 580, 679; Barnes. **op. cit.**, p. 88.
- (34) Tonnies. **op. cit.**, p. 92.
- (35) **Ibid.**, p. 95.
- (36) Becker and Barnes. **op. cit.**, Vol. 2, p. 565.
- (37) Felix Markham's introduction to Saint-Simon, **Social Organization, the Science of Man and Other Writings** (New York: Harper Torchbooks, 1964), p. xxxiii . See also D.D. Runes, **Dictionary of Philosophy** (Paterson, New Jersey: Littlefield, Adams and Co., 1961), p. 275; T.B. Bottomore, «The Ideas of the Founding Fathers», **European Journal of Sociology**, Vol. 1 (1960), pp. 35- 36.
- (38) Becker and Barnes . **op. cit.**, Vol. 2, p. 565. See also Vol. 2, pp. 501, 502, 506; Timasheff, **op. cit.**, p. 29; Thorns . **op. cit.**, p. 9.
- (39) J. D. Douglass and Associates, **Introduction to Sociology: Situations and Structures** (New York: The Free Press, 1973), pp. 27- 28.
- (40) P. Sorokin, **op. cit.**, p. 20. See also M. Mahdi, «Ibn Khaldun», **International Social Science Encyclopaedia** (New York: Macmillan, 1968), Vol. 7, p. 53.
- (41) P.A. Sorokin et al. (eds.), **A Systematic Source Book in Rural Sociology** (Minneapolis: University of Minnesota Press, 1940), Vol. 1, p. 54.
- (42) See, for example, Sorokin et al., pp. 54- 55; Sorokin, **op. cit.**, p. 20; N. Schmidt, **op. cit.**, pp. 27- 33 ; Becker and Barnes. **op. cit.**, Vol. 1, pp. 271- 276; H.Z. Ülken, «Ibn Khaldoun. Initiateur de la sociologie», **A'mal Mahrajan Ibn Khaldun- 1962** (Cairo: National Center for Social Research), p. 29; I. Lichtenstadter, **Islam and the Modern Age** (New York: Bookman Associates, 1958), p. 154; Chambliss, **op. cit.**, p. 312; T.B. Irving, «A Fourteenth-Century View of Language», in J. Kritzeck and R.B. Winder (ed.), **The World of Islam** (London: Macmillan, 1960), p. 185; M.A. Enan, **Ibn Khaldun: His Life and Work** (Lahore: Sh. Muhammad Ashraf, 1969), pp. 126, 132; M.A. Nashat, pp. 381, 383; Z.H. Pasha, «Ibn Khaldun, «Sociologist: A Fourteenth Century Pioneer», **Actes du XV^e Congres International de Sociologie** (Istanbul, 1952), p. 85; M.A.M. Nour, «An Analytical Study of the Sociological Thought of Ibn Khaldun» Dissertation (Lexington: University of Kentucky, 1963). pp. 120- 121; M.M. Rabi, **Political Theory of Ibn Khaldun** (Leiden: E.J. Brill, 1967), pp. 44, 47; F. Baali and A. Wardi, **Ibn Khaldun and Islamic Thought-Styles: A Social Perspective** (Boston: G.K. Hall, 1981), pp. vii, 7, 77- 85; S. Al-Husri, «La sociologie d'Ibn Khaldoun», **Actes de XV^e Congres International de Sociologie** (Istanbul, 1952), 285- 291; G. Bouthoul, **Ibn-Khaldoun: sa philosophie sociale d'Ibn-Khaldoun** Librairie Orientaliste Paul Geuthner, 1930), pp. 29- 38; T. Hussein, **Etude analytique et critique de la philosophie sociale d'Ibn-Khaldoun** (Paris: A. Pedone, 1917), pp. 51, 58- 59; A.A. Ezzat, **Ibn Khaldoun et sa science sociale** (Cairo: Universite de Fouad, 1947).

- (11) Quoted from S. Lukes, **Emile Durkheim: His Life and Work: A Historical and Critical Study** (New York: Penguin Books, 1973), pp. 82, 83.
- (12) H.E. Barnes, «Herbert Spencer and the Evolutionary Defense of Individualism», in H.E. Barnes (ed.), **An Introduction to the History of Sociology** (Chicago: University of Chicago Press, 1948), p. 117.
- (13) R. Heberle, «The Sociology of Georg Simmel: The Forms of Social Interaction», in Barnes *ibid.*, p. 249.
- (14) M. Weber, **From Max Weber: Essays in Sociology**, trans. By H. H. Gerth and C. Wright Mills (New York: Oxford University Press, 1946), p. 129.
- (15) H. Becker and H. E. Bearnese, **Social Thought from Lore to Science** (New York: Dover Publications, 1961), Vol. 2, pp. 565- 566.
- (16) L. von Wiese, **Systematic Sociology** (New York: Arno Press, 1974), p. 666. See also Becker and Barnes, *ibid.*, pp. 566- 567.
- (17) N.S. Timasheff, **Sociological Theory: Its Nature and Growth** (New York: Random House, 1967), p. 25; Becker and Barnes, *op. cit.*, p. 498; R.W. Smith and F.W. Preston, **Sociology** (New York: St. Martin's Press, 1982), p. 9; R. Perrucci and D.D. Knudsen, **Sociology** (St. Paul, Minn.: West Publishing Co., 1983), p. 12; D. Popenoe, **Sociology** (Englewood Cliffs, New Jersey: Prentice-Hall, 1983), p. 90; and R.T. Schaefer and R.P. Lamm, **Sociology** (New York: McGraw-Hill, 1983), p. 512.
- (18) A. Comte, **The Positive Philosophy** trans. By H. Martineau (New York: Calvin Blanchard, 1855), p. 463, and *passim*; Thimasheff, *op. cit.*, p. 30. See also R. Chambliss, **Social Thought from Hammurabi to Comte** (New York: Dryden, 1954), p. 401.
- (19) Comte, *op. cit.*, pp. 456, 469- 471, and *passim*; H.E. Barnes, «The Social and Political Philosophy of Auguste Comte: Positivist Utopia and the Religion of Humanity», in H.E. Barnes (ed.), **An Introduction to the History of Sociology** (Chicago: University of Chicago Press, 1948), p. 86; Timasheff, *op. cit.*, p. 21.
- (20) P. Sorokin, **Society, Culture, and Personality** (New York: cooper Square, 1962), p. 21, Comte, *op. cit.*, pp. 457- 462- 464.
- (21) Chambliss, *loc. cit.*
- (22) *Ibid.*, p. 403
- (23) *Ibid.* See also Barnes, *op. cit.*, 84; Comte, *op. cit.*, pp. 42, 476- 485.
- (24) D.C. Thorns , «The Growth of Sociological Method», **New Directions in Sociology** (Totowa, N.J.: Rowman and Littlefield, 1967), p. 10. Thimasheff, *op. cit.*, p. 23.
- (25) See Thorns, *op. cit.*, pp. 9- 10. Positivism is the scientific, and the third state of intellectual progress in the history of human society. «From the nature of the human intellect each branch of knowledge, in its development, is necessarily obliged to pass through three different theoretical states: the theological or fictitious state; the metaphysical or abstract state; lastly, the scientific or positive state». J.H. Bridges, **Illustrations of Positivism** (Chicago : The Open Court Publishing Co., 1915), p. 90. It must be noted here that A.R.J. Turgot envisaged Comte's «law» of the three states of human progress; it also was anticipated by M. Burdin. See Becker and Barnes, *op. cit.*, Vol. 2, pp. 472- 473, 501- 502.

NOTES

- (1) **Abu Zaid Abdalrahman ibn Muhammad ibn Khaldun Wali-ad-Dinal-Tunisi al-Hadrami was born in Tunis on Ramadan 1, A.H. 732 (May 27, 1332), and died in Cairo on Ramadan 26, A.H. 808 (March 16, 1406).**
- (2) **Abdullah Shrait, Al-Fikr al-Akhlaki in Ibn Khaldun** (Tunis: The National Publishing co., 1975), p. 209. A similar statement was also made by A.K. Ghallab, «al-Itizam al-Ilmi 'ind Ibn Khaldun», **Mahrajan Ibn Khaldun** (Casablanca: Dar el-Kitab, 1962), p. 28. See also S.G. Shiber, «Ibn Khaldun: An Early Town Planner», **Middle East Forum**, Vol 38 (March, 1962), p. 35; M.A. Nashat, «Ibn Khaldun: Pioneer Economist», **L'Egypte Contemporaine**, Vol. 35 (Cairo, 1945), P. 383; N. Schmidt, **Ibn Khaldun: Historian, Sociologist and Philosopher** (New York: Columbia University Press, 1930), p. 45; A. J. Toynbee, **A Study of History** (New York: Oxford University Press, 1962), Vol. 3, p. 322.
- (3) P. von Siver, «back to Nature: The Agrian Foundations of Society According to Ibn Khaldun», **Arabica**, Vol. 27 (February, 1980), p. 89.
- (4) S. Faghirzadeh, **Sociology of Sociology** (Tehran: Soroush Press, 1982).
- (5) Ibn Khaldun, **The Muqaddimah: An Introduction to History**, translated by Franz Rosenthal (Princeton: Princeton University Press, 1967), Vol. 1, p. 7. Hereinafter, the translation will be referred to as IK-FR, followed by volume number (in Roman numerals) and pagination (in Arabic numerals).
- (6) IK- FR. I: 77
- (7) **Ibid.**
- (8) IK-FR. I: 78
- (9) Al-Wardi believes that Ibn Khaldun's discussion of the conflict between **badawa** (nomadism) and **hadara** (civilization) is applicable to present Arab societies of the Middle East and North Africa. A. Al-Wardi, «Ibn Khaldun wa-al-Mujtama' al-'Arabi», **A'mal Mahrajan Ibn Khaldun- 1962** (Cairo, 1962), pp. 527- 528.
- (10) A. Comte, **The Positive Philosophy** (New York: AMS Press, 1974), pp. 51- 398.

Khaldun warned us against «partisanship for opinions», for «prejudice and partisanship obscure the critical faculty and preclude critical investigation»⁽³⁴⁸⁾.

A new science may be vague at the beginning⁽³⁴⁹⁾. Sociology is no exception. Ibn Khaldun was modest enough to admit his «imperfections», and was scientific enough to ask scholars to look at his work «with a critical, rather than a complacent eye»⁽³⁵⁰⁾. The successors of a new science may gradually add more information «until the discipline is completely presented»⁽³⁵¹⁾. The post-Comtean phase of the development of sociology itself suffered from «imperfection» but has been nevertheless prolific, diversified, and differentiated. If, for example, «Durkheim's ideas should not be loosely compared with 'twentieth-century thought'» because «such a comparison both takes Durkheim out of his temporal context and implies that modern methods are necessarily 'better'»⁽³⁵²⁾, then Ibn Khaldun's ideas should be more carefully compared with those of modern sociologists. Many of Ibn Khaldun's theoretical explanations reflect the conditions of his society; but understanding the past is necessary for understanding of the present. His analysis can be useful for the understanding of the background out of which modern society has grown.

Science is not a monopoly of any individual or any group. We can no longer insist that Auguste Comte is the founder of sociology when there is more and more evidence that Ibn Khaldun systematically discussed many of the main issues in the field of sociology. While many sociologists doubt the originality of Comte's work, believing that there is extremely little in his theoretical work that can be termed original, we find that more and more sociologists and other social scientists agree that large portions of Ibn Khaldun's ideas are quite «modern» or relevant even today.

To sum up, Ibn Khaldun himself was quite aware that he discovered a new science, **sui generis**, different from other sciences. In the light of this fact and on the basis of our analysis of his work throughout this study, showing how his ideas had anticipated many of the classical and modern sociological thought, we conclude that Ibn Khaldun is entitled to be called the founder of sociology.

ful analysis rather than mere description»⁽³⁴¹⁾. Much as with Durkheim and to a large extent with Weber, Ibn Khaldun's reputation rests upon his peculiar treatment of material «rather than upon exhaustiveness»⁽³⁴²⁾. His «formulation of the laws of society and social change»⁽³⁴³⁾ is the main feature of his work. Long before modern sociologists and other social scientists, Ibn Khaldun «clearly discovered and laid down the law of causality in its widest application to human society»⁽³⁴⁴⁾. Explicitly or implicitly we find in his **Muqaddimah** the major characteristics of science; his writings are based on careful observation; they are also theoretical, cumulative, and objective. His aim is to describe and analyze human society rather than to discover remedies for its ills. Contemporary sociology emphasizes this point, especially in basic sociological research.

Ibn Khaldun's methods which consist of observation, use of historical documents, and comparison are the very methods used by the «pioneers» of sociology and «masters» of social theory. Neither Comte, nor Simmel, nor Tönnies, nor Weber, nor the hundreds of early sociologists used any «sophisticated» empirical methodology; their data were based mainly on their own observation. Quantification has only recently received attention from sociologists. Even today, many of our findings in the field of sociology are based on qualitative methods. Again, Ibn Khaldun's observation was careful and omprehensive. According to Becker and Barnes, «the logico-observational character of his work is striking throughout»⁽³⁴⁵⁾.

The fact that Ibn Khaldun's observation was mainly in North Africa does not make his writing non-systematic or non-objective. Durkheim made «boldest generalizations on the slim basis of his theory-laden view of one very particular religion»⁽³⁴⁶⁾ in central Australia. Many recent sociological studies are based on observation of one specific community or a locality group.

Further, the fact that Ibn Khaldun lived in North Africa does not mean that his generalizations are influenced by Islam. Even if we detect a personal feeling in his writing, e.g., inclination toward nomadism, this is not unique in the social sciences. Sociology endeavors to avoid value judgement. However, «sociologists have sometimes failed to control their personal feelings, beliefs, and values, with the result that biases have not been uncommon in sociological works»⁽³⁴⁷⁾. Actually, Ibn

or property without compensation and without cause, and hierarchical order of positions in relation to income. He is regarded by several social scientists as the «earliest social exponent of the economic conception of history»⁽³³⁴⁾. His statement that «differences of condition among people are the result of the different ways in which they make their living», should not be interpreted to mean that he is an economic determinist. Ibn Khaldun gave a predominant, but not exclusive, position to the economic factor in history. His detailed analysis of the significance of the economy for the functioning of human society does not mean that he neglects the non-economic factors.

On religion, Ibn Khaldun, like Durkheim and other modern and contemporary sociologists, considered religion a social phenomenon, culturally determined. Human society, therefore, can exist and persist without «religious laws». Ibn Khaldun preceded Durkheim, Malinowski, and others in emphasizing the positive role of religion as a means of social control and in maintaining group solidarity. Moreover, Ibn Khaldun's analysis of the association between religion and political power is similar to Weber's. Becker and Barnes believe that Ibn Khaldun's analysis of religion as an important social factor «is the beginning of a sociology of religion»⁽³³⁵⁾.

Although, because of space limitation, Ibn Khaldun's contributions are briefly presented here, it can be seen that some of his ideas are related to the nature and scope of modern sociology. The object of Ibn Khaldun's *ilm al- umran* is «social organization, which itself is identical with world civilization»⁽³³⁶⁾. It is «new, extraordinary»⁽³³⁷⁾, and, thus, independent, *sui generis*-different from political science, history, philosophy, and other disciplines⁽³³⁸⁾. Even «his definition of history is a sociological one»⁽³³⁹⁾. Ibn Khaldun's science was not developed within the framework of Greek or Islamic philosophy. Employing concepts which are used by philosophers would not make Ibn Khaldun's science of social organization a philosophy. As stated by Simon: «With the exception of his agreement with the Aristotelian view of man as a 'political being', Ibn Khaldun does not rely on the authority of any of his predecessors in the development and explanation of his theory»⁽³⁴⁰⁾.

Ibn Khaldun was a realistic thinker, not an idealist. He detached his work from metaphysical «coloring» and endeavored to obtain as much reliable information as possible. His writings are characterized by «care-

traditional , religious, sacred, or nomadic, to a rational , secular, or urban entity where disorganization and disintegration occur. Although there are limitations in the cyclical theory, Ibn Khaldun's ideas in this regard are «astonishingly modern»⁽³²⁶⁾, and he is considered by some modern sociologists as among the «outstanding early representatives»⁽³²⁷⁾ of conflict theory.

Like urban sociologists, Ibn Khaldun makes a clear distinction between urbanization as a process and urbanism as a way of life. Wirth's definition of the city and his three criteria of urbanism ,«size,density, and heterogeneity»⁽³²⁸⁾ had been clearly stated six centuries earlier by Ibn Khaldun⁽³²⁹⁾. To Ibn Khaldun, «sedentary life is a way of living, a mode of social life», similar to secularization⁽³³⁰⁾. The larger the urban area the more luxurious is the life of its dwellers. Moreover, large size of population is an index of specialization and division of labor⁽³³¹⁾. Although not in detail, this notion of luxury was stated by Durkheim, who felt that art «is a luxury» which is not obligatory to possess⁽³³²⁾. Ibn Khaldun, like Durkheim, Simmel, Spengler, and Wirth, dealt with the urban mentality and heterogenous social interaction.

Ibn Khaldun compares city life with nomadism. His typology of **badawa** (nomadism) and **hadara** (civilization) is especially similar to Tönnies' «**Gemeinschaft and Gesellschaft**», and Maine's «status and contract». These typologies, like those of Redfield (folk-urban), Sorokin (familistic-contractual), Durkheim (mechanical solidarity-organic solidarity), and Becker (sacred-secular), represent a system of value judgements, showing the simple, primitive, rural people as noble beings and the sophisticated, civilized, urban people as suffering from «impersonal», «secular», and «immoral» conditions that may lead to their downfall. Discussing the development of typologies from Confucius to ceontemporary social scientists, Sorokin concluded that «Ibn Khaldun's analysis of both types [**badawa** and **hadara**] is one of the most penetrating, detailed , and enlightening»⁽³³³⁾.

In an urban setting or in any largely populated area, specialization, division of labor, and coordination of activities are expected. In this regard, Ibn Khaldun anticipated the ideas of many well-known thinkers, including Comte and Durkheim. Ibn Khaldun was concerned with the social perspectives of economic life, such as commercial activities of political leaders, forced labor, consequences of confiscation of money

the individuals. To Ibn Khaldun society as a whole, not the individual, is the important factor for its self-preservation which cannot be achieved except through «social organization and cooperation». Again, this is reminiscent of Durkheim's idea that «society cannot exist if its parts are not solidary»⁽³²⁵⁾.

Human society, in its **badawa** (nomadism) and **hadara** (civilization), can be considered as the subject matter of Ibn Khaldun's new independent science. **Asabiyah** (social solidarity) is a driving force in the development and growth of human society. **Asabiyah**, which comes about through social interaction, is an index of the strength, stability, and cohesiveness of society. Without **asabiyah** society is weak and may disintegrate. Thus, Ibn Khaldun assigns the same significance to **asabiyah** as Durkheim does to **conscience collective**.

Human society has a culture which is learned and shared. Strong morals and for this matter any other restraining influence or social control are needed to regulate social interaction. This idea is similar to that of Vico, Comte, Durkheim, and others who have indicated that human society is a very important and powerful monitor of human conduct. Ibn Khaldun and Comte, for instance, did not rule out the possibility of using force as a means of social control to keep society stable and integrated.

Like Comte, Ibn Khaldun treated the polity from the historical and analytical points of view and differentiated between «theocracy» and «sociocracy». Moreover, both made it clear that a social division of labor is inevitable for the development and growth of the state, a point which has greatly been emphasized by Durkheim.

Political institution is natural to human beings; it can be strengthened by **asabiyah** (social solidarity). That is, although **asabiyah** is indispensable for the state, the state can exist without **asabiyah**, provided that «a tranquil affair» is predominant, and there are no rebellions or dissolution. If **asabiyah** exists, it may lose its vigor if tyranny replaces democratic leadership in a dynasty. Here Ibn Khaldun, like Vico, describes and analyzes the history of every state: its rise, progress, maturity, decline, and fall. Turgot, Marx, Gumplowicz, Brooks Adams, Spengler, Sorokin, and Toynbee also conceived of civilization culture, or state, as passing through definite stages, from the simple,

V- CONCLUDING REMARKS

The question of when sociology emerged has engaged the minds of many writers. Many Western sociologists believe that sociology began with Comte who coined the term «sociology», which is a combination of Latin and Greek, science of society. It has been our objective in this study to demonstrate and to maintain that it was Ibn Khaldun who first laid the foundations of what came to be called sociology. Ibn Khaldun himself was well convinced of this accomplishment. He arranged his data, as he put it, «in an orderly way»⁽³²¹⁾, and realized that his work «has become unique»⁽³²²⁾, different from the writings of his time. Some of Ibn Khaldun's ideas are strikingly paralleled with those of Machiavelli, Vico, Montesquieu, Comte, Durkheim, Gumpłowicz, Spengler, Tonnies, and even Marx.

For Ibn Khaldun, as for Durkheim and other sociologists, society is an arena where social phenomena occur. It is the source of values, norms, and social behavior in general; and, therefore, it is needed to guide people. According to E.I.J. Rosenthal, Ibn Khaldun «constructed a theory of the origin, growth and development of human society»⁽³²³⁾; showing how social change is indispensable and inevitable. Ibn Khaldun criticized the tradition-bound writers who neglect sociocultural change over the generations ⁽³²⁴⁾. Human society is, thus, dynamic; its conditions do not persist in the same manner. Ibn Khaldun's theory, like those of many sociologists and other social scientists, does not explain all aspects of social change.

To Ibn Khaldun society is a reality, **sui generis**, an idea similar to that of Durkheim. Both thinkers see the group as an entity apart from

situation could lead to social disorganization and anarchy⁽³¹⁹⁾.

Ibn Khaldun realizes that deviance from rules may be committed by men of power themselves.

Injustice can be committed only by persons who cannot be touched, only by persons who have power and authority. Therefore, injustice has been very much censured, and repeated threats against it have been expressed in the hope that perhaps the persons who are able to commit injustice will find a restraining influence in themselves⁽³²⁰⁾.

Second, it may be said that the highway robber cannot be described as having the ability to commit injustice, because we understand by ability to commit injustice that the person has a free hand and there is no rival power, which means that he has a power to bring about complete ruin. The ability of the highway robber is merely an ability to cause fear. This fear then enables the highway robber to take away the property of others. Everyone may defend himself against it, according to both the religious and the political law. It is not, then, an ability that could bring about complete ruin⁽³¹⁶⁾.

Ibn Khaldun explains the fact that injustice is of many kinds.

Injustice should not be understood to imply only the confiscation of money or other property from the owners, without compensation and without cause. It is commonly understood in that way, but it is something more general than that. Whoever takes someone's property, or uses him for forced labor, or presses an unjustified claim against him, or imposes upon him a duty not required by the religious law, does an injustice to that particular person. People who collect unjustified taxes commit an injustice. Those who infringe upon property (rights) commit an injustice. Those who take away property commit an injustice. Those who deny people their rights commit an injustice. Those who, in general, take property by force, commit an injustice. It is the dynasty that suffers from all these acts, in as much as civilization, which is the substance of the dynasty, is ruined when people have lost all incentive⁽³¹⁷⁾.

Since, according to Ibn Khaldun, injustice calls for the eradication of human organization, «it contains in itself a good reason for being prohibited. Consequently, it is important that it be forbidden»⁽³¹⁸⁾. This idea has been expressed by Durkheim and many other social scientists who also consider crime a positive societal function in that it leads to stressing conformity to prevailing norms and hence maintaining an equilibrium or well integrated society.

Ibn Khaldun believes that to punish criminals, fines are not sufficient by themselves. Payment of fines «is often an incentive» rather than a deterrent to crime, especially if the crime is a serious one. This

is strikingly similar to that of Comte's view on the necessity of «an efficient general regulating power or system of social control»⁽³¹¹⁾. As Comte puts it: «close study, therefore, shows that there are three things necessary for all political power, besides the basis of material Force: an Intellectual guidance, a Moral sanction, and lastly a Social control»⁽³¹²⁾. Durkheim also felt that «it is certain that organized societies are not possible without a developed system of rules which predetermine the functions of each organ»⁽³¹³⁾.

To Ibn Khaldun social control is of two types: religious and political.

It is necessary to have reference to ordained political norms, which are accepted by the mass and to whose laws it submits. ...

If these norms are ordained by the intelligent and leading personalities and best minds of the dynasty, the result will be a political institution on an intellectual (rational) basis. If they are ordained by God through a lawgiver who establishes them as (religious) laws, the result will be a political institution on a religious basis, which will be useful for life in both this and the other world⁽³¹⁴⁾.

Societal « laws have their reasons in the purposes they are to serve», whether this is related to adultery, murder, or any injustice that might hamper preservation of social organization⁽³¹⁵⁾. Ibn Khaldun adds:

It should not be objected that punishment for highway robbery is provided for in the religious law, and that (highway robbery) is an injustice that can be committed only by someone who has the ability to commit it, in as much as the highway robber, when he commits the robbery, must have the ability to do it. The reply to that would be twofold:

First, it may be said that the punishment laid down for highway robbery is for crimes against life or property that the highway robber commits. This is an opinion held by many. The punishment applies only after one has gained power over him and brought him to account for his crime.

4- SOCIAL CONTROL

Social control is a process that attempts to encourage or enforce conformity to social traditions or norms. Because such norms are guidelines of societal interaction and are expected to be followed and maintained, their violation is considered a deviant behavior. The concepts of social control and social deviance are interwoven.

Much of what makes us human comes through the socialization process. This idea led Ibn Khaldun to believe that man is more inclined toward goodness or good qualities than toward bad qualities⁽³⁰⁸⁾. Indeed, «evil qualities» in man such as injustice and aggression exist; but, unlike animals, human beings seek restraining influence and strong authority, without which they cannot survive⁽³⁰⁹⁾. Therefore, their need for social organization is indispensable. In every group it is necessary to have an accepted authority in order to prevent people from attacking each other. Unlike the classical thinkers, Ibn Khaldun attacks the idea that social control is always a result of religion. He points out that there are many peoples in the world who have no «true» religion and manage, nevertheless, to live in well-organized societies. To him, human society is an independent entity and can be treated completely apart from religious values⁽³¹⁰⁾. In the **badawa** (nomadism), where blood relationship prevails, people are controlled by their own spontaneous motivation. Among the nomads, the tribal social solidarity (**asabiyah**) enhances group values. In the **hadara** (civilization), on the other hand, force, for example that of police, is necessary as a form of social control.

There is indeed a similarity between Ibn Khaldun's description of the nomadic **asabiyah** and Durkheim's description of mechanical social solidarity. While Durkheim believes that the rate of suicide rises as a result of the weakening of mechanical solidarity, Ibn Khaldun believes that the weakening of the **asabiyah** among civilized people indicates the approaching suicide of the society as a whole.

The spirit which makes the members of a group strongly attached to each other against strangers makes them, at the same time, strongly attached to the values of the group. Strong tribal spirit and strong morals seem to go hand in hand in Ibn Khaldun's theoretical explanation.

Ibn Khaldun's idea of strong morals and other restraining influence

and it will be found to be a correct observation⁽³⁰²⁾.

Ibn Khaldun uses this observation to apply the principle of cause and effect on the nomads. The nomads, as a result of their peculiar life in the desert, cannot be different from what they are. The tribe that roams in the desert, under no rule but the rule of the sword, must be rough, or it will sooner or later perish. It is, moreover, this socialization process that made and still makes the nomadic man disposed toward poetry rather than toward science. Scientific discipline requires a more or less calm disposition to which the nomadic man is ordinarily unaccustomed. The constant raiding and fighting of desert life have made him a man of emotion and quick anger.

Sociologists from Comte to the present time have stressed the significance of social environment. Comte says: «short as is our life, and feeble as is our reason, we cannot emancipate ourselves from the influence of environment. Even the wildest dreamers reflect in their dreams the contemporary social state»⁽³⁰³⁾. In fact, Simmel defines sociology as «the study of the forms of socialization », which investigates «the whole range of socializations from the most simple to the most complex, from the most fleeting to the most permanent»⁽³⁰⁴⁾. Cooley's «looking-glass self» and Mead's «generalized others» are perhaps the most widely cited theoretical concepts in the sociopsychological literature. Briefly stated, according to Cooley, the «self» is usually a product of social environment. We see ourselves as we think others see us.

As we see our face, figure, and dress in the glass, and are interested in them because they are ours, and please or otherwise with them according as they do or do not answer to what we should like them to be; so in imagination we perceive in another's mind some thought of our appearance, manners, aims, deeds, character, friends, and so on, and are variously affected by it⁽³⁰⁵⁾.

Mead's concept, the «generalized others», indicates the impression people have of society's expectations. When man thinks, he merely converses with those «others»⁽³⁰⁶⁾. As Mills puts it, «it is from this socially constituted viewpoint that one approves or disapproves of given arguments as logical or illogical, valid or invalid»⁽³⁰⁷⁾.

Language is another essential factor in socialization. Ibn Khaldun provides the following example:

Let us assume an Arab child who grows up and is reared among Arab[nomadic] Bedouins. He learns their language and has a good knowledge of the vowel endings and of eloquent Arabic expression. He masters all that completely, but he does not have any knowledge whatever of grammatical rules. His correctness and eloquence of speech is purely the result of the linguistic habit he has **Obtained**⁽²⁹²⁾.

Through language people are able to express their intentions , «because by their very nature cooperation and social organization are made easier by proper expressions»⁽²⁹³⁾. Much of human social contacts are based on communications that «take place through» 'verbal expression'⁽²⁹⁴⁾. «Written communication» is also utilized by people. «Each nation has its own particular form of writing»⁽²⁹⁵⁾. Language, thus, is symbolic. «Linguistic expression is merely the interpreter of ideas that are in the mind»⁽²⁹⁶⁾. Acquiring these aspects of culture at an early age makes them «firmly established»⁽²⁹⁷⁾. This includes «improper language» which is used by many people in the presence of their friends, superiors, and womenfolk. «They are not deterred by any sense of restraint, because the bad custom of behaving openly in an improper manner in both words and deeds has taken hold of them»⁽²⁹⁸⁾.

Ibn Khaldun further believes that music is another form of expression of human behavior. Listening to music and sounds leads to pleasure and emotion , «a kind of drunkenness», which causes the individual «to make light of difficulties»⁽²⁹⁹⁾ especially if the «sounds are harmonious». This is why music and poetical songs are used during war to stir the fighters to meet their rivals. People have learned to do this through experience⁽³⁰⁰⁾. These ideas are very much similar to those of Ikhwan al-Safa⁽³⁰¹⁾. According to Ibn Khaldun:

Man is a child of the customs and the things he has become used to. He is not the product of his natural disposition and temperament. The conditions to which he has become accustomed, until they have become for him a quality of character and matters of habit and custom, have replaced his natural disposition. If one studies this in human beings, one will find much of it,

dually and little by little when he faces the problems of the discipline under consideration and has them repeated to him and advances from approximate understanding of them to a complete, higher knowledge. Thus the habit of preparedness and, eventually, that of attainment materialize in the student, until he has a comprehensive knowledge of the problems of the discipline he studies. But if a student is exposed to the final results at the beginning, while he is still unable to understand and comprehend anything and is still far from being prepared to understand, his mind is not acute enough to grasp them. He gets the impression that scholarship is difficult and becomes loath to occupy himself with it. He constantly dodges and avoids it. That is the result of poor instruction, and nothing else.

The teacher should not ask more from a student than that he understand the book he is engaged in studying, in accordance with his class (age group) and his receptivity to instruction, whether he is at the start or at the end of his studies. The teacher should not bring in problems other than those found in that particular book, until the student knows the whole book from beginning to end, is acquainted with its purpose, and has gained a habit from it, which he then can apply to other books. When the student has acquired the scholarly habit in one discipline, he is prepared for learning all the others. He also has become interested in looking for more and in advancing to higher learning. Thus, he eventually acquires a complete mastery of scholarship. But if one confuses a student, he will be unable to understand (anything). He becomes indolent. He stops thinking. He despairs of becoming a scholar and avoids scholarship and instruction⁽²⁸⁹⁾.

A formal learning process, however, should be void of memorization. «Memorization leads to forgetfulness»⁽²⁹⁰⁾.

Ibn Khaldun was convinced that people are the prime movers of the socialization process. If people are willing to learn, then, this process would be easily accomplished. On the other hand, if people are not willing to acquire knowledge they usually need longer time for this purpose⁽²⁹¹⁾.

relations and relatives exist in human nature». The family is characterized by «mutual support and aid». «Those who have no one of their own lineage to care for rarely feel affection for their fellows. Blood ties constitute an important factor in the «affection for one's relations and blood relatives»⁽²⁸²⁾.

It is in the family that the individual acquires his religion. Ibn Khaldun quotes Muhammad: «every infant is born in the natural state . It is his parents who make him a Jew or a Christian or a Magian»⁽²⁸³⁾. Religion is not only a form of social control but the religious ideals themselves are «capable of inspiring man to create permanent values which survive dynastic and national-political boundaries»⁽²⁸⁴⁾.

Teachers and elders are also important agents in the process of socialization. The individual acquires from them «the manners needed in dealing with human beings»⁽²⁸⁵⁾. These «manners» include the habits, customs, traditions, language , music , and religious interpretations. This is equivalent to formal education. Ibn Khaldun asserts that «scientific instruction is a craft»⁽²⁸⁶⁾. Since the human mind is capable of acquiring knowledge, «the right attitude in scientific instruction and toward the method of giving such instruction»⁽²⁸⁷⁾ needs to be stressed. Accordingly, knowledge may have to be obtained «gradually and little by little»⁽²⁸⁸⁾. However, some teachers are «ignorant » of this «effective method of instruction». As he stated:

We have observed that many teachers of the time in which we are living are ignorant of this effective method of instruction. They begin their instruction by confronting the student with obscure scientific problems. They require him to concentrate on solving them. They think that that is experienced and correct teaching, and they make it the task of the student to comprehend and know such things. In actual fact, they merely confuse him by exposing him to the final results of a discipline at the beginning of his studies and before he is prepared to understand them. Preparedness for and receptivity to scientific knowledge and understanding grow gradually. At the beginning, the student is completely unable to understand any but a very few points. His understanding is only approximate and general and can be achieved only with the help of picture (**muthul**) derived from sensual perception. His preparedness, then, keeps growing gra-

Human beings are ignorant by nature, because vacillation affects their knowledge. They learn through acquisition (of knowledge) and technique, because they obtain the objects they seek by applying their ability to think according to technical rules⁽²⁷⁴⁾.

Even the ability for sorcery requires exercise «in order to be capable of transformation from potentiality into actuality»; hence it is a learning process⁽²⁷⁵⁾.

Isolation of a person from human contact limits his observation, experience, and knowledge about the world in which he lives. Ibn Khaldun tells an instructive story of a boy who was imprisoned with his father from his early infancy and so was unable to imagine or understand correctly what his father told him about the outside world. According to Ibn Khaldun, all men are more or less like this boy. They cannot correctly think of things that are beyond their familiar experience⁽²⁷⁶⁾.

Socialization, then, is defined by Ibn Khaldun as a process by which «human beings obtain their knowledge and character qualities and all their opinions and virtues» through study, imitation, personal contact, and travel⁽²⁷⁷⁾. Our Knowledge of things is limited. One's «whole lifetime would not suffice to know all the literature that exists in a single discipline, even if he were to devote himself entirely to it»⁽²⁷⁸⁾. The individual who has gained experience of a particular craft «is rarely able afterward to master another»⁽²⁷⁹⁾.

Ibn Khaldun stresses the fact that socialization process begins after birth. At birth the individual «has no Knowledge whatever»⁽²⁸⁰⁾. That is, the human mind is blank, **tabula rasa**. «In his first condition, before he has attained discernment, man is simply matter, in as much as he is ignorant of all knowledge. He reaches perfection of his form through knowledge, which he acquires through his own organs»⁽²⁸¹⁾. In the family, the individual acquires the habits and other forms of behavior from his parents. It is there that the child «is able» to distinguish between vice and virtue in his actions on the basis of his expectation of punishment and reward. «Children constantly imitate their fathers. They do that only because they see perfection in them». The family also is a circle for affection. «Compassion and affection for one's blood

tifically minded than Western people. He firmly declared that this is not because of any difference in the original constitution of mind, as misinformed travelers tend to believe⁽²⁷¹⁾. All men, Western and Eastern are about the same in their mental potential; the difference arises only as a result of differing culture and social development. Mind is largely a product of the social environment ; that is, knowledge increases or decreases only because of the contacts and experience the person receives from his surroundings. Some nomads are originally more intelligent than many of the civilized men; but it is civilization and its concomitants, for example, crafts that make civilized men appear more sophisticated than nomads:

If one compares sedentary people with Bedouins, one notices how much more insight and cleverness sedentary people have. One might , thus, come to think that they really differ from the Bedouins in the reality of humanity and in intelligence. This is not so. The only reason for the difference is that sedentary people have refined technical habits and manners as far as customary activities and sedentary conditions are concerned, all of them things that are unknown to the Bedouins. Sedentary people possess numerous crafts, as well as the habits that go with them, and good methods of teaching the crafts. Therefore, those who do not have such habits think that they indicate an intellectual perfection possessed exclusively by sedentary people, and that the natural qualifications of the Bedouins are inferior to those of sedentary people. This is not so. We find Bedouins whose understanding, intellectual perfection, and natural qualifications are of the highest rank. The seeming superiority of sedentary people is merely the result of a certain polish the crafts and scientific instruction give them. It influences the soul, as we have stated before. Now , the inhabitants of the East are more firmly grounded and more advanced in scientific instruction and the crafts (than the Maghribis), and the Maghribis are closer to desert life.... This leads superficial people to think that the inhabitants of the East are distinguished from the Maghribis by a certain perfection (of theirs) touching the reality of humanity. That is not correct, as one should be able to understand⁽²⁷²⁾.

Knowledge is acquired⁽²⁷³⁾. As Ibn Khaldun put it:

of the sun, therefore, is plentiful. People there have to undergo a very severe summer, and their skins turn black because of the excess heat. Something similar happens in the two corresponding zones to the north, the seventh and sixth zones. There, a white color (of skin) is common among the inhabitants, likewise the result of the composition of the air in which they live, and which comes about under the influence of the excessive cold in the north. The sun is always on the horizon within the visual field of the human observer, or close to it. It never ascends to the zenith, nor even gets close to it. The heat, therefore, is weak in the region, and the cold severe in almost all seasons. In consequence, the color of the inhabitants is white, and they tend to have little body hair. Further consequences of the excessive cold are blue eyes, freckled skin, and blond hair⁽²⁶⁵⁾.

Ibn Khaldun further emphasizes his point:

Negroes from the south who settle in the temperate fourth zone or in the seventh zone that tends toward whiteness, are found to produce descendants whose color gradually turns white in the course of time. Vice versa, inhabitants from the north or from the fourth zone who settle in the south produce descendants whose color turns black⁽²⁶⁶⁾.

Ibn Khaldun explains the reason why «Negroes are in general characterized by levity, excitability, and great emotionalism»⁽²⁶⁷⁾, and why «they are found eager to dance whenever they hear a melody»⁽²⁶⁸⁾. He attributes the development of these characteristics to geographical factors. He criticizes those scholars, e.g., Galen, who believe «that the reason is a weakness of their [the blacks'] brains which results in a weakness of their intellect»⁽²⁶⁹⁾. Ibn Khaldun insists that «this is an inconclusive and unproven statement»⁽²⁷⁰⁾.

3- SOCIALIZATION PROCESS

Besides the explanation of the mental ability of the blacks, Ibn Khaldun offers a sociocultural interpretation for the question of intelligence of other groups. For example, he discussed the belief (current in his time) that Eastern people were more intelligent and scien-

depend on the customs of its ruler. As the proverb says: «The common people follow the religion of the ruler».

When politically ambitious men overcome the ruling dynasty and seize power, they inevitably have recourse to the customs of their predecessors and adopt most of them. At the same time, they do not neglect the customs of their own race [people]. This leads to some discrepancies between the customs of the new ruling dynasty and customs of the old race [people] ⁽²⁶¹⁾.

The conditioning role of geographic factors in their relation to human society has been mentioned by many thinkers before and after Ibn Khaldun, including several medieval men like Giovanni Villani, St. Thomas Aquinas, Michelangelo, Machiavelli, and Jean Bodin⁽²⁶²⁾. According to Becker and Barnes, «Ibn Khaldun's analysis of the influence of physical environment upon social organization was more thorough than that of any other study of the subject until the time of Bodin, if not until that of Montesquieu»⁽²⁶³⁾.

Geographic factors affect color and character qualities of the human beings. Ibn Khaldun disagrees with genealogists and others who «imagined that Negroes are the children of Ham, the son of Noah, and that they were singled out to be black as the result of Noah's curse, which produced Ham's color»⁽²⁶⁴⁾. Ibn Khaldun explains:

It is mentioned in the Torah [Gen. 9:25] that Noah cursed his son Ham. No reference is made there to blackness. The curse included no more than that Ham's descendants should be the slaves of his brother's descendants. To attribute the blackness of the Negroes to Ham, reveals disregard of the true nature of heat and cold and of the influence they exercise upon the air (climate) and upon the creatures that come into being in it. The black color (of skin) common to the inhabitants of the first and second zones is the result of the composition of the air in which they live, and which comes about under the influence of the greatly increased heat in the south. The sun is at the zenith there twice a year at short intervals. In (almost) all seasons, the sun is in culmination for a long time. The light

the manner needed in dealing with human beings»⁽²⁵⁶⁾ from their parents, teachers, and others. A violation of such manners or norms, can bring ridicule or any type of social pressure:

Customs that have developed in the dynasty prevent (the person) from (changing) it. Customs are like a second nature. A person who, for instance, has seen his father and the older members of his family wear silk and brocade and use gold ornaments for weapons and mounts and be inaccessible to the people in their salons and at prayer, will not be able to diverge from the customs of his forebears in this respect. He will not be able to use coarse dress and apparel and mingle with the people. Custom would prevent him from doing that and expose him if he were to do it. Were he to do it, he would be accused of craziness and insanity for his brusque disregard of custom. There is the danger that it would have bad consequences for his government⁽²⁵⁷⁾.

Ibn Khaldun's emphasis on culture as «a product of social conditions» that regulate social relationships is echoed later in the writings of Tönnies and Durkheim⁽²⁵⁸⁾.

Culture Change

Culture, according to Ibn Khaldun, is a way of life that may «change with a change of periods and the passing of days»⁽²⁵⁹⁾. In his words:

The condition of the world and of nations, their customs and sects, does not persist in the same form or in a constant manner. There are differences according to days and periods, and changes from one condition to another. This is the case with individuals, times, and cities, and, in the same manner, it happens in connection with regions and districts, periods and dynasties⁽²⁶⁰⁾.

A declining dynasty may bring about changes in social customs.

The widely accepted reason for changes in institutions and customs is the fact that the customs of each race [people]

ples such as Persians, Jews, Assyrians, Greeks, Romans, Turks, and Berbers⁽²⁴⁵⁾.

It should be stated here that although **asabiyah** is an old Arabic word, used more often in early and medieval Islam, Ibn Khaldun uses it as a concept and as a core of historical explanation of social life in **badawa** (nomadism) and **hadara** (civilization). Therefore, he did not fail, as some writers suggest, to see that **asabiyah** is only one important factor in the development of human society⁽²⁴⁶⁾.

Ibn Khaldun's discussion of social solidarity is similar to those of several well known thinkers. It «is very near Machiavelli's idea of virtû»⁽²⁴⁷⁾. **Asabiyah** also is similar to what Vico calls «the common nature of nations», which is «a psychological unity» or a mutual state of members of a society. This «psychological unity» is reflected in government, religion, laws, and customs⁽²⁴⁸⁾. In this regard, Simmel's analysis of the self preservation of groups⁽²⁴⁹⁾, to some extent approaches Ibn Khaldun's discussion of **asabiyah**. Moreover, Ibn Khaldun's **asabiyah** is an abstraction, like Hegel's **Geist**, Dilthey's **Erlebins**, and Bergson's **élan vital**⁽²⁵⁰⁾. **Asabiyah**, furthermore, is identical with Durkheim's collective conscience. **Asabiyah**, however, encompasses more than mere consciousness.

2- CULTURE

Culture, According to Tylor, is a complex whole which includes all forms of knowledge, beliefs, art, laws, customs, and any other capabilities acquired by people as members of society⁽²⁵¹⁾. Culture is then a product of human society, an idea emphasized by Ibn Khaldun.

People, according to Ibn Khaldun, are distinguished from animals by the ability to think and thus to establish social organizations and culture⁽²⁵²⁾. Culture, Ibn Khaldun reiterates, «does not happen haphazardly»⁽²⁵³⁾. Cultural aspects, especially written works, «are handed down among all races (people) in all ages. They differ as the result of differences in religious laws and organizations and in the information available about nations and dynasties»⁽²⁵⁴⁾. Moreover, culture can make actions «orderly and not likely to be detrimental»⁽²⁵⁵⁾. This is because culture is learned. People «acquire

3- **Asabiyah** is related to the economic structure of society. Rabi' ⁽²³⁷⁾ considers it to be one of several phenomena whose characteristics and development are effects of the prevailing mode of living in a society and by the transition from the more primitive Bedouin culture ⁽²³⁸⁾ to the more civilized life of the sedentary peoples. Rabi' sees a dialectical interplay between economic and cultural elements of social solidarity:

No abstract polarization of cause and effect can be found in his study of **asabiyah** in the two environments. While primitive and vigorous **asabiyah**, with all its peculiarities, is an effect of the way of living under **badawa**, it acts in due time as the principal cause of changing this very way of living to a completely different one under **hadara** ⁽²³⁹⁾.

4- **Asabiyah** is not confined to **badawa** (nomadism) as some writers believe ⁽²⁴⁰⁾, although it is stronger among nomadic people than among sedentary people. As Rabi' puts it, Ibn Khaldun studied the structure, characteristics, and roles of **asabiyah** in both of these societies «and traced the effect of transition from one to the other on these elements» ⁽²⁴¹⁾. One of the roles of **asabiyah** is to maintain courage and bravery, without which nomadic people cannot survive. «Only tribes held together by (**asabiyah**) can live in the desert» ⁽²⁴²⁾. Moreover, **asabiyah** represents the social relationship within a group, and the loyalty of the members to its chief both in war and in peace.

5- **Asabiyah** is not necessarily based on blood relation. Man is naturally inclined to help his relatives. Whether the relation is true or false in reality does not matter in this regard; what actually matters is the social consideration. At this point, Ibn Khaldun regains his usual sociological insight ⁽²⁴³⁾.

Ibn Khaldun recognizes the social solidarity in groups other than the family and the tribe, especially since **asabiyah** comes about through social interaction, «through long reciprocal testing and trying, and through the activities of common occupation» ⁽²⁴⁴⁾.

6- **Asabiyah** is natural and universal. It is not confined to Arab people. Ibn Khaldun identifies the **asabiyahs** of many non-Arab peo-

tionship, such as the forgiveness of error, tolerance toward the weak, attentiveness to the complaints of supplicants, fulfillment of the duties of the religious law and divine worship in all details, avoidance of fraud, cunning, and deceit, and similar traits⁽²²⁹⁾. A basic qualification of a good ruler is that he be well informed about, and well acquainted with, the holders of **asabiyah**, and respect their positions⁽²³⁰⁾; hence a mutual respect between, and reciprocal adjustment of, leaders and followers.

f- **Asabiyah** depends on numerical strength. The length of a dynasty's duration also depends upon it⁽²³¹⁾.

g- Royal authority or polity is the goal of **asabiyah**.

2- There is a strong relationship between **asabiyah** and religion as a social institution and as a means of social control. Religion strengthens group solidarity, an idea emphasized by Durkheim some five hundred years later. Durkheim believes that religion provides a social solidarity, a cohesion, a «oneness»; it unites members of society together, hence maintaining the society itself⁽²³²⁾. This idea also is to a great extent similar to that of Machiavelli who «recognized the importance of religion in keeping people united»⁽²²³⁾. However, Vico's statement that «if religion is lost among the people, they have nothing left to enable them to live in society»⁽²³⁴⁾, is in sharp contrast to Ibn Khaldun's conviction that human society can exist and persist without religion.

Ibn Khaldun's emphasis on the social function of religion to unify people can be seen in the achievement of the Arabs after they became Muslims. When the Arab tribal spirit (**asabiyah**) coincided with certain aspects of religion, the Arabs became extremely religious. They, Ibn Khaldun rationalized, showed amazing zeal⁽²³⁵⁾, sincerity, and devotion to Islam when after the Prophet's death their **asabiyah** was directed against the «unbelievers» outside Arabia.

Ibn Khaldun realizes that religion itself requires **asabiyah** or social solidarity. Religious movements without **asabiyah** are ineffective. Ibn Khaldun provides us with several cases showing the significance of **asabiyah** in the success of religious reforms⁽²³⁶⁾.

one greater group feeling. Otherwise, splits would occur and lead to dissension and strife»⁽²²⁴⁾. Such a united **asabiyah** «Produces the ability to defend oneself, to offer opposition, to protect oneself, and to press one's claims. Whoever loses his (**asabiyah**) is too weak to do any of these things»⁽²²⁵⁾. People whose **asabiyah** is strong do not usually fear any oppression or aggression. «Thus, the side composed of several different groups cannot stand up to the side whose group feeling (**asabiyah**) is one»⁽²²⁶⁾.

The following facts about Ibn Khaldun's concept of **asabiyah** must also be mentioned:

1- **Asabiyah** exercises a profound influence upon polity. A dynasty cannot be established except with a strong **asabiyah**. When this **asabiyah** is lost «and when all powerful members of the dynasty are wiped out, a great disintegration sets in»⁽²²⁷⁾. Hence, «the aspirations of the members of the dynasty are proportionate to the strength of their royal authority and their superiority over the people. These aspirations remain with them until the final destruction of the dynasty»⁽²²⁸⁾. The aspects of **asabiyah** in relation to polity may be summarized as follows:

a- Leadership exists only through superiority, and superiority only through **asabiyah**.

b- The individual needs his group's cooperation and protection. He is therefore fused into the group and shares the same **asabiyah** as other members of the group.

c- Weapons may strengthen a group, but something else is also needed for defense against aggressiveness; a strong sense of solidarity and loyalty to the group, i.e., **asabiyah**.

d- **Asabiyah** does not preclude aggressiveness. Injustice and aggressiveness are parts of human nature.

e- **Asabiyah** is much more than just a social power. Strong **asabiyah** also indicates good character and high qualifications of rela-

mind», «collective consciousness», «group feeling», «group solidarity», «feeling of solidarity», and «social solidarity». We believe that the last, social solidarity, is closest to the original term and, accordingly, will be referred to more often.

Asabiyah, then, is a social bond that can be used to measure the strength and stability of social groupings. This abstract concept conveys the idea of the bond that ensures the cohesion of a social group just as, analogously, the tendons ensure the cohesion of a social group just as, analogously, the tendons ensure the cohesion of flesh to the bones⁽²²¹⁾. However, this bond, **asabiyah**, is not necessarily based on consanguinal relation. It is a social as well as psychological, physical, and political phenomenon manifesting itself most clearly among, but not confined to, the Bedouins (nomadic or tribal people).

Simon suggests that the terms **asabiyah** and solidarity do not mean exactly the same: «One of the reasons for this divergence is that 'solidarity' is on a higher level of abstraction than **asabiyah**. (There is no plural form of the word 'solidarity', but this is not so with **asabiyah**. **Asabiyah** is the reflection of a concrete group cohesion, not of cohesion in general. Therefore, it seems appropriate to keep the Arabic term **asabiyah**, since ultimately it cannot be translated adequately»⁽²²²⁾. Indeed, it is appropriate to keep the Arabic term **asabiyah** not merely because it cannot be accurately translated, but also because the term has very seldom if ever been used in modern or contemporary Arabic literature. We are not interested in the term as such but in knowing how Ibn Khaldun himself used it. **Asabiyah** in the doctrine of Ibn Khaldun means the sense of social solidarity; hence «social» when it is applied to a social group or people who live in one space or community and have a way of life which they endeavor to maintain.

Ibn Khaldun emphasized that in **asabiyah**, the individual's descent, birth, and even identity are normally «lost» to, or fused into, the group of which he is a member: «he thus becomes one of the others»⁽²²³⁾. Such a group thinks and behaves as a unit. Personality is only a function of the social structure. Even if an individual group has many diverse **asabiyahs** «still, there must exist a group feeling (**asabiyah**) that is stronger than all the other group feelings (**asabiyahs**) combined, that is superior to them all and makes them subservient, and in which all diverse group feelings coalesce, as it were, to become

expansion «beyond its holdings, its widening territory remains without military protection and is laid open to any chance attack by enemy or neighbor»⁽²¹⁵⁾, especially if the members of the society are small and lack a strong social solidarity.

f- Society forms culture. «Custom causes human nature to incline toward the things to which it becomes used. Man is the child of customs»⁽²¹⁶⁾. Culture consists of the numerous things in the world, including written works. «They are handed down among all races (people) and in all ages. They differ as the result of differences in religious laws and organizations and in the information available about nations and dynasties»⁽²¹⁷⁾. Thus, culture is shared by the members of human society.

g- Sense of belongingness. Society usually persists for a long time if the social solidarity (**asabiyah**) or the sense of belongingness to the society is strong. **Asabiyah** then determines the durability of human society. The stronger the **asabiyah** the more likelihood that society would persist.

Agressiveness and defensive strength which is obtained through **asabiyah** (group solidarity) lead to mutual affection and «willingness to fight and die for each other»⁽²¹⁸⁾. However, people whose **asabiyah** «cannot defend them against oppression certainly cannot offer any opposition or press any claim. They have submitted to humble meekness»⁽²¹⁹⁾. In this regard, **asabiyah** as a psychological factor and a driving force in the development of human society may to some extent be equated to nationalism⁽²²⁰⁾. This concept of **asabiyah** deserves more explanation.

‘ **Asabiyah** (Social Solidarity)

Asabiyah, as one of the most significant basic concepts in Ibn Khaldun’s work and as the most important factor in the development of society, is derived from the Arabic root **asab** (to bind). What Ibn Khaldun means exactly by the term **asabiyah** is difficult to decide. In spite of his great reliance upon this term, he never clearly defines it. It seems that the term was quite familiar or known in his time; thus he did not feel any need to define it. The term **asabiyah** has been translated as «esprit de corps», «famille», «parti», «tribal consciousness», «blood relationship», «tribal spirit», «vitality», «feeling of unity», «group adhesion», «groupdom», «sense of solidarity», «group

representations»⁽²⁰⁵⁾. In dealing with human society, Durkheim as well as Gumpłowicz did not escape the language of biological functionalism, especially in their constant references to such terms as «ends», «purpose», ⁽²⁰⁶⁾ and «functions».

Although Ibn Khaldun stresses the idea that «general consensus is the protection and defense»⁽²⁰⁷⁾ for society, this does not mean that such a society is devoid of conflicts. Conflict does exist in human society because aggressiveness is natural to human beings⁽²⁰⁸⁾. Aggressiveness and injustice cause dissension. «Dissension leads to hostilities, and hostilities lead to trouble and bloodshed and loss of life»⁽²⁰⁹⁾. This explains why «wars and different kinds of fighting have always occurred in the world»⁽²¹⁰⁾. Ibn Khaldun adds:

The origin of war is the desire of certain human beings to take revenge on others. Each (party) is supported by the people sharing in its group feeling (**asabiyah**). When they have sufficiently excited each other for the purpose and the two parties confront each other, one seeking revenge and the other trying to defend itself, there is war. It is something natural among human beings. No nation and no race... is free from it.

The reason for such revenge is as a rule either jealousy and envy, or hostility, or zeal in behalf of God and His religion, or zeal in behalf of royal authority and the effort to found a kingdom⁽²¹¹⁾.

Thus, society always involves cooperation and conflict, an idea advocated later in some detail by Simmel. Both Ibn Khaldun and Simmel felt that conflict is an essential part of social interaction. Becker and Barnes believe that these ideas of Ibn Khaldun place him among the conflict theorists⁽²¹²⁾. Details of Ibn Khaldun's theoretical explanations of conflict will be discussed later.

e- Society has a common territory. «Each dynasty has a certain amount of provinces and lands, and no more»⁽²¹³⁾. This is one way to distinguish people who establish society and support it from those who do not. It is also one way to protect the society against enemies. It is, further, one way to enforce within this territory the laws of the society relative to the restrictions, collection of taxes, and other requirements⁽²¹⁴⁾. If a society reaches «its furthest extension», i.e., by

in one way or another⁽¹⁹⁸⁾. This conception of society as a system in equilibrium was reaffirmed by Durkheim and other sociologists. It is considered «Pareto's most important contribution to sociological theory»⁽¹⁹⁹⁾.

Cooperation is possible because, Ibn Khaldun emphasizes, «man is more inclined toward good qualities than toward bad qualities»⁽²⁰⁰⁾. It is then «in the nature of human beings to enter into close contact and to associate with each other even though they may not have a common descent»⁽²⁰¹⁾.

Ibn Khaldun believes that because cooperation is essential for the survival of human society, coercion may be used:

The existence and persistence of the human species can materialize only through the cooperation of all men in behalf of what is good for them. It has been established that a single human being could not fully exist by himself, and even if, hypothetically, it might happen as a rare exception, his existence would be precarious. Now, such cooperation is obtained by the use of force, since people are largely ignorant of the interests of the (human) species, and since they are given freedom of choice and their actions are the result of thinking and reflection, not of natural instinct. They thus refrain from cooperating. Therefore, it is obligatory to make them cooperate⁽²⁰²⁾.

Discussion of the need for cooperation in human society has been advanced by many thinkers through the centuries. In Islam, Ikhwan al-Safa stressed the significance of cooperation for the survival of society and for its continuous happiness. Several other Muslim thinkers advocated the same idea, e.g., al-Farabi and Ibn Sina (Avicenna)⁽²⁰³⁾.

In modern sociology, Spencer who does not make the state coextensive with society believes that society is supported by two types of cooperation, spontaneous private cooperation which does not affect the society as a unit except in indirect ways and the «consciously devised» cooperation which deals with the society as a whole⁽²⁰⁴⁾. Durkheim also maintained that «society expresses itself and becomes known to human consciousness through collective

in turn, may lead to the destruction and uprooting of individuals⁽¹⁸⁸⁾. If the leader's rule over people is based upon rational politics then «people are obliged to submit to it in view of the reward they expect from the ruler after he has become acquainted with what is good for them»⁽¹⁸⁹⁾. The leadership or the restraining influence need not be religious. «When Muslims agree upon the practice of justice and observance of the divine laws, no **imam** (religious leader) is needed, and the position of **imam** is not necessary»⁽¹⁹⁰⁾. As we shall see, leadership exists through superiority which is caused by group solidarity (**asabiyah**).

c- The activities which are necessary for the welfare of the human society are distributed among qualified persons. This is because, «by himself, the ruler is weak» and «he must look for help from his fellow men»⁽¹⁹¹⁾. These activities can be maintained through coordination, for this is the only way human beings can satisfy «the need of a number many times greater than themselves»⁽¹⁹²⁾. Ibn Khaldun comes very close to Comte's statement that the distribution of such activities «must be assumed as necessary to explain the origin and growth of the state»⁽¹⁹³⁾. Durkheim contends that «although Comte recognized that the division of labor is a source of solidarity, it seems that he did not perceive that this solidarity is **sui generis** and is little by little substituted for that which social likenesses give rise to»⁽¹⁹⁴⁾. Durkheim, however, emphasizes the same point of Ibn Khaldun and Comte; i.e., «higher societies can maintain themselves in equilibrium only if labor is divided»⁽¹⁹⁵⁾. Marx also stresses the same view, that society is similar to a workshop and has to have a division of labor. Briefly, the division of social labor, as Ibn Khaldun, Durkheim, and Simmel put it is a form of differentiation in human society, a shift from homogeneity to heterogeneity.

d- Human society functions as a whole through cooperation. «It is absolutely necessary for man to have the cooperation of his fellow men». This is because «human beings cannot live and exist except through social organization and cooperation»⁽¹⁹⁶⁾. This is reminiscent of Durkheim's work that «society cannot exist if its parts are not solidary»⁽¹⁹⁷⁾.

To Ibn Khaldun, society is not a haphazard entity. He perceives the interdependence of the religious, political, economic, military, and cultural spheres of human society. They are inseparable and linked with one another; a change in one sphere or aspect affects others

Society for Ibn Khaldun, as for Durkheim, is «that domain in which social phenomena occur»⁽¹⁸¹⁾. Both thinkers considered society itself a natural phenomenon which is subject to laws⁽¹⁸²⁾. It is Ibn Khaldun's merit to have recognized, before the classical economists and others, that social laws are as necessary as natural laws. Unlike Ibn Khaldun, and for this matter unlike Durkheim, the classical economists believed that «there is nothing real in society except the individual; it is from him that everything returns... the individual... is the sole tangible reality that the observer can attain»⁽¹⁸³⁾.

As we have seen Ibn Khaldun sought the formulation of the laws of history and society. Schmidt believes that long before Montesquieu, Ibn Khaldun «clearly discovered and laid down the law of causality in its widest application to human society»⁽¹⁸⁴⁾. Because of the constant change of social life, including conflict, society is dynamic. Changes can occur even in the **asabiyah** (social solidarity) of people. Discussion of the impact of **asabiyah** especially on the eternal up and down movement of human society will be presented later.

Features of Human Society

According to Ibn Khaldun, there are certain essential features for the survival of human society:

a- Society as a whole, not the individual, is the important force for self reservation against human and physical elements. This explains «the need of human beings for social organizations and the impossibility of their living and existing by themselves»⁽¹⁸⁵⁾. «Each individual needs the help of his fellow beings for his defense». The «life of long duration» is not only maintained by society's «numerical strength», but also by its unity. Even if there are several groups, one should be stronger than others or all the other groups combined. Society is the largest group within a territory⁽¹⁸⁶⁾.

b- Human society needs a leader or a ruler. «The human species must have a person who will cause them to act in accordance with what is good for them and who will prevent them by force from doing things harmful to them»⁽¹⁸⁷⁾. Without a ruler disagreement may lead to «trouble» which,

contact»⁽¹⁷³⁾. The primary relationships, on the other hand, are based on «the feeling of close contact... friendly association, long familiarity, and the companionship that results from growing up together.... If close contact is established in such a manner, the result will be affection and cooperation. Observation of people shows this to be so»⁽¹⁷⁴⁾. In sociology, the «primary group» concept, popularized by Charles H. Cooley, stresses the intimacy of face-to-face association. It is primary in several senses but chiefly in that it is «fundamental in forming the social nature and ideas of the individual»⁽¹⁷⁵⁾. The concept «secondary group» denotes a large number of individuals characterized by impersonal social contacts. Social relationships, whether primary or secondary, are to Ibn Khaldun as to Tönnies «willed» relationship, and are «purposive»⁽¹⁷⁶⁾. They are to Ibn Khaldun as to Simmel and Durkheim not individual relationships as such; for the individual social activities are group oriented.

Thus, to Ibn Khaldun, society is a reality, **sui generis**. Similar to Durkheim's views, this reality is «above and apart from the individuals»; it «emerges out of the collection and interaction of individual minds»⁽¹⁷⁷⁾. It can be generalized that Ibn Khaldun is the first thinker to make society the subject matter of a new independent science⁽¹⁷⁸⁾. Becker and Barnes state:

Starting from an attempt to make of society a special object of study, Ibn Khaldun was led to analyze it, to break it down into scientifically utilizable categories, and to develop generalizations from his materials that have a permanent interest and permanent value for that movement of thought known as sociology, in spite of the fact that it was originally designed as a framework for critical historiography and in a time and place where sociology as such was wholly foreign⁽¹⁷⁹⁾.

Such an approach to the study of human society cannot be found in other Muslim writings. In fact, al-Farabi refers to the subject of society in a philosophical or ideal manner. This is clearly seen in his work, **al-Madina al-Fadilah**. This work is in some ways similar to that of **Rasail Ikhwan al-Safa (Tracts of the Brethren of Sincerity)** Which also deals with human society «in a purely philosophic» manner⁽¹⁸⁰⁾.

because he lives in society.... Morality, in all its forms, is never met with except in society. It never varies except in relation to social conditions»⁽¹⁶⁶⁾.

1- SOCIETY : SUI GENERIS

Ibn Khaldun repeatedly emphasized the need of human beings for a social organization which guides them. He agrees with earlier philosophers that man is social by nature. For Ibn Khaldun, the individual cannot exist without social interaction. In order to obtain their livelihood and other necessities, people «cannot live and exist except through social organization and cooperation»⁽¹⁶⁷⁾. Human beings possess peculiar qualities which can distinguish them from other living beings: (1) The ability to think and hence to acquire sciences and crafts; (2) «the need for restraining influence and strong authority» which come to them through thinking not instincts; (3) people's concerted efforts, including cooperation; to obtain, by various ways and means, their livelihood; and (4) civilization, i.e., to settle together in towns and cities «for the comforts and companionship and for the satisfaction of human need»⁽¹⁶⁸⁾. These ideas are similar to Durkheim's that «society is the source of all the higher values of civilization and the creator of that element in the individual which raises him above the animal level»⁽¹⁶⁹⁾. Approaching Ibn Khaldun's ideas also is Durkheim's declaration that «moral rules are always the product of particular social factors, and every moral system is closely dependent upon the social structure of the society in which it exists»⁽¹⁷⁰⁾. Moreover, Ibn Khaldun's ideas are similar to those of Comte who emphatically stressed «man's social tendencies» and his need for company of his fellow human beings⁽¹⁷¹⁾.

Rosenthal states: «Gifted with shrewd insight into the world as it is, he [Ibn Khaldun] constructed a theory of the origin, growth and development of human society»⁽¹⁷²⁾. Indeed, Ibn Khaldun sought the formulation of laws of human society. Specifically, he discusses the types of human society, especially the nomadic and the sedentary, and points out the influence of political, economic, and geographic factors on the development of human society. Moreover, he differentiates between primary and secondary social relationships. Secondary relationships, are those of strangers, or «client relationships, and contacts with slaves or allies», but «a special closeness of relationship» can be developed between master and followers, which «strengthens the close

IV- SOCIETY, CULTURE, AND SOCIALIZATION

This section presents in some detail Ibn Khaldun's theoretical treatment of the concepts society, culture, socialization process, and social control. More emphasis is placed on his discussion of society as a reality, *sui generis*. The section also shows how Ibn Khaldun advanced social determinism and why he is considered a realist.

Ibn Khaldun studied human society in its many aspects, but he did not formally define the concept society. He is, in this respect, not alone among social scientists. Neither Comte, nor Spencer, nor Durkheim, nor Weber, nor Simmel formally defined society. To Comte, «society is a collective organism, as contrasted to the individual organism or plant... a harmony of structure and function , working toward a common end»⁽¹⁶²⁾. Spencer regards the society as apolitically organized entity, whose members, «from the very earliest stages, arrange themselves in somewhat permanent forms»⁽¹⁶³⁾; that is, society is an organism which maintains «an equilibrium». To Weber, society consists of «a complex of human interrelationships characterized by meaningful behavior in a plurality of actors»⁽¹⁶⁴⁾. Simmel's conception of society is, to some extent, similar to that of Weber: Society is «a number of interacting processes... the sum of all individuals concurring in reciprocal relations, together with all the interests which unite them». On account of this major characteristic «it is better to speak, not of society, but of socialization»⁽¹⁶⁵⁾. The system of relations which Simmel referred to as moral, legal, and conventional is similar to Durkheim's view of societal morality. «It is not a simple juxtaposition of individuals who bring an intrinsic morality with them, but rather man is a moral being only

mere description....To some he may seem to be seriously handicapped in range of materials. But, much as with Durkheim, Weber (to a large extent), and others, Ibn Khaldun's reputation rests upon his peculiar treatment of this material, rather than upon exhaustiveness»⁽¹⁶⁰⁾. Unlike Spencer. Ibn Khaldun was not vague about the methods of his new science. Specifically, Ibn Khaldun believed, like Durkheim, that in order to study any given social phenomenon, «preconceptions must be used», and that the writer «must emancipate himself from the fallacious ideas that dominate the thinking of the layman»⁽¹⁶¹⁾. Complete objectivity may not be an easy task. Marx, for instance, believes that a detached, objective, social science is almost impossible. Aware of this problem, Weber however stresses the idea that social science should be value free.

Both thinkers also believe that facts of social life can be known only through experience, and that to insure objectivity writers must begin with sensory data⁽¹⁴⁹⁾. That is, to some extent, similar to the ideas expressed by Vico in his **La scienza nuova**. Vico sought «to produce a science by virtue of which the facts of history can be known»⁽¹⁵⁰⁾. Vico and Ibn Khaldun expressed great interest in natural laws; an interest which later was maintained by Comte, Durkheim, Tönnies, and others. Both Ibn Khaldun and Vico asserted that history should be interpreted in the light of societal conditions. Ibn Khaldun's «definition of history is a sociological one»⁽¹⁵¹⁾, and his emphasis on «the continuity of historical development»⁽¹⁵²⁾ preceded those of Vico, Turgot, and, to some extent, Durkheim. Tönnies also stated that history «approaches sociological focus when it seeks historical laws. Comte's theory falls into this category and is as much history as sociology»⁽¹⁵³⁾.

Human society to Durkheim as «human civilization» to Ibn Khaldun is a reality, **sui generis**; both thinkers maintained that the group, rather than the individual, is the basic unit for analysis. It is the unity of individuals that gives rise to social solidarity.

Ibn Khaldun is considered the first to advocate social determinism, long before Vico, Montesquieu, and Durkheim, among others. This led Colosio, Gumpłowicz, Schmidt, Enan, and Nashat to conclude that sociology existed long before Machiavelli, Vico, Montesquieu, Comte, and Spencer⁽¹⁵⁴⁾. Thus, Bouthoul's statement that Ibn Khaldun was fatalist⁽¹⁵⁵⁾ is incorrect. Ibn Khaldun is realistic both in his writings and his life style. He reminds us of Durkheim who maintains that he is a «realist»⁽¹⁵⁶⁾.

Ibn Khaldun's realistic attitudes are based on his careful analysis of social events which, in turn, is based on his careful observation. He, like Machiavelli, was a participant observer of political instability.

Unlike Vico, Ibn Khaldun, was able to free himself from the fables and delusions⁽¹⁵⁷⁾. And unlike Jean Bodin (d. 1596), Ibn Khaldun did not believe «in the influence of the stars on the fortunes of individuals, nations, and states»⁽¹⁵⁸⁾. Ibn Khaldun's stress on empirical investigations found an echo in the writings of Durkheim, Tönnies, Simmel, Max Weber, and of course Comte⁽¹⁵⁹⁾. According to Becker and Barnes, Ibn Khaldun's writings are characterized by «careful analysis rather than

For in this undertaking Comte, Spencer and Marx stated most of the significant problems which, ever since that time, have formed the principal subject matter of Western sociology: Problems of social class and stratification, political movements and ideologies, industrial organization, social conflict and social cohesion, religion and secularization⁽¹⁴⁵⁾.

Does this mean that these thinkers must be seen only against the background of Modern European Christianity if we are to understand their contributions? Moreover, since we frequently compare Plato and Aristotle with modern and contemporary writers, it would seem possible, if not «logical», to compare Ibn Khaldun with Vico, Spengler, Marx, Comte, and others. Furthermore, Ibn Khaldun's **ilm al-umran** is the study of social organization or civilization which deals with more than just «political» matters. Even if we take up his analysis of political life in relation to the structure of society we find that «he followed an **independent** approach of his own»⁽¹⁴⁶⁾. His discussion of the conflict between **badawa** (nomadism) and **hadara** (civilization), and its impact on political, economic, and religious life was scarcely mentioned by Greek, Roman, or Arab writers before Ibn Khaldun. However, Rosenthal is correct in comparing Ibn Khaldun with Machiavelli. Ibn Khaldun can be rightly considered the Islamic version of Machiavelli. Both Ibn Khaldun and Machiavelli distinguished themselves from their scholastic contemporaries by treating social affairs within a highly realistic frame of reference. There is, however, a major difference between the two which should not be overlooked. Whereas Machiavelli rejects idealism for realism, Ibn Khaldun acknowledges the validity and importance of both. To Ibn Khaldun, what **ought to be** is as valid as what **is**, but they should be separated, each to be placed in its special realm and prevented from interfering with the other. He bitterly attacks Muslim orthodox thinkers in several parts of his famed **muqaddimah** on the grounds that they habitually mix the two, that is, that they have a schizoid thought style⁽¹⁴⁷⁾. Hence, Ibn Khaldun, unlike Machiavelli, does not belittle the significance of the ideal and religious.

One of the well-known and most influential persons in the development of sociology is Emile Durkheim. His major ideas concerning the nature, scope, and, generally speaking, methods converge with those of Ibn Khaldun. Like Ibn Khaldun's science of social organization, Durkheim's sociology is **sui generis**, «has a definite field to explore»⁽¹⁴⁸⁾.

III- IBN KHALDUN AND «MASTERS» OF SOCIAL THOUGHT

In this section, **the subject matter** and **methods** of Ibn Khaldun's new science are **briefly** compared with those of some well-known social thinkers.

Erwin Rosenthal asserts that «Ibn Khaldun was a Muslim, and must be seen against the background of Medieval Islam if we are to understand his teaching». He adds:

It cannot, however, be denied that there are to be found in his **Muqaddimah** striking parallel with the teachings of representative European thinkers from the eighteenth century onward. But we must beware of seeing in Ibn Khaldun an actual precursor of those thinkers and their systems as a whole, be they Vico, Comte, Hegel, Marx or Spengler.... If a comparison must be made, we can still think of no clear parallel in matters political than Machiavelli⁽¹⁴⁴⁾.

We disagree with those statements. Although Ibn Khaldun was a Muslim, Islam should not be taken as the only determinant of his thought. In fact, Ibn Khaldun's generalizations are not necessarily influenced by Islamic thought-styles. Even though his main observations were in North Africa and in southern Spain, he nevertheless utilized information on other areas, and of non-Islamic groups, as we have seen before. His emphasis on North Africa is a parallel with the emphasis of Marx, Spengler, Comte, Spencer, and several others, on social and economic conditions in industrial European countries.

that «he developed, as no one had done before, the science now called sociology»⁽¹⁴³⁾.

and described him as 'the Montesquieu of the Arabs' (ein arabische Montesquieu). Afterwards he published a German translation of some passages of the **Muqaddimah** in the **Journal Asiatique** (1822)⁽¹³⁶⁾. At the same time, De Sacy and some of his colleagues continued to publish translation of parts of the **Muqaddimah**. The complete text of the **Muqaddimah** was translated and published later⁽¹³⁷⁾. Was Comte aware of the French segments of Ibn Khaldun's work? If he was not, would it not be unusual for a scholar like him in the scholarly atmosphere that he experienced not to be familiar with such a published work? One may also assume that Ibn Khaldun's main ideas reached Comte through Comte's three Egyptian disciples, including Mazhar Beg⁽¹³⁸⁾. Another assumption is that since Comte was, to some extent, influenced by Montesquieu, and that «Montesquieu was well versed in Arabic and read Ibn Khaldun in depth», Comte, therefore, might have been indirectly influenced by Ibn Khaldun⁽¹³⁹⁾. It should be noted that these are mere assumptions. Moreover, the obvious differences between Comte's sociology and Ibn Khaldun's **ilm al-umran**, both in scope and application, cannot be ignored.

Science is a cultural invention, a new combination of elements already exist in the cultural base. Ibn Khaldun was quite aware of this cultural fact:

The problems of a certain science might (only) exist scattered among the proper chapters of other sciences. Some excellent scholar will then become aware of the subject of that particular discipline (as a subject in its own right) and of the need of collecting its problems. He will do that, and a new discipline will make its appearance. He will give it its place among the sciences that mankind, with its ability to think, cultivates⁽¹⁴⁰⁾.

This might explain the reason for some writers to believe that «Comte made very few original contributions: almost all of his ideas can be traced back to numerous predecessors»⁽¹⁴¹⁾. The same has also been said about Ibn Khaldun. Regardless of these comments, some writers still declare that Comte is the «father» of sociology; and others still maintain that Ibn Khaldun is the «founder» of this new science⁽¹⁴²⁾. Even those who believe that Ibn Khaldun's «claim to originality appears somewhat exaggerated», emphasize, nevertheless,

and civilization, which constitutes a progress from one stage of human development to another, higher, one).

Both Comte and Ibn Khaldun believed that the division of social labor leads to the complexity of human society; hence the need for solidarity and cooperation. The following statement by Comte is very much similar to a statement made earlier by Ibn Khaldun: «Social dynamics derives its data from history and is, therefore, a science of history. It begins with history and not with metaphysical speculation about social organization»⁽¹³²⁾.

14- The premise of Comte's «theory was faulty, 'the faith in evolution toward progress'»⁽¹³³⁾. The premise of Ibn Khaldun's theory was also, to a great extent, faulty, the constant rise and fall of states.

The contributions of the two men then are many, especially to a new vocabulary for the new science. According to Schmidt:

Though the term sociology seems to have been first used by Auguste Comte, it does not follow either that his definition of it should be regarded as final or that the scientific activity he so designates originated with him. Gumplovicz rightly maintains that the discipline existed long before the time of Comte, and that Ibn Khaldun, in particular, went beyond the founder of positivism in the direction of his own thought, anticipating certain conclusions that seem to him of fundamental significance⁽¹³⁴⁾.

Now a daring question may be raised: **Was Comte familiar with Ibn Khaldun's writings?**

It seems that «Ibn Khaldun's name appeared in Europe for the first time in 1636, when Jacob Golius published the work of 'Arabsah in Leiden: **Aja'ib al-Makdoor fi Akhbar Timur**»⁽¹³⁵⁾. In 1697, a biography of Ibn Khaldun appeared in **D'Herbelot's Bibliotheque Orientale**. In 1806 and in 1810 Sylvester de Sacy published his translation of segments of Ibn Khaldun's **Muqaddimah** into French; and in 1816 he published «an ample description» of the **Muqaddimah**. About the same time, in 1812, von Hammer-Purgstall published a treatise «in which he particularly referred to some of Ibn Khaldun's theories on the decline of states,

observation. Ibn Khaldun's rigorous demand that the method of observation be used «comprehensively and with scientific accuracy»⁽¹²⁷⁾, led some modern thinkers to generalize that «the logico-observational character of his work is striking throughout»⁽¹²⁸⁾.

8- Both Ibn Khaldun and Comte distinguished their sciences, **ilm al-umran** and sociology, respectively, from other related disciplines. Comte's sociology is not politics, economics, jurisprudence, but something different. Ibn Khaldun's **ilm al-umran** «has its own peculiar object», which is not politics, rhetoric, philosophy, or history.

9- Comte «did not single out any social unit for analysis since he believed that, relative to sociology, the whole was better known than the parts»⁽¹²⁹⁾. For Ibn Khaldun, however, the **Badawa** (nomadism) and **hadara** (civilization) in relation to the rise and decline of states might be considered units for analysis.

10- Both believed that the human nature is basically the same everywhere. Moreover, both opposed individualism. To Comte «sociology represents an advance beyond the individual in distribution of functions and combination of efforts»⁽¹³⁰⁾. This means that government is indispensable. Ibn Khaldun has been criticized for his «inability to come to grips with the individual human personality in history»⁽¹³¹⁾.

11- Comte stated that people are not equal. Generally speaking, this statement is similar to Ibn Khaldun's discussion of specialization, occupations, and professions.

12- Both recognized the importance of social change, and both were concerned with the actual change, each in his own society. Ibn Khaldun was specifically critical of writers who neglect change as a significant aspect of social life.

13- Comte was explicit and more specific about his division of society into two major parts: statics (concerned with consensus and social order) and dynamics (evolution, development, and progress). Ibn Khaldun implicitly divided society into statics (the nomadic sacred-like society) and dynamics (the conflict between nomadism

Khaldun, on the other hand, was interested in describing human society rather than discovering any remedy for its ills, although he can be considered a conciliator of nomadism and Islam⁽¹²²⁾. Although Ibn Khaldun was more realistic than Comte, it is an exaggeration to declare that Ibn Khaldun was entirely lacking in idealism⁽¹²³⁾. One can detect in Ibn Khaldun's writings his concern for the turnabout of governments, the rise and decline of states in his time. It is possible that by sending copies of the **muqaddimah** to the heads of the North African states Ibn Khaldun indirectly was expressing his wish to see a strong and stable state.

3- Comte sought the emancipation of society from theological and metaphysical conceptions by emphasizing a positivistic or scientific stage of development. Ibn Khaldun detached his work from metaphysical influence, emphasizing objective and reliable information.

4- Accordingly, both attempted to discover laws of social life that are analogous to natural laws, by which social phenomena can be understood and explained.

5- Hence, by emphasizing a verifiable knowledge each **ilm al-umran** and sociology is a predictive discipline.

6- Both Ibn Khaldun and Comte utilized observation, comparison, and historical data as research methods. Comte believes that in order to understand the present we must have knowledge of the past. «The men and women of any society are... subject to the law of history»⁽¹²⁴⁾. Like Ibn Khaldun, Comte emphasized historical method in his writing. For a long time, the historical method «was to be the method of sociology»⁽¹²⁵⁾. Ibn Khaldun began as a historian, a fact that led Sorokin to call him «the founder of sociology (as well as of a scientific history)»⁽¹²⁶⁾.

7- Neither Comte nor Ibn Khaldun emphasized the quantitative techniques of research. Neither «sociology» nor **ilm al-umran** was identified or associated with the use of statistics and mathematics. The Belgian statistician Adolphe Quételet (1796- 1874) might be considered the first to attempt linking statistics, as a research tool, with social behavior. Comte and Ibn Khaldun were concerned with

universal... practice, method, or methodology: relying upon direct observation or immediate experience....»⁽¹¹⁵⁾.

Bouthoul also believes that Ibn Khaldun's objectivity is narrow, which leads him to accept everything⁽¹¹⁶⁾, including the belief in the jinn⁽¹¹⁷⁾. First of all, Ibn Khaldun states clearly that stories about jinn «intended to indicate ugliness and frightfulness»; they are «not meant to be taken literally», for they are «made up of nonsensical elements which are absurd for various reasons»⁽¹¹⁸⁾. And second, Bouthoul's statement contradicts, to some extent, some statements he made in his same work dealing with Ibn Khaldun's emphasis on observation⁽¹¹⁹⁾.

A question was also raised as to whether Ibn Khaldun's religious belief had a great influence upon his scientific endeavors. Ibn Khaldun was a devout Muslim, but he did not explain **ilm al-umran** in theological terms. The different Koranic verse with which he ends each chapter has no connection with the contents of the chapter. These verses may be thought of «purely as ritual 'asides'»⁽¹²⁰⁾. It was a customary way of writing at his time.

3- IBN KHALDUN AND COMTE : CONVERGENCIES AND DIVERGENCIES

Despite divergencies, Ibn Khaldun and Comte converge in their scientific methodology and in some other important aspects of their writings.

1- Each believed that his own work was something new⁽¹²¹⁾: Ibn Khaldun called it **ilm al-umran** (science of human social organization), and Comte named it sociology. The subject matter of these alike sciences is human society. More than Comte, Ibn Khaldun repeatedly emphasized that his science is independent, **sui generis**.

2- The objective of Comte's sociology is improvement of human society. He was, along with other social thinkers such as Marx and Spencer, concerned with the impact of industrialism upon political, economic, and intellectual life, especially in Europe. More than others, Comte is considered by some writers a dreamer or idealistic in his thinking about the future development of human society. Ibn

Ibn Khaldun is no doubt a great thinker and original writer, but we should not overemphasize this fact to the extent that we neglect to delve into his mental preoccupations and preconceptions in order to understand the origin of his theory. The key to our full appreciation of Ibn Khaldun's originality lies in the fact that he was the only writer in medieval Islam who, in his political and social writing, was free from idealistic orientation. Unlike al-Farabi, who condemns city life, Ibn Khaldun seriously and realistically analyzes it in order to understand it and adapt to it.

Ibn Khaldun is the only writer in the whole history of Islam who had once belonged to the ruling class and who candidly wrote a book about his secular activities as they truly happened. In his **Autobiography** Ibn Khaldun flatly told of the «badness» and fickleness of his secular life without any apology⁽¹¹²⁾. His **Autobiography** was no doubt an astonishing and inexplicable phenomenon to his contemporary fellow writers. Until the present no one has been able to explain fully how and why Ibn Khaldun dared to write such an extremely candid and realistic book about himself. All in all, his whole work was an exceptional phenomenon in view of the entirely idealistic intellectual environment of his time⁽¹¹³⁾.

Mahdi believes that although Ibn Khaldun explained actual events «with an extraordinary restraint and objectivity», and to that extent he «resembles many a modern thinker», he, nevertheless, «was not an empiricist»⁽¹¹⁴⁾. It should be noted that: (1) the nature and scope of empirical work is not the same in every science. Indeed, it varies from one social science to another; (2) generally speaking, empirical activities in social sciences are not as rigorous as those of physical sciences; (3) not all the scientific activities of social scientists are empirical. Many of the social science texts, including those on sociology, are, to some extent, not based on the direct observation or experience of the authors, and accordingly considered by some devoid of «empirical» work; and (4) some social scientists including some sociologists believe that any research activities that are based on careful observation or lead to accurate knowledge can be called «empirical». The same is true in philosophy, which defines the term empirical as «relating to experience; having reference to actual life», and also defines «empiricism» as «proposition about the sources of knowledge... as a proposition about origins of ideas, concepts, or

he gathered. In his **Autobiography**, he points out that when he had finished writing the **Muqaddimah** and passed on to other volumes of **al- Iber**, «I had a keen desire to construct a number of books and collections that are only to be found in great cities; and I had to correct and to make a fair copy»⁽¹⁰⁶⁾. Second, in many places in the **Muqaddimah**, Ibn Khaldun criticized scholars who do not examine information critically, and do not even reject non-sensical stories about human social organization. Specifically, Ibn Khaldun criticizes some of the writings of «thorough scholars», such as al-Tabari, Ibn Rushd (Averroes), al-Turtooshi, and al-Mas'udi⁽¹⁰⁷⁾. And third, although al-Mas'udi impressed Ibn Khaldun with a new method and outlook which influenced him «in the formulation of his own concepts of history and which served him as a source of inspiration», «Ibn Khaldun, nevertheless, «criticized him for having incorporated (into his writings) stories and fables which have no basis in fact»⁽¹⁰⁸⁾.

4- **Nonethical (Objective)**: The task of science is to study social phenomena as they are. On the basis of his «empirical observations», Ibn Khaldun explained social events objectively and dispassionately⁽¹⁰⁹⁾.

Several books describing what **ought to be**, not what **is**, were published during the history of Islam. The orthodox writers indulged in various Platonic utopias where things were supposed to be achieved exactly according to the old ideals. They paid so much attention to the past and the future that they missed the present. Many of the classic books of Islam have been written to preach rather than to describe, to speculate rather than to see things objectively. One of these books, **al-Madina al-Fadila (The Virtuous City)**, deserves special mention here. It was written by al-Farabi, one of the well known philosophers of Islam (d. A.D.950). It is not different, in its general outlook, from any other Islamic book written about social phenomena. Plato's **Republic** probably inspired al-Farabi's attempt to describe an ideal city-state⁽¹¹⁰⁾. In order to show how things become corrupted in actual life, he discusses in some detail the daily life of the cities of his time⁽¹¹¹⁾. He keenly observed city life for the sole purpose of condemning it, however. If he had been free from such mental preoccupation, he might have produced a more systematic and rewarding work.

the fact that Ibn Khaldun was under a great impact of the traditionalism, which characterized his society, he clearly demonstrated «his detached attitude and empirical method»⁽⁹⁷⁾.

3- **Cumulative:** Because human society undergoes changes «over the generations», our data or information may have to be extended or refined⁽⁹⁸⁾.

According to Ibn Khaldun, «the easiest method of acquiring the scientific habit is through acquiring the ability to express oneself clearly in discussing and disputing scientific problems»⁽⁹⁹⁾. If a scholar finds an error in writings of other scholars, even if they are well-known for their contributions, he should indicate his objection in writing so that future students of knowledge may know the difference⁽¹⁰⁰⁾. Even if a discipline as a whole is incomplete and suffers shortcomings, it is a duty of scholars to correct such «problems- leaving no room for deficiency in it»⁽¹⁰¹⁾. Scholars also should expose those guilty of plagiarism and deception.

For instance, someone may try to ascribe the work of an earlier author to himself with the aid of certain tricks, such as changing the wording and the arrangement of the contents. Or, someone may eliminate material essential to a particular discipline, or mention unnecessary material, or replace correct statements with wrong ones, or mention useless material. All this shows ignorance and impudence⁽¹⁰²⁾.

Thus, a critical investigation of information is essential. «It is necessary to investigate whether it is possible that the reported facts could have happened»⁽¹⁰³⁾. The normative method for distinguishing right from wrong (by means of systematic or logical demonstration that admits of no doubts) «is to investigate human social organization, which is identical with civilization»⁽¹⁰⁴⁾. In fact this is the purpose of the **Muqaddimah**, to show that information about human social organization can be corrected, extended, and refined so that we can arrive at accurate theories.

Accordingly, the statement by Hussein that Ibn Khaldun did not examine the sources of his data⁽¹⁰⁵⁾, cannot be accepted. First, Ibn Khaldun examined, and when necessary corrected, the information

ion, the numerousness of the reporters or transmitters does not necessarily indicate the indubitability or accuracy of the information. The populace may fall under a similar prejudicial influence, and so they arrive at the same wrong conclusion.

5- «Ignorance of how conditions conform with reality»⁽⁹³⁾. These conditions may be «affected by ambiguities and artificial distortions». Informants may not even be aware of them.

6- Flattery and encomiums. These are used to approach men of power or rulers, and accordingly false reports or information concerning these rulers may result. People naturally like to be praised and flattered, and therefore may encourage such false information to spread even if they do not really deserve it⁽⁹⁴⁾.

7- Ignorance of the nature of the conditions arising in civilization. In Ibn Khaldun's words:

Every event or phenomenon , whether it comes into being in connection with some essence or as the result of an action, must inevitably possess a nature peculiar to its essence as well as to the accidental conditions that may attach themselves to it. If the student knows the nature of events and the circumstances and requirements in the world of existence, it will help him to distinguish truth from untruth in investigating the historical information critically. This is more effective in critical investigation than any other aspect that may be brought up in connection with it⁽⁹⁵⁾.

Ibn Khaldun then discusses the nature of the information or news with which historians usually deal. He differentiates «religious information» from that which deals with «actual events»⁽⁹⁶⁾. A person who studies religious information may not need to know social laws or «the nature of things which are born of civilization», for the divine revelation is the only source of religious information. Therefore, such information must be taken as it is, with no manipulation or alteration. The only thing one can do is to examine the integrity and truthfulness of the bearers of religious information.

From the preceding discussion it may be concluded that despite

possible. Everything within the sphere of the possible should be accepted, and everything outside it should be rejected. In using the word «possible» we do not have in mind «possible» in the absolute sense of what is intellectually possible. That covers a very wide range, so that it cannot be used to determine what is possible in actual fact. What we have in mind is the possibility inherent in the matter that belongs to a given thing. When we study the origin of a thing, its genus, (specific) difference, size, and strength, we can draw conclusions as to the possibility or impossibility of the data reported in connection with it⁽⁹⁰⁾.

Therefore, in discussing a given event writers should not «report the historical information about it mechanically... It takes critical insight to sort out the hidden truth»⁽⁹¹⁾.

Specific shortcomings that result from gathering historical information are as follows:

1- Bias and partisanship in favor of a certain sect or school of thought. In his own words:

If the soul is impartial in receiving information, it devotes to that information the share of critical investigation the information deserves, and its truth or untruth thus become clear. However, if the soul is infected with partisanship for a particular opinion or sect, it accepts without a moment's hesitation the information that is agreeable to it. Prejudice and partisanship obscure the critical faculty and preclude critical investigation. The result is that falsehood is Accepted and transmitted⁽⁹²⁾.

2- Reliance upon false transmitters.

3- Unawareness of the purpose of information. Unless an investigator is fully aware of the goal of an actor, he is unable to understand the real meaning of his act.

4- The tendency to believe . This often comes as a result of an unwarranted confidence in the transmitters of information. In his opin-

in the world and in civilization are not (always) the same. He who knows a low or medium level of civilization does not know all of them. When we consider our information about the Abbâsids, the Umayyads, and the Ubaydid (-Fâtimids) and when we compare what we know to be sound in it with our own observations of the less important dynasties of today, then we find a great difference between them⁽⁸⁶⁾.

Although Ibn Khaldun believes that the comparative method helps to clarify data, he warns us that it is «not safe from error». Together with forgetfulness and negligence, it sways the individual from his purpose and diverts him from his goal⁽⁸⁷⁾.

Often, someone who has learned a good deal of past history remains unaware of the changes that conditions have undergone. Without a moment's hesitation, he applies his knowledge (of the present) to the historical information and measures the historical information by the things he has observed with his own eyes, although the difference between the two is great. Consequently, he falls into an abyss of error⁽⁸⁸⁾.

Hence, Ibn Khaldun endeavored to be careful in using this method.

c- Historical Method: For his work, Ibn Khaldun collected data related to the origin, development, and growth of dynasties. He went further than historians of his time by showing the impact of such dynasties upon social relationships. According to him, historical data must be carefully examined. «Little effort is being made to get at the truth.... Errors and unfounded assumptions are closely allied and familiar elements in historical information⁽⁸⁹⁾.

It often happens that people are incredulous with regard to historical information, just as it also happens that they are tempted to exaggerate certain information, in order to be able to report something remarkable.... Therefore, a person should look at his sources and rely upon himself. With a clear mind and straightforward, natural common sense he should distinguish between the nature of the possible and the im-

prudently and carefully, and noticing their divergencies, differences, contradictions and omissions. ... In trying to establish the maximum of exactitude and accuracy of the various events and persons of the non-Islamic peoples, Ibn Khaldun revealed himself as a scrupulous historian of religion who, never satisfied with but one source, tried to place the events of history into their proper time and space. ... Ibn Khaldun was particularly attuned not so much to genealogical, dynastic, political, or military aspects- though he gave due attention to all of them-but to the cultural and religious manifestations and highlights in the history of the non-Islamic peoples⁽⁸²⁾.

Thus, the statement of Nour that Ibn Khaldun «makes no sociological use of his own observations of the customs of the Christian Kingdom in Spain»⁽⁸³⁾ cannot be accepted. Ibn Khaldun, for example, discusses «the customs of sedentary culture» which «became firmly rooted in Spain»⁽⁸⁴⁾. He also shows how «a good deal of sedentary culture from Spain» was diffused to North Africa⁽⁸⁵⁾.

Third, if Ibn Khaldun's generalizations are not applicable beyond North Africa then this is nothing unique in social science. Some sociological studies are confined to one small community, one university, or one religious denomination.

b- Comparison: Ibn Khaldun used the comparative method in a variety of ways, mainly: (1) to compare dynasties before and during his time; (2) to compare dynasties of his time with each other; (3) to compare the life span of a dynasty with that of the individual; (4) to compare nomadic, rural, and urban societies; and (5) to compare his own data with those of other writers.

Discussing the data on various dynasties, Ibn Khaldun stated:

A person who looks at these data should bear in mind the relative importance of the various dynasties. He should not reject data for which he finds no observable parallels in his own time. Otherwise, many things that are possible would be considered impossible by him and escape his attention. Many excellent men, hearing stories of this kind about past dynasties, have not believed them. This is not right. The conditions

2- «**Empirical**»: To avoid speculation, one must rely on adequate methods to arrive at accurate generalizations. For this reason, Ibn Khaldun used the following methods:

a- **Observation**: According to Ibn Khaldun, part of our data «is direct information based upon personal observation»⁽⁷¹⁾. Personal observation is a very important and essential method for acquiring «habits» and knowledge⁽⁷²⁾.

Ibn Khaldun's wide experience as a diplomat, traveller, and writer, his participant observation of the nomadic life, and his first hand knowledge of urban life which «was still going on before his eyes», have contributed to his emphasis on the significance of direct observation⁽⁷³⁾. Here and there in the **muqaddimah**, he specifically refers to his own personal observation of social events⁽⁷⁴⁾. Confident of his accurate observation, he occasionally remarks about his own works: «Upon careful examination this will be found to be correct»⁽⁷⁵⁾ and «confirmed by direct observation»⁽⁷⁶⁾.

Some writers believe that Ibn Khaldun's field of observation is limited to the Arabs and the Berber of North Africa, and that his generalizations cannot be applied to other people of the world⁽⁷⁷⁾. Nour also talks about «the elements of 'Islamic provincialism'»⁽⁷⁸⁾ in Ibn Khaldun's thinking. First of all, Ibn Khaldun's data were not limited to the Arabs and the Berbers of North Africa. The data encompassed the Syrians, the Persians, the Greeks, the Romans, the Turks, and others⁽⁷⁹⁾.

Second, Ibn Khaldun's data extended beyond the non-Islamic peoples, such as the Jews, the Christians, and the Zoroastrians⁽⁸⁰⁾. Ibn Khaldun used, especially in his **Ibar**, «an abundance of evidence from such variety, diversity, and multiplicity of sources, Muslim, Christian, and Jewish»⁽⁸¹⁾. As Fischel points out:

Particularly characteristic is the integration and combination of all these different sources without regard to their authors' religious or ethnic affiliations, putting them all on an equal footing and correlating them amongst each other. He did not follow any of his sources uncritically, and always compared them with each other, verifying their statements very

sociology; Chapter Three with political sociology; Chapter Four with urban sociology; Chapter Five with economic sociology, including occupations and professions; and Chapter Six, to an extent, with sociology of knowledge.

Because of the variety of topics with which this new science of social organization deals, it is, in one way or another, related to other social sciences⁽⁵⁹⁾. However, social scientists, especially historians, «neglected the importance of change over the generations»⁽⁶⁰⁾, including changes in «customs and sectarian beliefs». As a result of its emphasis on the causes of change and variation «within religious» and other social groups, the **Muqaddimah** «has become unique, as it contains unusual knowledge»⁽⁶¹⁾. The **Muqaddimah** is also unique for its emphasis on verifiable information. It will soon be seen that the goal of **ilm al-umran** is the «formulation of the laws of society and social change»⁽⁶²⁾, that is, to collect and analyze data on social phenomena systematically, in order to arrive at precise generalizations «fitting societies of different times and places»⁽⁶³⁾. These laws while not as rigid as those of natural sciences, «are sufficiently constant to cause social events to follow regular, well-defined patterns and sequences»⁽⁶⁴⁾. These social laws «operate on masses» and cannot be significantly influenced by isolated individual cases⁽⁶⁵⁾. «When Ibn Khaldun speaks of science (**ilm**), he does not mean knowledge in the rough , but that certain and systematized knowledge which to us is science-not **Wissen**, but **Wissenschaft**»⁽⁶⁶⁾.

Methods

Applying the major **characteristics of science** to Ibn Khaldun's **ilm al-umran**, we find that his science is:

- 1- **Theoretical:** Throughout Ibn Khaldun's works, especially the **Muqaddimah**, are «many sociological generalizations»⁽⁶⁷⁾. He «lays much greater stress than most Muslim writers upon the inevitable working of cause and effect as 'natural law'»⁽⁶⁸⁾. What «is vitally important to his systematic procedure was not the mere discovery of the cause and effect analysis. What is striking in the **muqaddimah** is that no polarization of cause or effect could be found»⁽⁶⁹⁾. Unlike St. Augustine and some Muslim thinkers, he does not «appeal to God as an explanatory principle underlying the whole of history»⁽⁷⁰⁾.

trate into these problems in greater detail» than he did.

A person who creates a new discipline does not have the task of enumerating all the individual problems connected with it. His task is to specify the subject of the discipline and its various branches and the discussions connected with it. His successors, then, may gradually add more problems, until the discipline is completely presented⁽⁵¹⁾.

Ibn Khaldun did specify the subject matter of the new science, **al- umran**, which means «social organization», «civilization»⁽⁵²⁾, «human association»⁽⁵³⁾, «culture»⁽⁵⁴⁾, or «social life»⁽⁵⁵⁾. There is no precise translation for the term **al- umran**. Although «social organization» and «civilization» come very close to the original term, only the former will be emphasized throughout this study. It is interesting to note that this is also the case of «sociology». Something of the growing pain of sociology is reflected in the definitions of the discipline. Sociologists broadly define sociology as the science of society. Other definitions cite the discipline's corpus as «social institutions», «social systems», «social action», «human relationships», «social processes», «social interaction», «group structure», «social groups», «social behavior», «collective behavior», «social phenomena», and the like⁽⁵⁶⁾.

Ibn Khaldun also specified the various branches or areas of his new science. They fall «naturally under six chapter headings» which he arranged «in an orderly way:»⁽⁵⁷⁾:

- 1- On human civilization in general , its various kinds, and the portion of the earth that is civilized.
- 2- On desert civilization, including a report on the tribes and savage nations.
- 3- On dynasties, the caliphate, and royal authority, including a discussion of government ranks.
- 4- On sedentary civilization, countries, and cities.
- 5- On crafts, ways of making a living, gainful occupations, and their various aspects. And
- 6- On the sciences, their acquisition and study.⁽⁵⁸⁾

Using present sociological terminology we can say that Chapter One deals with human or social ecology; Chapter Two with rural

Ibn Khaldun's New Science.

Ibn Khaldun himself was well aware of his accomplishment. He thought of his work the **muqaddimah** as an «independent science»⁽⁴⁶⁾, **sui generis**, dealing with human social organization. He called his science **ilm al -umran**, which has its own peculiar object, that is, human civilization and social organization. Ibn Khaldun adds:.

It also has its own peculiar problems-that is, explaining the conditions that attach themselves to the essence of civilization, one after the other. Thus, the situation is the same with this science as it is with any other science, whether it be a conventional or an intellectual one.

It should be known that the discussion of this topic is something new, extraordinary, and highly useful. Penetrating research has shown the way to it⁽⁴⁷⁾.

The science of **umran** is different from other sciences. It is, for example, not politics, because politics is concerned with the administration of state «or city in accordance with ethical and philosophical requirements, for the purpose of directing the mass toward a behavior that will result in the preservation and permanence of the human species»⁽⁴⁸⁾. In a way, **ilm al-umran** «is an entirely original science. In fact, I have not come across a discussion along these lines by anyone»⁽⁴⁹⁾. Ibn Khaldun believes that he was inspired by God who led him «to a science» whose truth he ruthlessly sets forth.

If I have succeeded in presenting the problems of this science exhaustively and in showing how it differs in its various aspects and characteristics from all other crafts, this is due to divine guidance. If , on the other hand, I have omitted some point, or if the problems of this science have got confused with something else, the task of correcting remains for the discerning critic, but the merit is mine since I cleared and marked the way⁽⁵⁰⁾.

This viewpoint was also emphasized on the last page of his **Muqaddimah**. In his «concluding remark», Ibn Khaldun stated that perhaps some other later scholars with« a solid scholarship, will pene-

sociological theories of progress must be founded upon this fundamental law. (6) The practical conditions of social life, and not supernatural sanctions, must be made the basis of a new secular morality; and increased happiness for mankind must be realized through a transformation of the present social order rather than in heaven. (7) This transformation requires a new industrial organization, a new social and political system, and a union of Europe in a new fraternity, **Le Nouveau Christianisme**. One who is familiar with Comte's system need not be told that all that remained was for him to expand and systematize the outlines laid down by Saint-Simon, and the best critics agree that such was the primary contribution of Comte to sociology ⁽³⁸⁾.

2- IBN KHALDUN

Sociology texts, including those designed for classrooms, normally do not mention Ibn Khaldun's , or for that matter any Arabic-Islamic, contribution to sociology. As an example, one text devotes a section to the «early scientific work on society», describing the works of Plato and Aristotle as the first period of «scientific sociology»; The second period «began in the sixteenth century with the development of secular social thought»⁽³⁹⁾. Acutally, secularization of social thought was apparent in the work of Ibn Khaldun long before the publication of Machiavelli's **The Prince** and Hobbes' **Leviathan**.

On the other hand , there are other social scientists, especially sociologists, e.g., Pitirim A. Sorokin, Ludwig Gumplowicz, Harry Elmer Barnes, and Howard Becker, whose writings emphasize the Arabic contribution to the field of sociology. Sorokin considers Ibn Khaldun's **Muqaddimah** «the earliest systematic treatise both in sociology and in rural-urban sociology», and that Ibn Khaldun was «certainly» not only «one of the founders of sociology (as well as of a scientific history)»⁽⁴⁰⁾, but «possibly more than anybody else, is he entitled to be regarded as «the founder of rural-urban sociology»⁽⁴¹⁾. Ibn Khaldun has been called «the father of sociology», «the founder of sociology», and a «sociologist»⁽⁴²⁾. Ibn Khaldun's «new science» is «something essentially new»⁽⁴³⁾, and provides «evidence of his modernity»⁽⁴⁴⁾. This is especially demonstrated in his study of societal phenomena in the attempt «for the first time» to formulate social laws⁽⁴⁵⁾.

Sociology, therefore, must forge the tools by which to grasp this reality. «If much has been done about that before Comte, very little has been done by him»⁽³⁵⁾. As Becker and Barnes have repeatedly indicated, there is extremely little in Comte's theoretical work that can be termed original. His major contribution was to provide systematic form to some of the somewhat incoherent doctrines «current» in his time. «As a matter of fact, Comte was greatly behind the scientific achievements of his age in many ways... and quite failed to absorb many of the most important developments of the period which have since centered into sociological thought»⁽³⁶⁾.

Comte's intellectual debt to Aristotle, Saint-Pierre, Montesquieu, Condorcet, and Saint-Simon leads us to the often debated question of Comte's originality. Specifically, his intellectual relationship with Claude Henri de Saint-Simon (1760- 1825) demands some explication. Saint-Simon is considered a utopian social thinker who believed that the welfare of humanity required the reorganization of human society, including the means of production. His work of 1813, **Mémoire sur la Science de l'homme**, Published in 1859, specified the positive program, long before Auguste Comte became his secretary. Their collaboration (1817- 1823) resulted in their treatise, **Plan of the Scientific Operations Necessary for the Reorganization of Society**. Soon after the publication of this work, their partnership was dissolved. «By 1830, Comte had quarrelled violently with the St.-Simonians, and tried to suppress all evidence of the great influence which St.-Simon had had on his thought.»⁽³⁷⁾. Saint-Simon's fundamental doctrines include:

(1) Science must be distinguished from art in all departments of knowledge. (2) The sciences must be classified in the order of their increasing complexity, and a new science- **La science politique**- should be put at the head of the hierarchy. (3) This **Science politique** must be based on the solid inductions of history and observation, and must be animated by the conception of development and progress. (4) The general law of progress is that formulated by Turgot and Burdin-namely, the law of the three stages of the psychological evolution of the race: the conjectural, the «miconjectural», and the positive. (5) All

effect this object by special modes of instruction and education»⁽²⁶⁾. Positivism has three divisions: (1) Philosophy of the sciences; (2) scientific religion and ethics; and (3) positive politics, «aiming at the suppression of war and the formation of the Commonwealth of European States»⁽²⁷⁾. Comte's positivism's motto is: «Love the Principle; Order the Basis; Progress the End. Morally its formula is: Live for Others»⁽²⁸⁾. This part of positivism saddened John Stuart Mill to the extent that he was prepared to weep «at this melancholy decadence of a great intellect». Comte's writing is approaching mysticism. He «was not content to be merely a scientist»⁽²⁹⁾. He held that the main practical value of sociology was to apply it to social reform⁽³⁰⁾ in order to improve society by solving its major problems.

Static and Dynamic Sociology. According to Comte, if social progress is to be durable and fruitful, it ought to be consolidated in order. Here he discusses static and dynamic sociology. The former deals with the conditions of social stability, consensus, solidarity, and order. Social Dynamics, on the other hand, refers to the study of social development, social evolution, social change, and continuous progress. Taken over from biology, the two concepts are interrelated and interdependent.

Evaluation. Although, according to Comte, sociology is a science of society, he never defined the conception of society. Only briefly did he elaborate on the organismic concept of sociology. His «theory» of society was a «mixture of family ethics, theological dogmas, and economic arrangements with politics»⁽³¹⁾. Moreover, his distinction between society and state was vague; he made no clear distinction between sociology and political science. «He seems to regard sociology as the perfected political science of the future». Political science «was that part of his sociology which was concerned with the history of the state and the theory and practice of its organization»⁽³²⁾. However, he was able to differentiate sociology from the «older political philosophy dominated by metaphysical doctrines»⁽³³⁾.

Tonnies believes that «Comte's sociology almost immediately turned into philosophy of history....The multitude of labels, despite their terminological variation, reveals his lack of a clear scientific conception»⁽³⁴⁾. For Tonnies, the foremost task of sociology is to study «The reality of social life» and not to put up a social ideal.

As a science, sociology must be emancipated from theological and metaphysical conceptions so that it may discover «the laws which regulate phenomena in all conceivable cases»⁽²¹⁾. It is, then, a predictive science. It may be «the least precise of all fundamental sciences», but it is not the least certain⁽²²⁾. That is, social laws are less rigid than, say, biological laws. This fact should not undermine the scientific status of sociology since biological laws were less rigid than laws of physics. Sociology needs the **positive** method, which does not have to be identified with the use of quantitative techniques such as those dealing with statistics and mathematics. To study social phenomena, four methods may be used: observation, experiment, comparison, and historical procedure.

Observation employs the physical senses. Experiment refers to controlled observation. Comparison, e.g., between societies, social groups within the same society, or even between human beings and animals, is always useful. And historical techniques are also useful. To understand the present, one must know the past. «The dead govern the living. The men and women of any society are not only flesh and bones, subject to the laws of matter; but they are also bearers of a social heritage, and thus subject to the law of history»⁽²³⁾. However, a number of undocumented inferences from historical events can be detected in Comte's writings.

Although Comte did not utilize sophisticated empirical social research, Thorns believes that the legacy of Comte to sociology lies more in his methods than in the substance of his work, especially in his willingness and desire to create a new science⁽²⁴⁾. Comte's positivism maintains that concepts and methods used in the natural sciences can be applied to social phenomena; hence his emphasis on objective knowledge which can be verified. As we shall see, these ideas were found in Islamic and Western philosophy long before Comte emphasized the term «positivism»⁽²⁵⁾.

Positivism and Reform. «Positivism» was not only a «science», it was also a «religion for humanity», by which Comte aimed at a complete reorganization of human society. As Bridges argues: «Positivism is a scientific doctrine which aims at continuous increase of the material, intellectual, and moral well-being of all human societies, and in particular of the societies or nations of Europe. It seeks to

II- THE FOUNDING «FATHER» AND GRANDFATHER OF SOCIOLOGY

The question of when sociology emerged has engaged the minds of many writers. There are three views: (1) that sociology, as Small puts it, could not and did not emerge in isolation from other related social sciences which faced and solved some of the most crucial «problems of sociology before Comte gave it a name»; (2) that, as Giddings points out, «a new and definitely sociological type of approach to the study of social phenomena was 'predicted' if not created» by Comte⁽¹⁵⁾, and (3) that sociology did not emerge before the fourth quarter of the nineteenth century, and that it «as a clearly defined, independent social science is only today coming into existence». This third view does not ignore the contributions of the early thinkers, including those of the Middle Ages, to the history of the science⁽¹⁶⁾.

Since the first two views are predominant, the major contributions of Comte and Ibn Khaldun are now presented.

1- COMTE

Auguste Comte (1798- 1857) is generally acknowledged as «the father of sociology», or «the father of modern sociology»⁽¹⁷⁾.

Comte defined sociology as an abstract science «of society»⁽¹⁸⁾, «of social phenomena»⁽¹⁹⁾. Specifically, it is «a generalizing science of social order (or structure) and social progress (or dynamics)»⁽²⁰⁾. The concept of «social phenomena» is similar to that of «culture» as used by sociologists and cultural anthropologists.

represents that era, we had to reassemble Ibn Khaldun's contributions out of bits, here and there in his **Muqaddimah**. This should not, however, prevent us from selecting the segments that appear relevant at the present time. The rationale: If some of his ideas seem modern, then we should not hesitate to compare them with recent writings. In this case, neither are Ibn Khaldun's ideas exaggerated nor are modern writings belittled. One major task of the sociologist is to identify the similarities in different events at different times. It is through this approach that one can arrive at verifiable information which may serve as grounds for prediction. That is, if some of Ibn Khaldun's ideas help us to formulate accurate (scientific) theory about human social organization, then we ought not ignore them. In science, the connections between the different stages of its development are not overlooked.

Contemporary sociologists consider Auguste Comte, Herbert Spencer, Georg Simmel, and Max Weber sociologists. However, Comte used «society» and «humanity» interchangeably; and his writings, as we shall see, are regarded as «dogmatic». «Like Comte, Spencer was essentially a philosopher»⁽¹¹⁾. In the chapter on «The Scope of Sociowogy» in his **Study of Sociology**, Spencer «covered completely the field now generally allotted to political science»⁽¹²⁾. Simmel also «was primarily a philosopher whose interests were not at all confined to the problems of society»⁽¹³⁾. And, in one of his publications, Max Weber considered himself a «political economist»⁽¹⁴⁾. While we discover that some of the «fathers» and «the pioneers» of sociology are not sociologists, we also discover that some six centuries ago Ibn Khaldun declared that he had found «the science of human social organization», which is independent from philosophy, political science, and other disciplines, and which is very much equivalent to what we now call sociology.

It takes critical insight to sort out the hidden truth; it takes knowledge to lay truth bare and polish it so that critical insight may be applied to it⁽⁵⁾.

This study follows none of the above four categories. It does not indiscriminately praise everything Ibn Khaldun wrote in his **Muqaddimah**, nor does it criticize his whole work in a few dogmatic statements. The present work endeavors to present and evaluate Ibn Khaldun's ideas objectively. We refrain from assigning any idea to him that is not found in his work; such an activity is unethical and unprofessional. Objectivity then is maintained throughout this study.

Several writers believe that Ibn Khaldun was the first to lay down the foundation of what we call sociology today, and accordingly he is «the first sociologist» and «the father of sociology». However, none of these writers presented a detailed explanation to convince their readers of Ibn Khaldun's contributions. A detailed, comprehensive, and documented study is needed. It is hoped that the present work will satisfy this need. Our arguments throughout the study are based on two points: (1) that Ibn Khaldun himself realized that he had established a new science; and (2) that this science is relevant even at the present time.

Ibn Khaldun was aware that he had founded a «new, extraordinary, and highly useful»⁽⁶⁾ science dealing with human social organization. It is «an independent science»⁽⁷⁾, **sui generis**. As he put it, «In a way it is an entirely original science. In fact, I have not come across a discussion along these lines by anyone»⁽⁸⁾.

The present treatise will demonstrate that large portions of Ibn Khaldun's contributions are quite relevant today⁽⁹⁾, and that his very language differs little from that of modern and contemporary sociologists. We admit that some of the data in Ibn Khaldun's **Muqaddimah** are not related to his new science. The same is true of Comte's **Positive Philosophy** which contains large sections unrelated to sociology⁽¹⁰⁾.

Ibn Khaldun belongs to the fourteenth century and must, therefore, be seen against that background. Because his style of writing

I- INTRODUCTORY REMARKS

Published works on Ibn Khaldun⁽¹⁾ may be classified into four categories: (1) the very «pro», which glorifies Ibn Khaldun's **Muqaddimah** as an intellectual miracle- an inexplicable stroke of genius, without which «nothing would be left in the Arabic heritage that deserves to be called a science or a social study»⁽²⁾; (2) the extreme «con», which declares that Ibn Khaldun did not make any contribution to our knowledge and that his **Muqaddimah** «is a curiously twisted, grand misconception of the historical process»⁽³⁾; (3) the «encyclopedic», which gives no judgment- Ibn Khaldun's work speaks for itself; and (4) the overexaggerated, which attributes to Ibn Khaldun ideas and theories which he never made⁽⁴⁾.

Ibn Khaldun reminds us that, with the exception of the third category, the writings representing the other categories are undesirable or objectionable. As he stated:

Little effort is being made to get at the truth. The critical eye, as a rule, is not sharp. Errors and unfounded assumptions are closely allied and familiar elements in historical information. Blind trust in tradition is an inherited trait in human beings. Occupation with the scholarly disciplines on the part of those who have no right is widespread. But the pasture of stupidity is unwholesome for mankind. No one can stand up against the authority of truth, and the evil of falsehood is to be fought with enlightening speculation.

The reporter merely dictates and passes on the material.

ABSTRACT

Although the study of human society is an ancient one, not until the fourteenth century did more realistic and positive views of society appear. This is specifically true of the Khaldunian sentiment for objectification of social organization and social change. Unlike many published works on Ibn Khaldun, this study does not simply declare, without convincing evidence, that Ibn Khaldun was the first sociologist.

The purpose of this study is to show in detail and with enough evidence: (1) that it was Ibn Khaldun who first laid the foundations of what came to be called sociology; and (2) that his "science of human social organization" yielded major contributions to sociological thought that can be easily and readily compared with classical and modern sociological writings.

This short study could not possibly cover all Khaldunian social thought. As a result, special emphasis has been placed on Ibn Khaldun's concept of '**ILM al-Umran**' and its striking similarity to Auguste Comte's "sociology". Ibn Khaldun's methods which consisted of careful and comprehensive observation, use of historical documents, and comparison were the very methods used by Comte and the other "pioneers" of sociology and "masters" of social theory. Another part of this study stresses Ibn Khaldun's ideas on society, culture, socialization, and social control. His contributions are compared to those of well-known classical and modern sociologists.

Some of Ibn Khaldun's fourteenth century generalizations may not be applied today. He himself was aware that "social conditions do not persist in the same manner." Nevertheless, much of his characterization of the social, including urban, life is relevant at the present time. Some of his ideas anticipated some of those of the classical and modern sociological thinkers.

«A person who creates a new discipline does not have the task of enumerating all the individual problems connected with it. His task is to specify the subject of the discipline and its various branches and the discussions connected with it. His successors, then , may gradually add more problems, until the discipline is completely presented».

Ibn Khaldun

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