



حوليات الآداب والعلوم الاجتماعية



فصلية علمية محكمة تتضمن مجموعة من الرسائل وتعنى بنشر الموضوعات التي تدخل في مجالات اهتمام الأقسام العلمية لكليتي الآداب والعلوم الاجتماعية

في محددات العقل العمراني الخلدوني

أ. د. محمود بن الحبيب الزواوي

قسم الاجتماع - جامعة تونس

تونس

١٤٢٤ - ١٤٢٥ هـ

٢٠٠٣ - ٢٠٠٤ م

الرسالة ٢٠٨

الحولية الرابعة والعشرون

مجلس النشر العلمي

جامعة الكويت

تأسس سنة ١٩٨٦

مجلة العلوم الاجتماعية ١٩٧٣، مجلة الكويت للعلوم والهندسة ١٩٧٤، مجلة دراسات الخليج والجزيرة العربية ١٩٧٥، لجنة التأليف والتحرير والنشر ١٩٧٦، مجلة الحقوق ١٩٧٧، حوليات الآداب والعلوم الاجتماعية ١٩٨٠، المجلة العربية للعلوم الإنسانية ١٩٨١، مجلة الشريعة والدراسات الإسلامية ١٩٨٣، المجلة التربوية ١٩٨٣، مجلة الأسس والتطبيقات الطبية ١٩٨٨، المجلة العربية للعلوم الإدارية ١٩٩١

حواصط الآداب والعلوم الاجتماعفة

ANNALS OF THE ARTS AND SOCIAL SCIENCES

تصدر عن مجلس النشر العلمف - جامعة الكويت

فصلفة علمفة محكّمة تتضمن مجموعة من الرسائل
وتعنى بنشر الموضوعات التي تدخل فف مجالات
اهتمام الأقسام العلمفة لكلففف الآداب والعلوم
الاجتماعفة:

الآداب:

اللغة العربفة وآدابها، اللغة الانجليزية وآدابها،
التارفخ، الفلسفة، الإعلام.

العلوم الاجتماعفة:

الاجتماع، الجغراففا، علم النفس، العلوم السفسافة.

الحولفة الرابعة والعشرون

الرسالة الثامنة بعد المئفففف

١٤٢٤ هـ - ٢٠٠٣ م

هيئة التحرير

د. نسيمه راشد الغيث

رئيسة التحرير

أ. د. علاء الدين عبدالمحسن شاهين

قسم التاريخ

أ. د. سمير محمد حسين

قسم الإعلام

د. عبدالرضا علي أسيري

قسم العلوم السياسية

د. الزواوي بغورة بن السعدي

قسم الفلسفة

د. عثمان حمود الخضر

قسم علم النفس

د. عبيد سرور العتيبي

قسم الجغرافيا

د. فهد عبدالرحمن الناصر

قسم علم الاجتماع

د. فاطمة راشد الراجحي

قسم اللغة العربية وآدابها

د. ليلى حكمت المالح

قسم اللغة الإنجليزية وآدابها

د. فيصل عبدالله الكندري

قسم التاريخ

هيفاء حمد المشاري

مديرة التحرير

الهيئة الاستشارية

أ. د. أحمد عثمان

قسم الدراسات اليونانية واللاتينية
جامعة القاهرة

أ. د. إسماعيل صبري مقلد

قسم العلوم السياسية - جامعة أسيوط

أ. د. إمام عبدالفتاح إمام

قسم الفلسفة - جامعة عين شمس

أ. د. جيهان رشتي

قسم الإذاعة والتلفزيون - جامعة القاهرة

أ. د. حياة ناصر الحجي

قسم التاريخ - جامعة الكويت

أ. د. عبدالعزيز حمودة

قسم اللغة الإنجليزية وآدابها
جامعة القاهرة

أ. د. عز الدين إسماعيل

قسم اللغة العربية وآدابها - جامعة عين شمس

أ. د. محمد غانم الرميحي

قسم الاجتماع - جامعة الكويت

أ. د. محمد محمود إبراهيم الديب

قسم الجغرافيا - جامعة عين شمس

أ. د. محمود سيد أبو النيل

قسم علم النفس - جامعة عين شمس

أ. د. محمود فهمي حجازي

قسم اللغة العربية وآدابها - جامعة القاهرة

قواعد النشر في

حوليات الآداب والعلوم الاجتماعية

- ١ - حوليات الآداب والعلوم الاجتماعية فصلية علمية محكمة تنشر مجموعة من الرسائل في الموضوعات المندرجة تحت اختصاص الأقسام العلمية بكليتي الآداب والعلوم الاجتماعية.
- ٢ - تنشر الحوليات البحوث والدراسات الأصلية باللغتين العربية والإنجليزية، على ألا تتجاوز صفحات أي بحث ٢٠٠ صفحة ولا تقل عن ٦٠ صفحة.
- ٣ - تقدم البحوث مطبوعة على مسافتين من ثلاث نسخ على ورق مقاسه ٢٩ × ٢١ سم (A4) وعلى وجه واحد فقط، وترقم جميع الصفحات بما في ذلك الجداول والصور التوضيحية، ويراعى التصحيح الدقيق في النسخ جميعها. مع أهمية إرسال القرص المرن الخاص بالبحث.
- ٤ - يرفق الباحث ملخصاً باللغتين العربية والإنجليزية في حدود ١٠٠ «مائة» كلمة.
- ٥ - ترسم الخرائط والأشكال والرسوم بالحبر الصيني على ورق «شفاف» لتكون صالحة للطباعة. أما الصور الفوتوغرافية فتطبع على ورق لامع، وإذا كانت ملونة فلا بد من تقديم الشريحة الأصلية.
- ٦ - يراعى وضع خطوط متعرجة تحت العناوين الجانبية والألفاظ والعبارات التي يراد طبوعها «ببنط» ثقيل.
- ٧ - تكتب في قائمة المصادر التفاصيل المتعلقة بكل مصنف من حيث اسم المؤلف كاملاً مبتدأ باللقب أو الاسم الأخير، وعنوان المصنف تحت خط متعرج، والأجزاء أو المجلدات، واسم المحقق أو المترجم، ورقم الطبعة، ومكان النشر ثم اسم المطبعة أو دار النشر، ثم سنة النشر، ويتبع في قائمة المصادر النظام الآتي:
- الطبري، أبو جعفر محمد بن جرير:
- تاريخ الرسل والملوك، تحقيق محمد أبو الفضل إبراهيم، ط٣، مصر، دار المعارف، دت.
- جامع البيان في تأويل القرآن، تحقيق محمود محمد شاكر، ط٢، دار المعارف بمصر، دت.

– الشايب، أحمد، تاريخ النقائض في الشعر العربي، ط٣، القاهرة، مكتبة النهضة المصرية، ١٩٦٦.

٨ – تثبت الهوامش على النحو التالي:

يذكر لقب المؤلف ثم الجزء ثم رقم الصفحة، وإذا كان للمؤلف أكثر من مصنف في البحث فيذكر لقب المؤلف ثم عنوان المصنف، ثم يليه الجزء، ثم رقم الصفحة، ويتبع في الحواشي النظام الآتي:

– الطبري، تاريخ الرسل والملوك، ج٣، ص ٩١.

– الطبري، جامع البيان في تأويل القرآن، ج٢، ص ١٢٠.

– الشايب، ص ٤٠.

٩ – توضع أرقام التوثيق بين قوسين وترتب متسلسلة حتى نهاية البحث، فإذا انتهت أرقام التوثيق في الصفحة الأولى عند الرقم (٦) يبدأ التوثيق في الصفحة الثانية بالرقم (٧)، وهكذا.

١٠ – أصول البحوث التي تصل للحوليات لا ترد ولا تسترجع سواء نشرت أم لم تنشر.

١١ – لا تقبل الحوليات البحوث التي سبق نشرها، كما لا يجوز نشر البحوث في مجلات علمية أخرى بعد إقرار نشرها في الحوليات إلا بعد الحصول على إذن كتابي بذلك من رئيس تحرير الحوليات.

١٢ – تمنح إدارة الحوليات لمؤلف كل بحث منشور خمسين نسخة مجانية من بحثه.

١٣ – ترسل البحوث وجميع المراسلات الخاصة بالحوليات إلى:

رئيسة تحرير حوليات الآداب والعلوم الاجتماعية

ص.ب: ١٧٣٧٠ الخالدية

رمز بريدي: 72452

الكويت

ISSN 1560-5248 Key title: Hawliyyat Kulliyyat al-Adab

<http://pubcouncil.kuniv.edu.kw/AASS/>

E-mail: aotfoa@kuc01.kuniv.edu.kw

ثمن العدد

الكويت	٥ فلس	البحرين	١ دينار واحد	قطر	١٠ ريالات
الإمارات	١ درهم	السعودية	١٠ ريالات	عمان	١ ريال واحد

• ثمن النسخة في دول الوطن العربي ما يعادل دولاراً واحداً

• ثمن النسخة في دول الأجنبية ما يعادل ثلاثة دولارات

الاشتراك السنوي لعدد (١٢) رسالة

سنوات الاشتراك	نوع الاشتراك	الكويت	الدول العربية	الدول الأجنبية
سنة واحدة	أفراد	٤ دنانير	٦ دنانير	٢٢ دولاراً
	مؤسسات	٢٢ ديناراً	٢٢ ديناراً	٩٠ دولاراً
سنتان	أفراد	٧ دنانير	١٠ دنانير	٣٧ دولاراً
	مؤسسات	٣٧ ديناراً	٣٧ ديناراً	١٥٠ دولاراً
٣ سنوات	أفراد	١٠ دنانير	١٤ ديناراً	٥٢ دولاراً
	مؤسسات	٥٣ ديناراً	٥٢ ديناراً	٢١٠ دولاراً
٤ سنوات	أفراد	١٣ ديناراً	١٨ ديناراً	٦٧ دولاراً
	مؤسسات	٦٧ ديناراً	٦٧ ديناراً	٢٧٠ دولاراً

جميع المراسلات الخاصة بشروط النشر أو أية استفسارات أخرى

توجه إلى رئيس تحرير حوليات الآداب والعلوم الاجتماعية

ص. ب. ١٧٣٧٠ الخالدية - الكويت، 72454 - ت، ٤٨١٠٣١٩ - فاكس ٤٨١٠٣١٩

ISSN 1560-5248 Key title: Hawliyyat Kulliyat al-Adab

الحوليات الكلية للآداب والعلوم الاجتماعية

الرسالة: ٢٠٨

في محدّدات العقل العمراني الخلدوني

أ. د. محمود بن الحبيب الزواوي
قسم الاجتماع - جامعة تونس
تونس

المؤلف

أ. د. محمود بن الحبيب الذواوي

- دكتوراه في علم الاجتماع: مفهوم الحداثة في علم الاجتماع الأمريكي: جامعة مونتريال بكندا، ١٩٧٩.
- أستاذ تعليم عال في علم الاجتماع بجامعة تونس. تونس.
- درس في جامعات بكندا والجزائر والسعودية وماليزيا.
- حصل في ٢٠٠٠-٢٠٠١ على منحة فولبرايت لدراسة حال علم الاجتماع الأمريكي في نهاية القرن الماضي.
- نشر أكثر من ٧٠ دراسة في مجلات محكمة باللغات العربية والإنجليزية والفرنسية.
- ألف وشارك في تأليف ١٠ كتب باللغات الثلاث.

الإنتاج العلمي:

أولاً - الكتب:

- ١ - عولة التخلف الآخر: الهويات الثقافية للعالم الثالث، ١٨١ ص، ٢٠٠٢ م (باللغة الإنجليزية).
- ٢ - نحو علم اجتماع إسلامي للرموز الثقافية، الثقافة، ١٩٩٦، ٢٢٨ ص (باللغة الإنجليزية).
- ٣ - الرأسمالية والتنمية، إشراف لسلي سكلار، ١٩٩٤، ١٤٠-١٦٠ ص (باللغة الإنجليزية).

ثانياً - الأبحاث:

- ١ - طرح تنظيري لمفهوم الشخصية التونسية المستنفرة/مجلة علم النفس والمجتمعات النامية، المجلد ١٤، العدد ٢، عام ٢٠٠٢، ٢٢١-٢٣٩ ص.
- ٢ - أزمة العلوم الاجتماعية: حوار مع عالم الاجتماع الأمريكي نيل سملسر حول مستقبل العلوم الاجتماعية، المجلة الأمريكية للعلوم الاجتماعية الإسلامية، المجلد ١٩، العدد ٢، ربيع ٢٠٠٢، ٩٥-١٠٢ ص.
- ٣ - حاجة العلوم الاجتماعية للإطار الفكري للرموز الثقافية، المجلد ١٩، العدد ١، ٢٠٠٢-٢٨ ص.
- ٤ - تحليل نظري اجتماعي نفسي لدلالات استعمال الذرة الباريونية عند النساء والرجال التونسيين، مجلة جامعة الملك سعود، المجلد ١٤، العدد ٢، ٤١-٥٣ ص.
- ٥ - الأبعاد الميتافيزيقية لأنساق الرموز الثقافية، المجلة التونسية للعلوم الاجتماعية، العدد ١٥، ٢٠٠٠، ١٢١-٤٢ ص.
- ٦ - روح الرموز الثقافية كمفهوم بحث جديد في العلوم الإنسانية المجلة التاريخية المعاصرة، السنة ٢٩، العددان ١٠٧-١٠٨، يونيو ٢٠٠٢، ٢١-٣٩ ص.

في محدّدات العقل العمراني الخلدوني

ملخص

يُعتبر هذا البحث ردّاً على المقولة السائدة والقائلة بأن فكر ابن خلدون العمراني الجديد هو حصيلة عوامل اجتماعية وسياسية عاشها صاحب المقدمة. ويرى هذا البحث أن تلك المقولة قاصرة عن إعطاء تفسير وافٍ ومقنع لظاهرة ميلاد علم العمران البشري عند ابن خلدون. ولا تنفك البحوث الحديثة في علم النفس على الخصوص تلقي أضواء جديدة على عوامل الإبداع والابتكار عند رواد الفكر والعلم والفنون. فتؤكد هذه البحوث أن الجوانب الشخصية للمبدعين هي عوامل نفسية حاسمة في ميلاد ظاهرة الإبداع والتجديد عند هؤلاء، وهذا ما تحاول هذه الدراسة إبرازه بخصوص انفراد ابن خلدون بإنشاء هذا العلم الجديد.



قسمية اشتراك

حوليات الآداب والعلوم الاجتماعية

تصدر عن مجلس النشر العلمي - جامعة الكويت

يرجى اعتماد اشتراكي في المجلة لمدة:

سنة واحدة ☐ سنتين ☐ ثلاث سنوات ☐ أربع سنوات ☐ بعدد () نسخة

أرفق طيه قيمة الاشتراك

نقداً/ شيك ☐ حوالة نقدية ☐ إرسال فاتورة للتسديد ☐

الاسم

العنوان الكامل

التاريخ / / التوقيع

ترسل الاشتراكات إلى حوليات الآداب والعلوم الاجتماعية

ص.ب: ١٧٣٧٠ الخالدية - الرمز البريدي ٢٢٤٥٤ الكويت - هاتف وفاكس: ٨١٠٣١٩

قسمية اشتراك

حوليات الآداب والعلوم الاجتماعية

تصدر عن مجلس النشر العلمي - جامعة الكويت

يرجى اعتماد اشتراكي في المجلة لمدة:

سنة واحدة ☐ سنتين ☐ ثلاث سنوات ☐ أربع سنوات ☐ بعدد () نسخة

أرفق طيه قيمة الاشتراك

نقداً/ شيك ☐ حوالة نقدية ☐ إرسال فاتورة للتسديد ☐

الاسم

العنوان الكامل

التاريخ / / التوقيع

ترسل الاشتراكات إلى حوليات الآداب والعلوم الاجتماعية

ص.ب: ١٧٣٧٠ الخالدية - الرمز البريدي ٢٢٤٥٤ الكويت - هاتف وفاكس: ٨١٠٣١٩

قسمية اشتراك

حوليات الآداب والعلوم الاجتماعية

تصدر عن مجلس النشر العلمي - جامعة الكويت

يرجى اعتماد اشتراكي في المجلة لمدة:

سنة واحدة ☐ سنتين ☐ ثلاث سنوات ☐ أربع سنوات ☐ بعدد () نسخة

أرفق طيه قيمة الاشتراك

نقداً/ شيك ☐ حوالة نقدية ☐ إرسال فاتورة للتسديد ☐

الاسم

العنوان الكامل

التاريخ / / التوقيع

ترسل الاشتراكات إلى حوليات الآداب والعلوم الاجتماعية

ص.ب: ١٧٣٧٠ الخالدية - الرمز البريدي ٢٢٤٥٤ الكويت - هاتف وفاكس: ٨١٠٣١٩



لجنة التأليف والتعريب والنشر

جامعة الكويت مجلس النشر العلمي

تشكلت لجنة التأليف والتعريب
والنشر بقرار صادر من وزير
التربية والتعليم رقم (٢٠٣)
بتاريخ ١٣ / ١٠ / ١٩٧٦

✽ أهداف اللجنة :

- ١- توسيع دائرة النشر العلمي بمختلف التخصصات العلمية لأعضاء هيئة التدريس في جامعة الكويت .
- ٢- إثراء المكتبة الكويتية بالكتب والمؤلفات العلمية والتخصصية والثقافية وكتب التراث الإسلامي باللغات العربية والأجنبية .
- ٣- دعم وتنشيط عملية التعريب التي تعد من الأهداف القومية التي انعقد عليها الإجماع العربي .

✽ مهام اللجنة :

- طبع ونشر المؤلفات العلمية والدراسية والأكاديمية ، أو المترجمات لأعضاء هيئة التدريس التي يرغب أصحابها في نشرها على نفقة الجامعة . ويراعى التوازن في نشر هذه المؤلفات بحيث تغطي مختلف الاختصاصات في الكليات الجامعية .
- تحديد ثمن الكتاب الجامعي الذي ينشر باسم الجامعة .

رئيس اللجنة : د. أحمد ضامن السمدان

توجه جميع المراسلات باسم رئيس اللجنة على العنوان التالي :

لجنة التأليف والتعريب والنشر / جامعة الكويت

ص.ب : 28301 الصفاة 13144 - دولة الكويت

بدالة : 4843185 / فاكس : 4843185

البريد الإلكتروني : atpc@kuc01.kuniv.edu.kw

الموقع على الإنترنت : www.pubcouncil.kuniv.edu.kw/atpc



المجلة العربية للعلوم الإدارية



Arab Journal of Administrative Sciences

رئيس التحرير : أ.د. عبد الكريم عبد العزيز الصفار

● First Issue, November 1993 صدر العدد الأول في نوفمبر ١٩٩٣

● A refereed Journal Publishes Original Research in Administrative Sciences
علمية محكمة تعنى بنشر البحوث الأصلية في مجال العلوم الإدارية

● Published by the Academic Publication Council, Kuwait University,
3 Issues (January, May, September)
تصدر عن مجلس النشر العلمي في جامعة الكويت كل أربعة أشهر (يناير، مايو، سبتمبر)

● The Journal Intends to Develop and Exchange Business Thoughts
تهدف المجلة إلى الإسهام في تطوير الفكر الإداري واختيار الممارسات الإدارية وإثرائها

● Listed in Several International Databases
مسجلة في قواعد البيانات العالمية

ISSN:1029-855X

الاشتراكات

الكويت : 3 دنانير للأفراد - 15 ديناراً للمؤسسات الدول العربية : 4 دنانير للأفراد - 15 ديناراً للمؤسسات
الدول الأجنبية : 15 دولاراً للأفراد - 60 دولاراً للمؤسسات

توجه المراسلات إلى رئيس التحرير على العنوان الآتي :

المجلة العربية للعلوم الإدارية - جامعة الكويت ص.ب. : 28558 الصفاة 13055 - دولة الكويت
هاتف : 4827317 (965) Tel: 4846843 (965) داخلي : 4415 - 4416 - 4734 فاكس: 4817028 (965) Fax:
E-mail: ajoas@kuc01.kuniv.edu.kw Web Site: http://www.pubcouncil.kuniv.edu.kw/ajas

الحياة التي لا تختبر غير جديرة بأن تعاش



علمية - أكاديمية - فصلية - محكمة
بحوث باللغة العربية والانجليزية
ندوات - مناقشات - عروض كتب - تقارير



المجلة العربية للعلوم الإنسانية

تصدر عن مجلس النشر العلمي - جامعة الكويت

رئيس التحرير: د. فيصل عبدالله الكندري

ص.ب. : 26585 الصفاة - رمز بريدي 13126 الكويت
تلفون : 4817689 - 4815453 (+965) - فاكس : 4812514 (+965)
العنوان الإلكتروني: [HTTP: //kuc01.kuniv.edu.kw/~ajh](http://kuc01.kuniv.edu.kw/~ajh)
البريد الإلكتروني: [E-mail: ajh@kuc01.kuniv.edu.kw](mailto:ajh@kuc01.kuniv.edu.kw)



مجلة العلوم الاجتماعية

فصلية - أكاديمية - محكمة

تعنى بنشر الأبحاث والدراسات في تخصصات السياسة والاقتصاد والاجتماع وعلم النفس والأنثروبولوجيا الاجتماعية والجغرافيا السياسية والبشرية

الاشتراكات

الكويت

والدول العربية:

أفراد: ٣ دينار سنوياً
داخل الكويت، ويضاف
إليها دينار واحد في الدول
العربية.

مؤسسات: في الكويت
والدول العربية ١٥ ديناراً
في السنة، ٢٥ ديناراً لمدة
سنتين.

الدول الأجنبية:

أفراد: ١٥ دولاراً.

مؤسسات: ٦٠ دولاراً في
السنة، ١١٠ دولاراً
لسنتين.

تدفع اشتراكات الأفراد
مقدماً نقداً أو بشيك باسم
المجلة مسحوباً على أحد
المصارف الكويتية ويرسل
على عنوان المجلة، أو بتحويل
مصرفي لحساب مجلة العلوم
الاجتماعية رقم 07101685
لدى بنك الخليج في
الكويت (فرع العديلية)

تفتح أبوابها أمام

رئيس التحرير

الأستاذ الدكتور

أحمد محمد عبدالحال

• أوسع مشاركة للباحثين
الاجتماعيين العرب
للإسهام في معالجة قضايا
مجتمعاتهم.

• التفاعل الحي مع القارئ
المثقف والمهتم بالقضايا
المطروحة.

• المقابلات والمناقشات الجادة
ومراجعات الكتب
والتقارير.

• تؤكد المجلة التزامها
بالوفاء والانتظام بوصولها
في مواعييدها المحددة إلى
جميع قرائها ومشتريها

Visit our web site
<http://kuc01.Kuniv.edu.kw/~jss>

توجه جميع المراسلات إلى:

رئيس تحرير مجلة العلوم الاجتماعية - جامعة الكويت

ص.ب. ٢٧٧٨٠، صفاة، الكويت 13055

تليفون ٤٨١٠٤٣٦ - ٤٨٣٦٠٢٦ فاكس ٤٨٣٦٠٢٦ / ٠٠٩٦٥

E-mail: JSS@kuniv.edu.kw



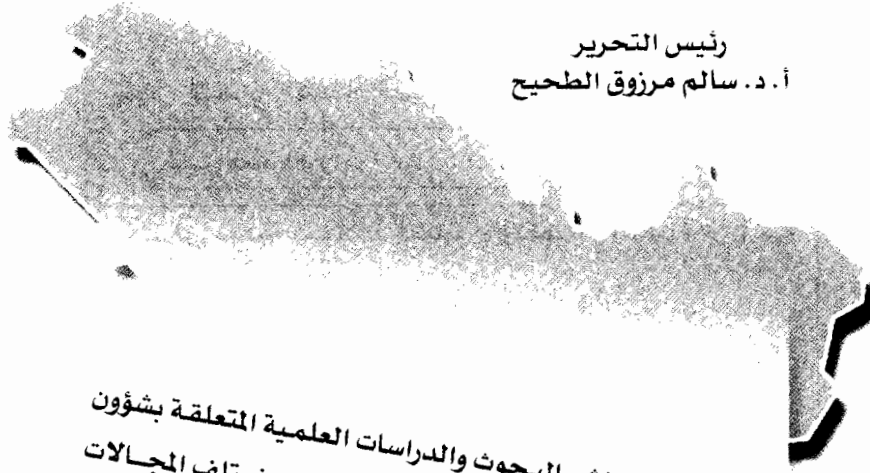
مجلة دراسات الخليج والجزيرة العربية

مجلة علمية فصلية محكمة تصدر عن مجلس النشر العلمي - جامعة الكويت

صدر العدد الأول في يناير ١٩٧٥



رئيس التحرير
أ. د. سالم مرزوق الطحيج



ترحب المجلة بنشر البحوث والدراسات العلمية المتعلقة بشؤون
منطقة الخليج والجزيرة العربية في مختلف المجالات
السياسية والأقتصادية والاجتماعية والثقافية والعلمية... الخ
(باللغتين العربية والانجليزية)

المراسلات

توجه جميع المراسلات باسم رئيس التحرير
على العنوان التالي:

مجلة دراسات الخليج والجزيرة العربية

ص. ب. : 17073 الخالدية

الرمز البريدي 72451 الكويت

تليفون : 4833705 - 4833215 فاكس : 4833705

E-mail: jotgaaps@kuc01.kuniv.edu.kw

Http://pubcouncil.kuniv.edu.kw/jgaps

الإشتراكات

النول العربية :

٤ دنانير للأفراد - ١٥ دينار للمؤسسات.

النول هير العربية :

١٥ دولار للأفراد - ٦٠ دولار للمؤسسات.

مَجَلَّةُ الشَّرِيعَةِ وَالْأَسْأَلِ الْإِسْلَامِيِّ

نَهْلية علمية مَعْلُمة تصدر عن نَهْلِ النُّشْرِ الْعِلْمِيِّ بِقِیَامَةِ الْكُتُبِ
نُعْنِي بِالْبَهْرِ وَالْدراسَاتِ الْإِسْلَامِيَّةِ

رئيس التحرير الأستاذ الدكتور: عَجْمِل جاسم النشوي

صدر العدد الأول في رجب ١٤٠٤ هـ - أبريل ١٩٨٤ م

- * تهدف إلى معالجة المشكلات المعاصرة والقضايا المستجدة من وجهة نظر الشريعة الإسلامية.
- * تشمل موضوعاتها معظم علوم الشريعة الإسلامية: من تفسير، وحديث، وفقه، واقتصاد وتربية إسلامية، إلى غير ذلك من تقارير عن المؤتمرات، ومراجعة كتب شرعية معاصرة، وفتاوي شرعية، وتعليقات على قضايا علمية.
- * تنوع الباحثون فيها، فكانوا من أعضاء هيئة التدريس في مختلف الجامعات والكليات الإسلامية على رقعة العالمين: العربي والإسلامي.
- * تخضع البحوث المقدمة للمجلة إلى عملية فحص وتحكيم حسب الضوابط التي التزمت بها المجلة، ويقوم بها كبار العلماء والمختصين في الشريعة الإسلامية، بهدف الارتقاء بالبحث العلمي الإسلامي الذي يخدم الأمة، ويعمل على رفعة شأنها، نسال المولى عز وجل مزيداً من التقدم والازدهار.

جميع المراسلات توجه باسم رئيس التحرير

ص ب ١٧٤٢٣ - الرمز البريدي 72455 الخالدية - الكويت هاتف: ٤٨١٢٥٠٤ - فاكس: ٤٨١٠٤٣٤
بدالة: ٤٨٤٦٨٤٣ - ٤٨٤٢٢٤٣ - داخلي: ٤٧٢٣

العنوان الإلكتروني: E-mail - JOSAIS@KUC01.KUNIV.EDU.KW

issn: 1029 - 8908

عنوان المجلة على شبكة الإنترنت: <http://pubcouncil.kuniv.edu.kw/JSIS>

اعتماد المجلة في قاعدة بيانات اليونسكو Social and Human Sciences Documentation Center

في شبكة الإنترنت تحت الموقع www.unesco.org/general/eng/infoserv/db/dare.html



المجلة التربوية

مجلة فصلية، تخصصية، محكمة
تصدر عن مجلس النشر العلمي - جامعة الكويت

رئيس التحرير
أ. د. قاسم علي الصراف

تنشر

البحوث التربوية الصّلة
مراجعات الكتب التربوية الحديثة
محاضرات الممارس التربوي
التقارير عن المؤتمرات التربوية
وملفضات الرسائل الجامعية

- تقبل البحوث باللغتين العربية والإنجليزية.
- تنشر لأساتذة التربية والمختصين بها من مختلف الأقطار العربية والدول الأجنبية.

الاشتراكات:

في الكويت: ثلاثة دنانير للأفراد، وخمسة عشر ديناراً للمؤسسات
في الدول العربية: أربعة دنانير للأفراد، وخمسة عشر ديناراً للمؤسسات
في الدول الأجنبية: خمسة عشر دولاراً للأفراد، وستون دولاراً للمؤسسات.

توجه جميع المراسلات إلى:

رئيس تحرير المجلة التربوية - مجلس النشر العلمي ص.ب: ١٣٤١١ كيفان - الرمز البريدي 71955
الكويت هاتف: ٤٨٤٦٨٤٣ (داخلي ٤٤٠٣ - ٤٤٠٩) - مباشر: ٤٨٤٧٩٦١ - فاكس: ٤٨٣٧٧٩٤

E-mail: TEJ@kuc01.kuniv.edu.kw.

مجلة الحقوق

مجلة فصلية أكاديمية
محكمة تعنى بنشر البحوث
والدراسات القانونية والشرعية
تصدر عن مجلس النشر العلمي - جامعة الكويت

رئيس التحرير

الأستاذ الدكتور / إبراهيم الدسوقي أبو الليل

صدر العدد الأول في
يناير ١٩٧٧

الاشتراكات

في الكويت : ٣ دنانير للأفراد، ١٥ ديناراً للمؤسسات
في الدول العربية : ٤ دنانير للأفراد، ١٥ ديناراً للمؤسسات
في الدول الأجنبية : ١٥ دولاراً للأفراد، ٦٠ دولاراً للمؤسسات

المراسلات

توجه جميع المراسلات إلى رئيس
التحرير على العنوان التالي :

مجلة الحقوق . جامعة الكويت

ص.ب. ٥٤٧٨ الصفاة ١٣٥٥٥ الكويت

هاتف : ٤٨٣٥٧٨٨ - فاكس : ٤٨٣١١٤٣

Council

جامعة الكويت

- ٢٨ - كرو، أبو القاسم: العرب وابن خلدون، الدار العربية للكتاب، تونس ١٩٧٧.
- ٢٩ - المرزوقي، أبو يعرب: شفاء السائل لتهذيب المسائل، الدار العربية للكتاب، تونس ١٩٩١.
- ٣٠ - المرزوقي، أبو يعرب: الاجتماع النظري الخلدوني والتاريخ العربي المعاصر، الدار العربية للكتاب، تونس ١٩٨٣.
- ٣١ - مزيان، عبدالمجيد: النظريات الاقتصادية عند ابن خلدون (سلسلة الدراسات الكبرى) الشركة الوطنية للنشر والتوزيع، الجزائر، ١٩٨١.
- ٣٢ - مغربي، عبدالغني: الفكر الاجتماعي عند ابن خلدون، الدار التونسية للنشر (تونس) والمؤسسة الوطنية للكتاب (الجزائر) ١٩٨٧.
- ٣٣ - هندراوي، حسين: التاريخ والدولة ما بين ابن خلدون وهيجل، دار الساقى، بيروت ١٩٩٦.
- ٣٤ - وافي، علي عبدالواحد: عبقریات ابن خلدون، دار عالم الكتب للطبع والنشر، القاهرة، ١٩٧٣.
- ٣٥ - تحقيق مقدمة ابن خلدون (٣ أجزاء) دار نهضة مصر للطبع والنشر الفجالة - القاهرة (بدون تاريخ).
- ٣٦ - عدد خاص عن فكر ابن خلدون: مجلة الحياة الثقافية (تونس) بعنوان الظلم مؤذن بخراب العمران، عدد ٩ ماي - جوان ١٩٨٠.

- ١٣ - الجابري، محمد عابد: فكر ابن خلدون: العصبية والدولة، معالم نظرية خلدونية في التاريخ الإسلامي، مركز دراسات الوحدة العربية، بيروت ١٩٩٢.
- ١٤ - جغلول، عبدالقادر: دار الحداثة، ديوان المطبوعات الجامعية، الجزائر ١٩٨١.
- ١٥ - الحاجري، محمد طه: ابن خلدون بين حياة العلم ودنيا السياسة، دار النهضة العربية، بيروت (بدون تاريخ).
- ١٦ - الحصري، أبو خلدون ساطع: دراسات عن مقدمة ابن خلدون، مكتبة الخانجي (القاهرة) دار الكتاب العربي (بيروت) ١٩٦٧.
- ١٧ - حميش، سالم: الخلدونية في ضوء فلسفة التاريخ، دار الطليعة، بيروت ١٩٩٨.
- ١٨ - دليلة، عارف: مكانة الأفكار الاقتصادية لابن خلدون في الاقتصاد السياسي، دار الحوار للنشر والتوزيع، اللاذقية (سوريا) ١٩٨٧.
- ١٩ - الزمري، حسن: عبدالرحمن بن خلدون، مطبعة الشمال، تونس، ١٣٧٥هـ.
- ٢٠ - زيعور، علي: الفلسفة العلمية عند ابن خلدون وابن الأزرقي في التيار الاجتماعي التاريخي، مؤسسة عز الدين للطباعة والنشر، بيروت، ١٩٩٣.
- ٢١ - الساعاتي، حسن: علم الاجتماع الخلدوني: قواعد المنهج، دار النهضة العربية للطباعة والنشر، بيروت ١٩٧٢.
- ٢٢ - شرف الدين، خليل: ابن خلدون، منشورات دار ومكتبة الهلال، بيروت، ١٩٨٣.
- ٢٣ - عاصي، حسين: ابن خلدون مؤرخاً، دار الكتاب العلمية، بيروت ١٩٩١.
- ٢٤ - عبدالسلام، أحمد: ابن خلدون والعدل، الدار التونسية للنشر، تونس ١٩٨٩.
- ٢٥ - العروي، عبدالله: ابن خلدون وماكيا فيلي، دار الساقي، لندن ١٩٩٠.
- ٢٦ - العظمة، عزيز: ابن خلدون وتاريخيته، دار الطليعة، بيروت ١٩٨٧.
- ٢٧ - قربان، ملحم: خلدونيات: السياسة العمرانية، قوانين خلدونية، نظرية المعرفة في مقدمة ابن خلدون، المؤسسة الجامعية للدراسات والنشر والتوزيع، بيروت ١٩٨٤-١٩٨٥.

المراجع العربية

- ١ - ابن خلدون، عبدالرحمن: كتاب العبر وديوان المبتدأ والخبر في أيام العرب والعجم والبربر ومن عاصرهم من ذوي السلطان الأكبر (سبعة مجلدات)، دار الكتاب اللبناني، بيروت ١٩٦٠.
- ٢ - ابن خلدون، عبدالرحمن: مقدمة ابن خلدون، دار الكتب العلمية، بيروت ١٩٩٣.
- ٣ - ابن خلدون، عبدالرحمن: التعريف بابن خلدون ورحلته شرقاً وغرباً، دار الكتاب اللبناني، بيروت (بدون تاريخ).
- ٤ - أبو زيد، منى: الفكر الكلامي عند ابن خلدون، المؤسسة الجامعية للدراسات والنشر والتوزيع، بيروت، ١٩٩٧.
- ٥ - إسماعيل، محمود: نهاية أسطورة نظريات ابن خلدون، دار قباء للطباعة والنشر والتوزيع، ٢٠٠٠.
- ٦ - أويل، علي: الخطاب التاريخي: دراسة لمنهجية ابن خلدون، المركز الثقافي العربي، الدار البيضاء، ١٩٨٥.
- ٧ - باشييف، سفيتلا: نظريات ابن خلدون، دار المغرب العربي، تونس ١٩٧٤.
- ٨ - البعلي، فؤاد: علم العمران الخلدوني وعلم الاجتماع الحديث، دراسة مقارنة، حويلات كلية الآداب، جامعة الكويت، الرسالة ٣٣، ١٩٨٦.
- ٩ - البعلي، فؤاد: ابن خلدون وعلم الاجتماع الحديث، منشورات المدى للثقافة والنشر، دمشق ١٩٩٧.
- ١٠ - بن حسين، محمد لخضر: دراستان في الفكر الاقتصادي عند عبدالرحمن بن خلدون في المقدمة، الأديب، الأوراس (الجزائر) بدون تاريخ.
- ١١ - بوتول، غاستون: ابن خلدون: فلسفته الاجتماعية (ترجمة عادل عيتر) المؤسسة العربية للدراسات والنشر، بيروت الطبعة الثانية، ١٩٨٤.
- ١٢ - البياتي، جعفر: مفهوم الدولة عند الطرطوشي وابن خلدون، دار المعارف للطباعة والنشر، سوسة (تونس) ١٩٩٩.

- (75) Encyclopedia of Psychology, Guilford, Connecticut (USA) The Dushkin Publishing Group, Inc. 1973, p. 61.
- (76) Hunt, M., The Universe Within, op. pp. 296-97.
- (77) Wâfî, A., the Muqaddimah, Vol I op. p. 79.
- (78) Dawood N.J. (ed) The Muqaddimah op. p. 24.
- (79) Hunt, M., The Universe Within, op. p. 297.
- (80) Ibid.

- (48) Toynbee, A., *The Study of History*, London, Oxford University Press, 1956, III, p. 322.
- (49) Gardner, H., *Art, Mind and Brain*, op. p. 357.
- (50) Dawood, N.J. (ed), *the Muqaddimah* op. p. 30.
- (51) *The Encyclopedia of Islamic Science and Muslim Scientists* (in Arabic) Beirut, vol. I Al-Maârif Library (no date of publication) pp. 83-84.
- (52) Ibid.
- (53) Dawood, N.J. (ed), *the Muqaddimah*, op. p. 30.
- (54) Ibid p. 5-6.
- (55) Ibid p. 7.
- (56) Kuhn, Th., *The Structure of the Scientific Revolutions*, Chicago, The University of Chicago Press, 1969.
- (57) Dawood, N.J. (ed), *The Muqaddimah* op. p. 30.
- (58) Wâfî, A. *The Muqaddimah* (in Arabic) vol I, op. p. 80.
- (59) Dawood, N.J. (ed) *The Muqaddimah*, op. p. 459.
- (60) *Al-Nâqid Review*, op. p. 25. The translation from Arabic into English is mine.
- (61) Wâfî, A., *The Muqaddimah Vol I*, op p. 78.
- (62) Gardner, H., *Art, Mind and Brain*, op p. 354.
- (63) *The Quran 24/35* cited in Dawood, N.J., (ed) *the Muqaddimah* p. 42.
- (64) *The Quran 20/50-52*, Ibid, p. 42.
- (65) Ibid p. 43.
- (66) Ibid p. 57.
- (67) Ibid pp. 285-86.
- (68) Ibid p. 286.
- (69) *The Quran 17/16-17*, Ibid, p. 287.
- (70) Ibid p. 7.
- (71) Ibid p. 39.
- (72) Ibid p. 42.
- (73) Hunt, M., *The Universe Within*, op. p. 297.
- (74) Ibid pp. 296-97.

- by N.J. DAWOOD, Princeton, N.J., Nireth Bollingen Paperback Printing, 1989, p. 41.
- (22) Ibid, pp. 398 znf 400-401.
- (23) Ibid p. 405.
- (24) Ibid.
- (25) DHAOUADI, M., In the sociology of the causes or success and failure in language nationalization in the Algerian, Tunisian and Quebecker Societies (in Arabic) Al-Mustagbil Al Arabi no. 142, Dec. 1990 pp. 40-56.
- (26) Ibn Khaldun, The Muqaddimah, op. p. 405.
- (27) Ibid, pp. 41-42.
- (28) Ibid, p. 9.
- (29) Ibid p. 8.
- (30) Ibid p. 7.
- (31) Ibid p. 42.
- (32) Abdesselem, A., Ibn Khaldun et ses lecteurs, Paris, PUF, 1983, pp. 9-38.
- (33) Dawood, N.J. (ed), The Muqaddimah, op. p. 39.
- (34) Ibid.
- (35) Comte, A., Cours de Philosophie, Paris, Bachelier, 1842.
- (36) 'Hamîsh, S., Philosophy or living History? (in Arabic) Al-Nâqid Review, no. 51, Sept 1992 p. 24.
- (37) Abdesselem, A., Ibn Khaldun op.
- (38) Ibid p. 54.
- (39) Ibid p. 90.
- (40) Ibid p. 92.
- (41) Ibid p. 65.
- (42) Wâfi, A. Wâhid, (ed) The Muqaddimah (in Arabic), vol. 1, Cairo, Dar Nahthati Misr Publisher (no date mentioned), p. 120.
- (43) Ibid p. 192.
- (44) Al-Jâbrî, M., Al-Assabiyya and the State, op. pp 118-19.
- (45) Abdesselem, A., Ibn Khaldun et ses lecteurs, op. p. 86.
- (46) Ibid p. 93.
- (47) Dawood, N.J., (ed) The Muqaddimah, op. pp IX-X.

References

- (1) See for instance the following three books:
 - Al-Jabri, M., *Al-Assabiyya and the State* (in Arabic) Beirut, third edition, Dar Attalià, 1982.
 - Lacoste, Y., *Ibn Khaldun*, Paris, Maspéro, 1956.
 - Mahdi, M., *Ibn Khaldun's philosophy of history*,
- (2) Gardner, H., *Art, Mind and Brains: A Cognitive Approach to Creativity*, New York, Basic Books, Inc., 1982, p357.
- (3) Hunt, M., *The Universe Within: A New Science Explores the Human Mind*, New York, Simon and Schuster, 1982, p. 279.
- (4) Ibid p. 281.
- (5) Ibid p. 283.
- (6) Ibid p. 284.
- (7) Ibid p. 285.
- (8) Ibid.
- (9) Ibid and Levinson, D.J., *the Seasons of a Man's Life*, New York, Ballantine Books, 1978, pp. 191-317.
- (10) Gardner, H., *Art, Mind and Brain* op. p. 352.
- (11) Ibid, p. 353.
- (12) Ibid.
- (13) Ibid p. 355.
- (14) Dogan, M., Pahre, R., *L'innovation dans les sciences sociales: marginalité créatrice*, Paris, PUF, 1991.
- (15) Ibid p. 11.
- (16) Ibid p. 10.
- (17) Ibid p. 28.
- (18) Ibid p. 24
- (19) Ibid p. 35.
- (20) Ibid p. 51.
- (21) Ibn Khaldun: *The Muqaddimah: An Introduction to History*, translated from Arabic by Franz Rosenthal. Edited and abridged

The features of the impact of unconsciousness tend to be more visible in the third phase: It is in the illumination phase that the creative sudden discovery and the surprising new answer do occur. The important role of the unconscious mind in the determination of human behavior had been strongly unveiled by Sigmund Freud. He claims that human behavior is probably more influenced by the unconscious side of the human personality than by its conscious counterpart. A number of people's behaviors and their creative work could be the outcome of their unconscious forces and impulses. When the poet is asked: how did you write this poem? His answer would be: I don't know and he usually adds "it came to me". The familiar expressions used by some creative persons like "It just dawned on me" and "I just realized"⁽⁷⁹⁾ make clear reference to the factor of surprise which is often associated with creative discoveries. As seen before, Ibn Khaldun's reaction/response to his discovery of his New Science was that of astonishment and puzzlement. In order to calm himself, he attributed it to the divine inspiration. In other words, his science of al-Umrân al-Basharî was considerably the work of the so-called "The Invisible Hand" or the dark layers of unconsciousness. Ibn Khaldun's power of unconsciousness as manifested particularly in phase II and III predisposes him to a significant personality force that has contributed to making him legitimately join the groups of the famous creators in the domains of arts, thought, science and knowledge.

had written the remaining parts of the Book of Al-'Ibar helps clarify **two** things: (1) Ibn Khaldun's intensive involvement in the writing of the plain historical parts of the Book of Al-'Ibar was bound to have played a decisive role in the crystalization of the illumination phase for Ibn Khaldun. That is, his writing of that enormous number of pages dealing both with the history of the Arabs and those other people who had come in contact with them ought to have permitted Ibn Khaldun to discover new horizons and visions about the Umrân structures and influences that do shape the events of history. So, his new and strange science was likely to be born. (2) If both the methodology and the rationality displayed in the plain history parts of the Book of Al-'Ibar were below the scholarly level found in the Muqaddimah, this is a genuine proof that Ibn Khaldun: (a) was guided by the divine hand or by his unconscious mind to his New Science during the last period of his writing of his Book of Al-'Ibar and (b) His full discovery of the science of al-Umrân al-Basharî appears to have taken place only after he had finished the writing of the history parts of the Book of Al-'Ibar.

As to the fourth period (the verification phase) contributing to the creative work of Ibn Khaldun's Muqaddimah, Ibn Khaldun had chosen the methodology of the so-called the law of al Mutâbaqa. The following quotation gives a good idea of the spirit as well as the criteria of this law "He (the historian) further needs a comprehensive knowledge of present conditions in all these respects. He must compare similarities or differences between present and past conditions. He must know the causes of the similarities in certain cases and of the differences in others. He must be aware of the different origins and beginnings of dynasties and religious groups, as well as of the reasons and incentives that brought them into being and the circumstances and history of the persons who supported them. His goal must be to have complete knowledge of the reasons for every happening, and to be acquainted with the origin of every event. Then, he must check transmitted information with the basic principles he knows. **If it fulfils their requirements, it is sound.** Otherwise, the historian must consider it as spurious and dispense with it"⁽⁷⁸⁾.

When the question of the intervention of the **factor of unconsciousness** into creative works is raised, the two phases of incubation and illumination are more affected by the impact of unconsciousness than the remaining two phases.

through a better organization of the profile of the science of history. He established typologies of the causes which led historians to lie: he classified societies into bedouin and sedentary and into tribal and religious solidarities. This could be considered the incubation phase. The discovery of the science of al-Umrân al-Bashari was bound to have taken place in the illumination phase. Ibn Khaldun was strongly astonished and surprised by his own new discovery. Astonishment and surprise of discoveries appear to be very common among creative persons. His New Science claims that past, present and future events of history cannot be comprehended (*Verstehen*) and explained with great credibility and maturity without the help of the science of al-Umrân al-Basharî. It was because of the fundamental importance of the Muqaddimah's social thought that he called it the First Book. In other words, neither the meaning of the history of the Arabs and that of other people could be grasped nor the causes of the history events could be unveiled without the new outlook of al-Umrân al-Basharî. According to modern psychology's findings, the crystalization of Ibn Khaldun's New Science should have taken place during the third phase of Ibn Khaldun's research project in the science of history.

As such, the illumination phase or the period during which Ibn Khaldun had hit upon the foundations of his New Science was the outcome of a logical sequence of the events of his writings at 'Kalat Banî Salâma. In other words, Ibn Khaldun's authorship of the plain historical parts of the Book of Al-'Ibar had raised a number of questions in Ibn Khaldun's mind as to the credibility of the traditional science of history without, however, being able to offer immediate answers. He appeared to have continued to foster those questions which his unconscious mind had worked hard on until his thought had grown mature and suddenly ended up with his discovery of the New Science.

Our efforts here to link the phases of incubation (II) with that of illumination (III) in the creative processes leading to the Muqaddimah's New Science must be seen **no more** than an academic speculation about the possible detours and paths that Ibn Khaldun's thought had followed before he made his breakthrough in the new frontiers of the science of history. The incubation as well as the illumination phases remain surrounded by a number of dark spots, as we have pointed out earlier. In spite of that, the fact that Ibn Khaldun wrote the Muqaddimah after he

discovery) emerges suddenly and unexpectedly⁽⁷⁴⁾.

- 4 - Later on, the two scientists Henni Poincarré and Graham Wallas added a fourth phase, which they have called the verification phase. It has to do with attempts to check up the validity and the credibility of the new discovery/solution⁽⁷⁵⁾.

Though there is a general consensus as to the importance of the four periods for the creativity processes, but it remains that the **saturation** and the **verification** phases are much better understood than those of the incubation and the illumination ones. They are still surrounded by a great deal of confusion as they were for the earlier Greek thinkers who believed that the events of the incubation and illumination phases were controlled and manipulated by a sort of metaphysical forces. In other words, they perceived the new ideas and the creative solutions to difficult scientific issues as the outcome of divine inspiration⁽⁷⁶⁾.

There is no doubt that these four phases should help understand better how it was possible for Ibn Khaldun to write his *Muqaddimah* in just five months because the very plain handwriting of it could have taken more than two months. This means that Ibn Khaldun's mind was very likely, before residing in 'Kalat Banî Salâma and certainly during his stay there, preoccupied with the science of history and its multiple shortcomings which he had strongly denounced as we have seen earlier. Given that Ibn Khaldun had written the other parts of his *Book Al-'Ibar* before he wrote his *Muqaddimah*, this should imply that his most creative work, as symbolized in the *Muqaddimah*, must have gone through the four phases referred to or something similar to them⁽⁷⁷⁾. It is quite certain that the first phase, in which Ibn Khaldun's mind was preoccupied with the discovery of the deep part (*Bâtin*) of history, had started during his writing of the historical volumes of the *Book of Al-'Ibar*.

This does not exclude, however, that his actual thinking in the depth of history might have already begun before that. But he did not succeed in both cases in working out the grand design of a new vision that could have rescued the science of history from its predicament. Thus, he put temporarily aside his preoccupying research (saturation phase). After a break away from thinking about how to overcome the perspective of the traditional science of history, Ibn Khaldun might have come back again to the core of his research looking for new horizons. He did that

that the discussion of this topic is something new, extraordinary and highly useful. **Penetrating research** has shown the way to it"⁽⁷¹⁾.

- 2 - Ibn Khaldun makes a confession that the divine inspiration was behind his discovery of his New Science. "We, on the other hand, were inspired by God. He led us to a Science whose truth we ruthlessly set forth"⁽⁷²⁾.

These three examples show with considerable clarity that Ibn Khaldun was sailing alone, so to speak, on an Islamic boat attempting to dive deeply into the sea of the science of al-Umrân al-Basharî. He admits, at the outset, that he was guided to his New Science by the so-called "Invisible Hand". For the author of the Muqaddimah it was God's hand which intervened in his favor so he could reach safely the shores and score a remarkable victory in the world of science and human knowledge. His quotations of the Quranic verses to support his social observations and his frequent use of Quranic spirit demonstrate **beyond any doubt** Ibn Khaldun's strong and firm belief in the divine and the transcendental. We would like to end this study by examining the role of **Unconsciousness** in triggering the processes of innovation and creativity in the creative person. The modern psycho-analytical term "Unconsciousness" appears to correspond to what Ibn Khaldun refers to as divine inspiration. The concept of Unconsciousness is used by researchers in order to understand the phenomenon of the so-called creative problem solving found among some individuals which enables them to discover Nature's laws⁽⁷³⁾. The first scientist to speak about the role of Unconsciousness in that was the German physicist and physiologist Helmholtz Hermann. He identified three phases which precede discoveries:

- 1 - The saturation phase in which the researcher begins his/her project of research but he/she stops that when he/she realizes that he/she is unable to make progress in the understanding of the problem of his/her research.
- 2 - The incubation phase: a period during which the researcher tends to relax and recuperate his/her energy without making conscious effort to stimulate and organize the components of his/her problem of research.
- 3 - The illumination phase: the period during which the solution (the

Ibn Khaldun speaks furthermore of the symptoms of weakness and anomie which are experienced by the cultural value system of the luxurious society "Immorality, wrong doing, insincerity and trickery, for the purposes of making a living in a proper or an improper (in modern social sciences terms legitimate and illegitimate means) manner, increase among them. The soul comes to think about (making a living), to study it, to use all possible trickery for the purpose. People are now devoted to lying, gambling, cheating, fraud, theft, perjury, and usury. Because of the many desires and pleasures resulting from luxury, they are found to know everything about the ways and means of immorality, they talk openly about it and its causes, and give up all restraint in discussing it, even among relatives and close female relations where the bedouin attitude requires modesty (and avoidance of) obscenities⁽⁶⁸⁾.

All these civilizational features lead inevitably to the fall of civilizations. There is a genuine convergence between Ibn Khaldun's deterministic law of civilization's fateful destiny and the Quran's statement on this issue "If this (situation) spreads in a town or a nation, God permits it to be ruined and destroyed. This is the meaning of the word of God when we want to destroy a village, we order those of its inhabitants who live in luxury to act wickedly therein. Thus, the word become true for it, and we do destroy it"⁽⁶⁹⁾.

- 3 - As stated before in this study, Ibn Khalun's discovery of the science of al-Umrân al-Basharî was indeed a surprising happening to him, though he was clearly proud of that. On the one hand, neither Greece nor Persia and India had known the New Science of the author of the Muqaddimah. On the other hand, could Ibn Khaldun independently have discovered the science of al-Umrân al-Basharî? Ibn Khaldun believes that there were **two** factors which had helped him establish his breakthrough in the combined field of history and social sciences:

- 1 - Ibn Khaldun's **intense work** and **deep hardcore research** "when I had read the works of others and probed into the recesses of yesterday and today, I shook myself out of that drowsy complacency and sleepiness"⁽⁷⁰⁾ "It should be known

helps unfold the potentialities of creativity in the social sciences as underlined by the authors of the book: (l'innovation dans les sciences sociales: la marginalité creatrice) referred to earlier. As such, Ibn Khaldun's encyclopedic knowledge had increased his chances on the road to creativity in his New Science from which he gained world fame in the world of thought.

As we have seen the psychologist Gruber has indicated that the creative individual is often supported by his/her belief during the crises he/she goes through as he/she carries out his/her research and attempts to push forward his/her processes of knowledge and discoveries. There is no doubt that Ibn Khaldun had a strong religious belief. **His Islamic belief is at the core of his belief system.** It represents ultimately his epistemology which had oriented the impulses of his scientific personality. We would like to mention here **three proofs** from the Muqaddimah which demonstrate the extent of the impact of the presence of the Islamic belief on Ibn Khaldun as he was writing and dividing the Muqaddimah into parts and chapters.

- 1 - Throughout the pages of his Muqaddimah, Ibn Khaldun refers to Quranic verses like: "God guides with His light whom he will"⁽⁶³⁾. "He gave every thing its natural characteristics and then guided it"⁽⁶⁴⁾, or he uses sentences where God's name is mentioned like "God gives success and support"⁽⁶⁵⁾ and "...God knows better"⁽⁶⁶⁾.
- 2 - Ibn Khaldun has used the content of the Quranic text to substantiate and prove the correctness of his own observations and social laws and theories on human civilizations' decline. He had written extensively on the objective factors which often lead to civilizations' decline like luxury (al-Taraf) which has a general negative impact on society and its population "when elegance in (domestic) economy has reached the limit, it is followed by subservience to desires. From all those customs, the human soul receives a multiple stamp that undermines its religion and worldly well-being. It cannot preserve its religion, because it has now been firmly stamped by customs that are difficult to discard. (It cannot preserve its worldly (well-being), because the customs (of luxury) demand a great many things and (entail) many requirements for which (a man's) income is not sufficient"⁽⁶⁷⁾.

addition to this, the continuing silence invites reflection and provokes thinking. In this overlooking place, our historian had a rendez-vous with an intellectual discussion. Its prior and basic theme was neither the metaphysics nor the salvation of the soul. Rather, the theme of this intellectual discussion was Man and the direction of society and civilization's life about which Ibn Khaldun had equipped himself with the cream of the crop of the diverse branches of knowledge and information. The writing of the *Muqaddimah* required, consequently, deserted nature and open and fresh air. That is, tranquility and cosmic breath. These circumstances had enabled Ibn Khaldun to monitor the phase which history had reached then and allowed him to write a basic and experimental theory in culture. Ibn Khaldun's loneliness in this quiet place was not that of a retreated sufi but it was the result of a decision to withdraw from politics: These were happy circumstances for Ibn Khaldun which had permitted him to achieve the most successful marriage between personal traits and social thought in the whole classical Arab thought⁽⁶⁰⁾.

Ibn Khaldun had written the *Muqaddimah* and the remaining parts of the *Book of Al-'Ibar* around **the age of forty five years**⁽⁶¹⁾. This age appears to be ideal as far as the production of creative works by individuals. Modern psychology's findings have found a strong correlation between this age and creativity⁽⁶²⁾.

Ibn Khaldun's **encyclopedic** knowledge has often been cited as a contributing or a decisive factor that had led him to the creative authorship in the science of history as symbolized in the science of *al-Umrân al-Basharî* found in the *Muqaddimah*. Ibn Khaldun had wide and deep knowledge at least in three areas: the science of history, the science of *al-fîqh* (juris-prudence) and *al-Umrân al-Basharî*. The reading of the sixth part of the *Muqaddimah* on sciences shows that its author had strong knowledge in most of the prevailing branches of knowledge known then in the East and the West of the Arab Muslim world. In modern social sciences terms, Ibn Khaldun's encyclopedic knowledge had allowed him to move easily from his domain of specialization in history to those domains beyond history's frontiers like philosophy, education, *al-fîqh*, poetry, etc. Consequently, the process of hybridation between all these different branches of knowledge is more likely to materialize. As pointed out before, hybridation is a basic process that

Khaldun's personality traits) in the unfolding of the author of the Muqaddimah's creativity. In our attempt to identify the personality traits which might have predisposed Ibn Khaldun for creativity, we strongly depend on modern psychology's findings. We already have made references to the correlation between certain personality traits and the phenomenon of creativity. Though modern psychology's findings may have a number of shortcomings, we nonetheless, use them to see to what extent they have helped Ibn Khaldun to win the trophy of creativity. When we examine modern psychology's list of the personality traits which promote creativity among individuals, we find many of them are largely applicable on the profile of Ibn Khaldun's personality traits.

We begin by examining the "**hard work**" trait which is found to be a fundamental characteristic of creators. Modern psychology has found a strong correlation between the two. Creators are those individuals who continuously work hard. Ibn Khaldun had written the entire voluminous Book of Al-'Ibar in a period of about four years⁽⁵⁸⁾. It is certainly a short period for such a thoughtful work as far as the ordinary individuals are concerned. We are still more surprised when Ibn Khaldun himself informs us that the authorship of the Muqaddimah did not take him more than five months "the author of the book - God forgive him! - Says: I completed the composition and draft of this part, before revision and correction, in a period of **five** months ending in the middle of 779 (November 1377)"⁽⁵⁹⁾ Being able to write the Muqaddimah in this very short period is hardly believable. The Muqaddimah is far from being a traditional book of history which could be written in less than a half year. As stressed before, the Muqaddimah is a new socio-historical thought on which there is a consensus about its pioneering vision among thinkers both from the East and the West. Thus, to be able to achieve his most creative thought in the Muqaddimah in five months, Ibn Khaldun was bound to commit himself to **intensive thinking and writing** while he was residing in Qal'at Banî Salâma (in Algeria) where he found tranquility and loneliness which creative persons need to have, as modern psychology's findings have come to underline.

The Moroccan writer Sâlim Hamîsh describes the nature of the tranquility and loneliness which Ibn Khaldun enjoyed while writing his Muqaddimah: "The place is Qal'at Banî Salâma... a place whose remains depict its overwhelming natural aridness as well as its rockiness. In

future historians to follow"⁽⁵⁷⁾. Ibn Khaldun's new perspective on the science of history has, however, found neither an adequate enthusiasm among his contemporary historians of Arab Muslim civilization nor among those who have come much later after him. This should be clear evidence that Ibn Khaldun's new intellectual paradigm, as articulated in his *Muqaddimah*, constituted a pioneering vision of knowledge which was many centuries ahead of its time. Consequently, it was difficult to be understood and used by Arab Muslim thinkers until the beginning of the 20th century when they began to discover and study the western social sciences which they have themselves contributed, through many of their studies of Ibn Khaldun's thought, to the awakening of the Arab Muslim intellectuals as far as Ibn Khaldun's pioneering work and the extent to which it can be linked to the analysis, the concepts and the theories of contemporary social sciences.

As such, the 20th century can be considered the century which has been most interested in the study of Ibn Khaldun's thought both in the Arab Muslim and Western worlds. This is another indication of the new spirit of the science of al-Umrân al-Basharî. The increasing interest in the East and in the West in the *Muqaddimah*'s thought in this century means that the vision of Ibn Khaldun's thought is a modern vision which is quite compatible with the spirit of modern thought. In this, there is a great lesson to be learned by the minority of modern Arab Muslim thinkers who claim that Islam is not fit to adapt itself skillfully to the modernity of the 20th century. In our opinion, **Ibn Khaldun's thought has its deep roots in the Islamic ground**. There is no doubt about that. As pointed out, Gibb has criticized him for this. For his part, Mahdi was surprised to see Ibn Khaldun establish his Philosophy of History on traditional Islamic intellectual foundations. Ibn Khaldun overwhelming success in imposing his scientific leadership in his field and in the language of modern times, requires an unbiased understanding of Islamically inspired methods and perspectives on which he had built his New Science.

C. Ibn Khaldun's Personality Traits

After having discussed the role of both factors: (the socio-political and the science of history's crisis) in the shaping of Ibn Khaldun's creative thought, we still have to examine the role of the third factor (Ibn

- 1 - The presence of parasitical historians.
- 2 - Historians had hardly criticized or checked the credibility of many of the books of history.
- 3 - There were few trustworthy historians.
- 4 - There were considerable generalizations in the books of history as found in Al-Mas'ûdi and Al-Wâqdi's.
- 5 - Some historical written materials had dealt only with a specific country in a specific period.
- 6 - The continuing phenomenon of imitation among historians.
- 7 - The quasi-absence of the explanation of the causes of the events of history.
- 8 - Historians had opted for very brief summaries of historical events.

On the one hand, Ibn Khaldun's statement on those historians is a statement which shows his extended knowledge on the science of history. On the other hand, his articulated knowledge had permitted him to dare denounce many of those historians. His global refusal of the foundations of the traditional writings of history represents **a discontinuity** with regard to the commonly used heritage of knowledge prevailing before and during Ibn Khaldun's time in the writing of history. The roots of the author of the Muqaddimah's New Science are, therefore, to be traced first of all to this **revolt** in thought which had motivated Ibn Khaldun to rebel against the old frameworks/models of authorship in history. He is the encyclopedic scholar who is quite familiar with many of the shortcomings of the science of history which cannot be reformed without bringing about a revolution in the concepts, the laws and the theories... of the science of history. "When I had read the works of others and probed into the recesses of yesterday and today... **I lifted the veil** from conditions as they arose in the various generations. I arranged it (the Muqaddimah) methodically in chapters dealing with historical facts and reflections. In it I showed how and why dynasties and civilizations originated"⁽⁵⁵⁾. In Thomas Kuhn's terms, the Arab Muslim science of history was going through **paradigm crisis**. There was a need, consequently, for a new paradigm to emerge in order to put an end to the impasse of the crisis in the science of history⁽⁵⁶⁾. Ibn Khaldun's science of al-'Umrân al-Basharî was indeed that long awaited paradigm. "This should be a model for

time had brought about. Thus, they presented historical information about dynasties and stories of events from the earliest times as mere forms without substance, blades without scabbards; as knowledge that must be considered ignorance, because it is not known what of it is extraneous and what is genuine. It concerns happenings, the origins of which are not known. It concerns species, the general of which are not taken into consideration, and whose specific differences are not verified. They neglected the importance of change over the generations in their treatment of (historical material), because they had no one who could interpret it for them. Their works, therefore, give no explanation for it. When they then turn to the description of a particular dynasty, they report the historical information parrotlike and take care to preserve it as it had been passed down to them, whether imaginary or true. They do not turn to the beginning of the dynasty. Nor do they tell why it unfurled its banner and was able to give prominence to its emblem, or what caused it to come to a stop when it had reached its term. The student, thus, has still to search for the beginnings of conditions and for (the principles of) organization adopted by the various dynasties. He must himself inquire why the various dynasties brought pressure to bear upon each other and why they succeeded each other. He must search for a convincing explanation of the elements that made for mutual separation or contact among the dynasties. All this will be dealt with in the Introduction to this work.

Other historians, then, came with too brief a presentation. They went to the extreme of being satisfied with the names of kings, without any genealogical or historical information, and with only a numerical indication of the length of their reigns. This was done by Ibn Rashîq in the *Mîzân al-'amal*, and by those lost sheep who followed his method. No credence can be given to what they say. They are not considered trustworthy, nor is their material considered worthy of transmission, for they caused useful material to be lost and damaged the methods and customs acknowledged to be sound and practical by historians"⁽⁵⁴⁾.

It is clear from this long quotation that Ibn Khaldun was strongly **dissatisfied** with the traditional writings of the science of history. His criticism of most Muslim historians who came before him was, therefore, in order. It can be summarized in the following points:

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

Many systematic historical works have been composed, and the history of nations and dynasties in the world has been compiled and written down. But there are very few historians who have become so well known as to be recognized as authorities, and who have replaced the products of their predecessors by their own works. They can almost be counted on the fingers. There are, for instance, Ibn Ishâq; al-Tabarî; Ibn al-Kalbî; Muhammad b. 'Umar al-Wâqidî; Sayf b. al-Asadî; al-Mas'ûdî, and other famous historians who are distinguished from the general run.

It is well known to competent persons and reliable experts that the works of al-Mas'ûdî and al-Wâqidî are suspect and objectionable in certain respects. However, their works have been distinguished by universal acceptance of the information they contain and by adoption of their methods and their presentation of material. The discerning critic is his own judge as to which part of their material he finds spurious, and which he gives credence to. Civilization, in its different conditions, contains different elements to which historical information may be related and with which reports and historical material may be checked.

Most of the histories by these authors cover everything because of the universal geographical extension of the two earliest Islamic dynasties and because of the very wide selection of sources of which they did or did not make use. Some of these authors, such as al-Mas'ûdî and historians of his type, gave an exhaustive history of pre-Islamic dynasties and nations and other affairs in general. Some later historians, on the other hand, showed a tendency towards greater restriction, hesitating to be so general and comprehensive. They brought together the happenings of their own period and gave exhaustive historical information about their own part of the world. They restricted themselves to the history of their own dynasties and cities. This was done by Ibn Hayyân, the historian of Spain and the Spanish Umayyads, and by Ibn ar-Ra'îq, the historian of Ifriqiyah and the dynasty in Kairouan (al-Qayrwân).

The later historians were all tradition-bound and dull of nature and intelligence, or did not try to avoid being dull. They merely copied their predecessors and followed their example. They disregarded the changes in conditions and in the customs of nations and races that the passing of

"The revolutionary reformist authorship of the science of history". Here is how Ibn Khaldun describes after his Invocation the nature of the crisis of the science of history as he perceived it then: "History is a discipline widely cultivated among nations and races. It is eagerly sought after. The men in the street, the ordinary people, aspire to know it. Kings and leaders vie for it. Both the learned and the ignorant are able to understand it. For on the surface history is no more than information about political events, dynasties, and occurrences of remote past elegantly presented and spiced with proverbs. It serves to entertain large, crowded gatherings and brings to us an understanding of human affairs. It shows how changing conditions affected (human affairs), how certain dynasties came to occupy an ever wider space in the world, and how they settled the earth until they heard the call and their time was up.

The inner meaning of history, on the other hand, involves speculation and an attempt to get at the truth, subtle explanation of the causes and origins of existing things, and keep knowledge of the how and why of events. History, therefore, is firmly rooted in philosophy. It deserves to be accounted a branch of it.

The outstanding Muslim historians made exhaustive collections of historical events and wrote them down in book form. But, then, persons who had no right to occupy themselves with history introduced into those books untrue gossip which they had thought up or freely invented, as well as false, discredited reports which they had made up or embellished. Many of their successors followed in their steps and passed that information on to us as they had heard it. They did not look for, or pay any attention to, the causes of events and conditions, nor did they eliminate or reject nonsensical stories.

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 with 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 genuine claim to them 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). It takes critical insight to

experience. The phenomenon of creativity is certainly **more complex** than that.

What draws attention here is the fact that Ibn Khaldun himself **does not appear to mention** anything neither in his invocation nor in the section on the excellence of historiography as to the role of his political experience in motivating him to write his *New Science*. But he makes **direct** reference to the impact of the deteriorated social situation both in the East and the West of the Arab Muslim world which was behind his decision to preoccupy himself with the writing of history: "therefore, there is a need at this time that someone should systematically set down the situation of the world among all regions and races, as well as the customs and sectarian beliefs that have changed for their adherents, doing for this age what al-Mas'ûdî did for his. This should be a model for future historians to follow"⁽⁵³⁾.

B. The Crisis of the Science of History

The second reason which Ibn Khaldun outlines as a decisive factor that had pushed him, so to speak, to write in the science of history and comprehend its Inside is the **state of the crisis** from which the science of history was suffering. Efforts which attempt to link Ibn Khaldun's pioneering thought to his active political life and to the degraded state of the Arab Muslim world remain inadequate, without giving more importance to the role of **Ibn Khaldun's personality as a thinking and preoccupied scholar with the discipline of history**. In other words, Ibn Khaldun was first of all the **historian intellectual** scholar. This should explain why he begins, immediately after his very short Invocation, his *Muqaddimah* with a discourse about the Art of the Science of History and its crisis. In his opinion, the credibility of this science was lacking, because of the way it was practiced by earlier Muslim historians. That unpleasant state of the science of history could hardly leave Ibn Khaldun, the historian and the scholar, indifferent and a mere spectator. As such, the author of the *Muqaddimah* was in reality going through **two** crises. On the one hand, there was a declining Arab Muslim civilization. On the other hand, there was a deep crisis in the core science of history. It could be said that the crisis of the science of history had pushed him **harder** than that of the Arab Muslim society to quit the field of politics and devote himself with rigor and seriousness to what we would like to call

Numerous analysts of different nationalities believe that Ibn Khaldun's original and pioneering work, as demonstrated in his *Muqaddimah*, is greatly shaped by his vast and long political experience among both bedouin and sedentary people in the West of the Arab Muslim world and through the various positions he was given by the rulers and the princes of his time. It is claimed by those analysts of Ibn Khaldun's new social thought, that the author of the *Muqaddimah*'s political field experience had enriched the scope of his knowledgeable imagination and, thus, enabled him to succeed in laying down the new frontiers of a New Science whose concepts, methodology and theories put forth with more clarity and credibility the dynamics of the Arab Muslim societies throughout history.

In spite of the due importance of the political experience in the shaping of the mind of this or that thinker, we believe that **we should not give it more credit than what it deserves**. Many Arab Muslim personalities in the past as well as in contemporary times are known to have played significant roles in the arena of political regimes and in dealing with bedouin and sedentary people. Yet, they are hardly known for their creative thought like Ibn Khaldun. It is sufficient to make the point here by citing Ibn al-'Qatib as an example. The latter was born in Grenada in 1313 and was killed in Fes in 1374. That makes him a full-fledged contemporary of Ibn Khaldun. He was a historian, a geographer, a literary writer and a physician. He worked for Grenada's Sultan: Ibn al-Ahmar. Like Ibn Khaldun, Ibn al-'Qatib was the victim of several political plots and conspiracies and was put in prison as well. A friendship between the two men hardly materialized. It is clear enough from this brief biographical sketch of Ibn al-'Qatib's life that he had a vast active political experience probably not less than that of Ibn Khaldun's. Nonetheless, there is no comparison between the two men as far as the pioneering authorship in the science of history. Ibn al-Qatib's famous history book is "the Global View of Grenada's News". It is the history of the rulers, the scientists and the literary writers of Grenada since the arrival of the Arab Muslims to Spain⁽⁵²⁾. Whereas, Ibn Khaldun's famous book in the science of history is of course the *Muqaddimah* which represents a breakthrough with the new frontiers it had set out for the credibility of the science of history. Creative thought cannot be simply attributed to this social factor or that political

influence". Like Adam Smith, Ibn Khaldun emphasizes the importance of working manpower for the making of nations' wealth. In other words, **human work** constitutes the **real wealth of nations**. When a high percentage of a given society's population is inflicted by a devastating plague, its economic growth will inevitably suffer and its social life will deteriorate as well. "Civilization decreased with the decrease of mankind. Cities and buildings were laid waste, roads and road signs were obliterated, settlements and mansions became empty, dynasties and tribes grew weak".

Ibn Khaldun's analysis of the state of stagnation, decline and disarray to which Arab Muslim societies both in the East and the West were subjugated is an analysis that fully uses the social deterministic perspective. At this level, Ibn Khaldun sees eye to eye with Durkheim.

(b) The second element to which this text draws our attention is the fact that **Ibn Khaldun was not the kind of the spectator** scholar who was not preoccupied with what was going on the historical and social events on the Arab Muslim world scene. He clearly expresses himself that he was unwilling to be indifferent in the face of the great scale of changes and transformations which the whole Arab Muslim world had known. In other words, what the author of the *Muqaddimah* had written was to a great extent a response to those traumatic changes and transformations which had raised considerable anxiety, fear and perplexity. "...Therefore, there is a need at this time that someone should systematically set down the situation of the world among all religions and races, as well as the customs and sectarian beliefs that have changed for their adherents, doing for this age what al-Mas'ûdî did for his". His writing of the *Muqaddimah* in Qalat Banî Salâma (in today's Algeria) was a serious intellectual attempt to put order in things. That is, to establish an **intellectual framework** which can help in the comprehension and the explanation of the events of history and, thus, give them logic and meaning. The founding of the science of al-Umrân al-Basharî with its concepts, laws and theories constitutes ultimately Ibn Khaldun's intellectual attempt to possess a new knowledgeable reference which puts an end to the traditional and routine pattern of writing the science of history. Ibn Khaldun's New Science aimed at understanding what he calls **the Inside** (Bâtin) and not **the Apparent** (al-thâhirî) part of History.

civilization. It was as if the voice of existence in the world had called out for oblivion and restriction, and the world had responded to its call. God inherits the earth and all who dwell on it.

When there is a general change of conditions, it is as if the entire creation had changed and the whole world been altered, **as if it were a new and repeated creation**, a world brought into existence anew. Therefore, there is a need at this time that someone should systematically set down the situation of the world among all regions and races, as well as the customs and sectarian beliefs that have changed for their adherents, doing for this age what al-Mas'ûdî did for his⁽⁵¹⁾.

This brief yet condensed text outlines **two** major things: (a) global and radical changes had taken place in both the East and the West of the Arab Muslim world. The changes in question were of negative nature. The destructive plague comes in the lead of the negative forces that had seriously devastated the entire Arab Muslim world to the extent that Ibn Khaldun was speaking of a **complete alteration** of the whole world as a result of the numerous catastrophies which had swept throughout many nations and civilizations.

Consequently, the Arab Muslim societies had witnessed global transformations and changes. "When there is a general change of conditions, it is as if the entire creation had changed and the whole world been altered, as if it were a new and repeated creation, a world brought into existence anew". In these few lines of the Muqaddimah, Ibn Khaldun's frame of analysis appears to be of **social deterministic** nature. Bedouin as well as sedentary societies are influenced by the social forces in their general meaning like the economic, the demographic and the social forces (the degree of social solidarity (al-'Assabiyya) between the social groups, the tribes...) which prevail in them. The negative impact of the demographic decline of the population of Arab Muslim societies in the East and the West is well stressed by the author of the Muqaddimah: "...civilization both in the East and the West was visited by a destructive plague which devastated nations and caused populations to vanish. It swallowed up many good things of civilization and wiped them out. It overtook dynasties at the time of their senility, when they have reached the limit of thier duration. It lessened their power and curtailed their

X - The Three Factors Behind Ibn Khaldun's Pioneering Work

On the one hand, Ibn Khaldun's pioneering work in the *Muqaddimah* is greatly shaped, as it will be shown, by the interaction of his social milieu with his personality traits. On the other hand, the crisis of **the science of History** constitutes, in our opinion, **a third semi-independent variable**, yet decisive for the emergence of Ibn Khaldun's creative work. Now, we discuss the contribution of each of the three variables into the making of Ibn Khaldun's pioneering lead in social thought.

A. The Socio-political Variable

We could divide the socio-political variable which had its impact on Ibn Khaldun's thought into two categories:

- 1 - The state of the Arab Muslim society, particularly in the Maghreb, and
- 2 - Ibn Khaldun's long lasting political activity among both the sedentary and the bedouin regions. The general situation in the West (the Maghreb) and the East (Mashreq) was rather in a state of deterioration. Let the author of the *Muqaddimah* describe for us the situation "...this was the situation until, in the middle of the eighth (fourteenth) century, civilization both in the East and the West was visited by a destructive plague which devastated nations and caused populations to vanish. It swallowed up many good things of civilization and wiped them out. It overtook dynasties at the time of their senility, when they had reached the limit of their duration. It lessened their power and curtailed their influence. It weakened their authority. Their situation approached the point of annihilation and dissolution. Civilization decreased with the decrease of mankind. Cities and buildings were laid waste, roads and road signs were obliterated, settlements and mansions became empty, dynasties and tribes grew weak. The entire inhabited world changed. The East, it seems, was similarly visited, though with accordance with and in proportion to (its more affluent)

the correlation between certain specific personality traits of the individual and his/her chance to become among the creators. The typical creative person is someone who is independent and flexible in his/her thought. He/she has above average intelligence and an important cognitive capacity in the organization of his/her knowledge. Also, he/she is in a position either to withhold the difficult problems or even destroy them in order that he/she will not go astray in his/her efforts in the fields of thought, science, art and so on. In acting that way, he/she avoids to run into a potential impasse. He/she loves his/her work and exhausts himself/herself in it. He/she resorts to the frequent use of metaphors which help him/her develop concepts and theories about the phenomenon that preoccupies him/her. Furthermore, modern psychology has discovered the importance of the role of unconsciousness and religious belief in the unfolding of human innovation and creativity. Last, but not least, the factor of isolation/seclusion appears to be a common feature among the creators.

Thus, some of these traits or all of them, or more than that, have to exist a priori in the personality profile of the given individual before he/she can be seriously considered as a successful candidate in the domain of creativity. Personality traits are, therefore, necessary ingredients by which the door of creativity becomes wide open for the individuals. Those traits are **the basics of basics** which enable this or that person to belong to the elite of the creators. Consequently, the role of social factors in the making of the phenomenon of creativity can only be **second** in importance. In other words, the social factors play just a mere helping and activating role in the processes of creativity whose roots are in the ver psychological structure of the personality of the creator.

importance of the variable of human intelligence is fundamental as far as enabling this or that person to achieve innovation and creativity. Likewise, the age factor is crucial for creative work to come to light. Modern psychology research indicates, as outlined before, that high quality creative works are often accomplished during the so-called midlife period of the human individuals⁽⁵⁰⁾. That is, the age around forty. As such, the achievement of creative work well before and after this age is usually unlikely to take place. These two examples show with a lot of clarity that personality traits are basic foundations for the materialization of creativity among the individual members of society.

With respect to modern studies on the role of social (external) factors in the ignition and the promotion of creativity among individuals, they **lack** considerable precision as far as determining their dimensions and their decisive influential weight on the creator's creativity. The creativity of this or that thinker/scientist/artist... is often attributed, in part at least, to certain social circumstances. There is a genuine agreement on the determining role of social factors in the production of creative works. What remains obscure, however, is the way those social factors help make the creativity of the thinker/the scientist/the artist unfold itself. The impact of the social factors on the working out of creativity tends to be **less** transparent and clear than that of human intelligence (at least above average intelligence). The confusion surrounding the way social conditions may influence the process of creativity in a given society comes from the fact that these same social conditions do not lead to creativity among the vast majority of the individuals of the same society. In modern social sciences terms, **the phenomenon of creativity is hardly a mere dependent variable of the social factors**. It is rather the outcome of a harmonious marriage between the creator's personality traits, on the one hand, and society's social conditions, on the other. And when we ask: Do the personal and the social factors contribute equally to the making of creative works? A clear answer to this question is hardly possible at present, given the rarity of articulate scientific information on the forces involved in the making of the event of creativity. Nonetheless, modern psychology data on the issue of creativity indicate with considerable transparency that **the personality traits are the more decisive factors** which determine the individuals creativity. As referred to earlier, research by modern psychologists stresses

the production of creative works. Cultural as well as family influences are found to be helpful for the promotion of the scientist/the thinker/the artist's work to the creativity level⁽⁴⁹⁾. Likewise, the general social problems which the creator encounters in his/her social interactions in the immediate social milieu or in the small village world at large can contribute to the development of the creative spirit of the individual in his/her domain. As pointed out at the outset of this article, the studies attempting to shed light on the roots of Ibn Khaldun's creativity have largely favored attributing his creativity to social factors and **much less** to his personality traits. This prejudice, however small, does not enhance, in our opinion, the establishment of a more mature understanding of the phenomenon of creativity. The latter deserves indeed a better understanding, because it constitutes the **highest crown** whose acquisition permits the tiny minority of creators to have access to symbolic eternity.

The assumptions which must be held by any researcher who aspires for a genuine grasp of the secrets of the universe of creativity ought to be based on the firm belief that creative/pioneering thought/science/art is the inevitable outcome of the interaction between the creator's personality traits, on the one hand, and his/her external environment (local and universal), on the other. In the absence of the interaction of these two fronts, there can hardly be any materialization of the phenomenon of creativity among humans. The acceptance of the personal and the environmental factors, as the two decisive forces that bring about creative works, does not in any way settle for good the issue of the understanding of the phenomenon of creativity. Among the leading things which remain without a categorical and transparent answer is the precise identification of the extent of the contribution of **each** of these two factors (the personal and the external) to the making of the phenomena of innovation, creativity and genius in any field of the human work. But the use of these two variables puts some order, so to speak, in the methodological approach to a credible understanding of the nature of creative work. The individual has, for instance, to have at least certain personality traits before he/she potentially becomes a candidate for the production of creative work. An above average intelligence is needed for any person who may become among the creators in his/her own field. Thus, the more than average intelligence talent is a necessary and a decisive factor on the way to creativity. For modern psychology, the

IX - The Two Decisive Factors Behind Creativity

Attempts by modern scientists to achieve a detailed yet a precise profile of a high credible theory on creativity are at present still premature. As we have pointed out at the outset of this study, scientific researches interested in the exploration of the forces of creativity recognize their considerable shortcomings in this field. To start with, they admit the difficulties they encounter in defining the phenomenon of innovation/creativity itself. Given this situation, the study of creativity by modern science becomes rather an uneasy task because modern science hardly accepts to focus its attention on any phenomenon before it can identify it through tangible indicators that permit the establishment of an operational definition of it.

But in spite of the difficulties raised by the scientific study of the phenomenon of creativity, there are continuing scientific research efforts that attempt to disclose the nature of those factors which enhance the potentialities of certain individuals to become creative. What we have presented in the first few pages of this study is a brief summary, particularly from the discipline of psychology, on the features/characteristics of this or that creative personality in science, thought, arts and so on. As we have seen, the studies of psychologists focus their interests on the identification of personality psychological traits of the creator. For instance, does the creative person possess a distinct superintelligence? Is his/her behavior characterized by independence and courage, so he/she is unlikely to be afraid to let his/her thought/science/art be known to the public? Is there an intimate link between creativity achievement, on the one hand, and the creator's love of his/her work, on the other?

As a specialized modern scientific discipline, psychology is hardly expected to give great importance to the social factors which are potentially involved in playing a crucial or a decisive role in the triggering of the creativity talent in this or that person. Nonetheless, the theory of the psychologist Gruber did not drop altogether the role of certain **social factors** which, as scientific research has shown, are often associated with

of historical data, Ibn Khaldun adopted a scientific method totally new to his age, and used a new terminology to drive home his ideas. That he was fully aware of the **originality** of his thinking and the **uniqueness** of his contribution is illustrated by the many references he makes to his "new science"⁽⁴⁷⁾.

We conclude the assessment of Ibn Khaldun's innovative/creative thought with the statement of the late great British historian Arnold Toynbee: "In his chosen field of intellectual activity he appears to have been inspired by no predecessors and to have found no kindered souls among his contemporaries and to have kindled no answering spark of inspiration in any successors and yet in his Prolegomena (Muqaddimah) to his Universal History he has conceived and formulated a philosophy of history which is undoubtedly the greatest work of its kind that has ever yet been created by any mind in any time and place"⁽⁴⁸⁾.

The Moroccan intellectual Mohammad 'Abid Al-Jâbrî has written a lot about Ibn Khaldun's thought, particularly in his book *Al-Assabiyya* (group feeling) and the State. Al-Jâbrî strongly disagrees with those authors who have accused, as pointed out before, the author of the *Muqaddimah*'s thought of dualism. In Al-Jâbrî's opinion, the *Muqaddimah* stands as a **pyramidical** and **unified** construct and developed thought in its content as well as in the organization of its chapters, paragraphs and the harmony which prevails among its various parts. The author argues that Ibn Khaldun was firmly committed throughout his *Muqaddimah* to logical thinking in his analysis and his deductions. Accordingly, his analysis of the science of the supernatural phenomena (prophecy, mysticism, dreams and so on) is far from being an abnormal deviation from his logico-rational framework. Supernatural phenomena are integral components of collective social gathering. Ibn Khaldun attempted to find a sound justification for their existence in the Arab Muslim civilization. In doing so, he did not go against the scientific spirit, but rather remained objective vis-à-vis the study of the supernatural⁽⁴⁴⁾.

As concerns the position of the authors who wrote their evaluation of Ibn Khaldun's creative work in foreign languages, we limit ourselves to the opinions of only four of them. The Soviet Orientalist Svethana Baciéva of Marxist orientation has considered Ibn Khaldun as the first, among the Middle Ages thinkers, who had liberated the study of the economy from philosophical and moral values⁽⁴⁵⁾. As far as Yves Lacoste is concerned, who is also of a Marxist perspective, he thinks that what distinguishes Ibn Khaldun from earlier historians of all civilizations is his capacity to establish a Science of History (*La science historique*)⁽⁴⁶⁾. As for the author N.J. Dawood, who presented a shorter version of F. Rosenthal's complete translation of Ibn Khaldun's *Muqaddimah*, he expresses his opinion of Ibn Khaldun's creative work in this way: "It (the *Muqaddimah*) can be regarded as the earliest attempt made by any historian to discover a pattern in the changes that occur in man's political and social organization. Rational in its approach, analytical in its method, encyclopedic in its detail, it represents an almost complete departure from traditional historiography, discarding conventional concepts and clichés and seeking, beyond the mere chronicle of events, an explanation and hence a philosophy of history."

In rejecting idle superstition and denouncing uncritical acceptance

use the term science in its modern meaning. In Hussein's view, Ibn Khaldun's use of the term science suffers from a lack of precision which modern scientific terminology can't tolerate; (2) like many other scholars who have studied Ibn Khaldun's work, Taha Hussein believes that the science of al-Umrân al-Basharî is hardly equivalent to the modern discipline of sociology, because Ibn Khaldun's *Muqaddimah* focuses its study on the dynamics of the states and not on societies per se, in general.

Regarding the positions and the statements of Arab scholars and thinkers who have praised Ibn Khaldun's creative and innovative thought found especially in his *Muqaddimah*, there are many of them indeed. We limit ourselves here to few of them. We begin here by reviewing what has been said on Ibn Khaldun's thought by contemporary Arab intellectuals. The late Egyptian sociologist, Abdulwâhid Wâfî, is well known for his voluminous study of the work of the author of the *Muqaddimah*. His three volumes of 1503 pages of research, verification and commentaries on the text of the *Muqaddimah* stand as the best and the most complete work of its kind in Arabic. Wafî makes the following comment on Ibn Khaldun's creative thought and methodology. "...In writing history Ibn Khaldun had adopted a new organization in his work which is different from that of those who had written history before him. Most of the Arab Muslim history books preceding Ibn Khaldun's period used to make a table of historical events classified chronologically in function of the years. The events of one single year is put in one table in spite of the lack of connection and the distance which separates them. Ibn Khaldun had modified this method by a more precise and synthetic one. Ibn Khaldun had divided his book of World History (*Kitâb Al-'Ibar*) into seven different books and each book into different parts and each part into different chapters. He had separately traced the history of each state from the beginning to the end while taking into consideration the interconnection among the different states..."⁽⁴²⁾.

As regards the nature of Ibn Khaldun's New Science, Professor Wâfî makes this remark: "It is out of the issues and themes treated in the *Muqaddimah* that Ibn Khaldun had succeeded in putting forth a science which no other scholar had dealt with before. He called it "The science of al-Umrân al-Basharî" or "the Human Social Gathering". It is the science which we call now sociology. The latter studies social phenomena in order to discover the laws which govern them"⁽⁴³⁾.

raise problems and did not receive criticism on the part of those admirers of Ibn Khaldun. Criticism and problematics concerning Ibn Khaldun's thought among Ibn Khaldun's partisans themselves may be seen as an implicit sign for Ibn Khaldun's creative work. For example, H.A.R. Gibb has criticized the epistemology on which the author of the *Muqaddimah* had established his New Science.

In Gibb's view, Ibn Khaldun's epistemology was strongly influenced by the Sunnite jurisprudence and theologian scholars (*fuqahà*) and the scholastic theologians (*ulamà al kalâm*)⁽³⁸⁾. For his part, Yves Lacoste's admiration of Ibn Khaldun's analysis did not prevent him from criticizing the author of the *Muqaddimah* of what he called dualistic thought. In Lacoste's opinion, what Ibn Khaldun had written in the Maghreb (North Africa) was different from what he had authored in Egypt. On the one hand, his written Maghrebian thought in *Qalaat Banî Salâma* is described by Lacoste as both realistic and rational. On the other hand, what Ibn Khaldun had added to the *Muqaddimah*, while residing in Egypt, is seen by Lacoste as a sort of irrational and *sufî* thought⁽³⁹⁾.

As for the position of Mohsen Mahdi, he perceives the roots of Ibn Khaldun's thought as philosophical in nature. Furthermore, he describes Ibn Khaldun's thought as traditional Islamic thought. Consequently, Professor Mahdi appears to be **surprised** to see Ibn Khaldun as the only classical Muslim thinker who was able to found the science of *al-Umrân al-Basharî* on an **Islamico-philosophical basis**⁽⁴⁰⁾. As should be expected, Ibn Khaldun's thought has been criticized as well by contemporary Arab scholars and thinkers including his own admirers. For instance, Rafiq al-'Azmi and Fahmî Jadaân don't see eye to eye with Ibn Khaldun as far as his law which claims the inevitability of human civilizations decline and fall. In turn, Abdul-rahmân al-Quawâqibî disagrees with Ibn Khaldun concerning the strong correlation between *Attaraf* (luxury) and human civilizations' inescapable end. Al-Quawâqibî believes that totalitarian political regimes are the causes of human civilizations' downfall⁽⁴¹⁾.

The Egyptian literary writer and thinker, Taha Hussein, contributes into the criticism of Ibn Khaldun's thought. On the one hand, he praises him for his humanistic and rational thought. On the other hand, he has criticized Ibn Khaldun on two points: **(1)** Ibn Khaldun does not

VIII - Scholars' Attitudes Toward Ibn Khaldun's Creative Thought

In his book "Ibn Khaldun and His Readers"⁽³⁷⁾, the Tunisian historian Ahmed Abdesselem makes a review of a considerable number of scholars of different schools of thought and specializations who have been interested in the study of Ibn Khaldun's work or who have been influenced by his own thought in their writings and in their analysis of different issues, or they had adopted Ibn Khaldun's thought in their reformist thought projects as the case with those Arab Muslim reformers like the Tunisian Kaïridîne Bâshâ, the Egyptians Rifa't Attahtâwî and Muhammad Abdoh and the Afgan Jamalidîne al-Afgânî. The author's analytical review stretches from the Middle Ages until the second half of the 20th century. Abdesselem exposes in particular the impact of the Muqaddimah both on Arab Muslim as well as European scholars and thinkers. The reader of Abdesselem's book comes easily to the following conclusion: **There is hardly any denial of Ibn Khaldun's pioneering work**, as represented by his Muqaddimah's New Science, among the great number of scholars and thinkers from both East and West. There is a consensus since Ibn Khaldun's time and across different cultural and civilizational regions of the world that what Ibn Khaldun had accomplished in the intellectual arena and during the Arab Muslim civilization's accute decline in the Middle Ages constituted an unprecedented milestone in the domain of social thought, not only in the Arab Muslim world and in Europe but in humanity's entire intellectual long history. This universal recognition confirms, therefore, that the science of Al-Umrân Al-Basharî found in the Muqaddimah is, in Ibn Khaldun's own terms, "an unusual science". In other words, the framework of his New Science represents a new, high quality intellectual level in dealing with the writing of history and the comprehension as well as the explanation of its events. As such, the establishment of the new foundation of al-Umrân al-Basharî is bound to be ultimately considered an innovation/ a creativity and a pioneering thought for the author of the Muqaddimah.

This does not mean, however, that Ibn Khaldun's thought did not

foundations and its frontiers and succeed in the establishment of credible concepts, laws and theories.

Comte's idea about the legitimate lateness of the emergence of sociology can only enhance the belief in Ibn Khaldun's creative and innovative thought found in his *Mugaddimah*. His pioneering authorship in this difficult and complex science (in Comte's terms) in the Middle Ages and in a historical period of a profound decline of the Arab Muslim civilization⁽³⁶⁾ can only be a clear indicator for the creativity and the genius of the author of the *Muqaddimah*.

knowledge that has. Where are the sciences of the Persians that 'Umar had ordered to be wiped out at the time of the conquest? Where are the sciences of the Chaldeans, the Syrians and the Babylonians and the Scholarly products and results that were theirs? Where are the sciences of the Copts, their predecessors? The sciences of only one nation, the Greeks, have come down to us, because they were translated through al-Ma'mûn's efforts. He was successful in this direction because he had many translators at his disposal and spent much money in this connection. Of the Sciences of others, nothing has come to our attention"⁽³³⁾.

This quotation makes reference to **three** possibilities which can be behind the absence of the science of al-Umrân al-Basharî in other nations: **(1)** There is no authorship in this field **(2)** The destruction of written material in this science and **(3)** there is written material in this field, but it did not reach us. Furthermore, Ibn Khaldun adds a fourth factor which may have **not** favored the writing in the science of al-Umrân al-Basharî... "Scholars seem to have been interested in the results (of individual sciences). As far as the subject under discussion is concerned, the result, as we have seen, is just historical information. Although the problems it raises are important, both essentially and specifically, (exclusive concern for it) leads to one result only: the mere verification of historical information. This is not much. Therefore, scholars might have avoided the subject"⁽³⁴⁾. The reasons advanced by Ibn Khaldun for the absence of the science of al-Umrân al-Basharî until his writings of the Muqaddimah are realistic and logical in nature. But the emergence of contemporary sociology in the 19th century has put forth a different perspective on the causes of the late coming of sociology. Auguste Comte, the founder of contemporary sociology, has explained the sociology's late coming by an epistemological factor. According to Comte, sociology's late coming is due to the complex nature of sociology when compared with that of other sciences like mathematics, physics and biology. It is on this basis that Comte had put sociology on the top of all other sciences in his classification scheme of sciences in terms of their complexity⁽³⁵⁾. As such, the absence of the science of al-Umrân al-Basharî before Ibn Khaldun's time should, from an epistemological point of view, surprise nobody. Because of its complex nature, this science makes it rather hard for the researcher and the scholar to encompass its

could, and thus composed a book on history. In this book **I lifted the veil** from conditions as they arose in the various generations. I arranged it methodically in chapters dealing with historical facts and reflections. In it I showed how and why dynasties and civilizations originated"⁽³⁰⁾. With the above yet limited words and expressions from the text of Ibn Khaldun's *Muqaddimah*, no doubt is left about Ibn Khaldun's intense conscious awareness that he was indeed a pioneering and a creative figure in the science of history.

Ibn Khaldun's rather firm belief in the integrity of his New Science has made him strongly state that he is the pioneer in this science in spite of some of its possible shortcomings which could be corrected by those who come after him. "We, on the one hand, were inspired by God. He led us to a Science whose truth we ruthlessly set 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 points, or if the problems 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"⁽³¹⁾.

As reflected in this quotation, Ibn Khaldun speaks of mere possible and not of necessary shortcomings to be found in his science of *al-Umrân al-Basharî*. It could be said that Ibn Khaldun's firm confidence in the credibility of his New Science had played a non-negligent role in **blocking** the development of the *Umrân* thought among Arab Muslim historians and thinkers who followed him like *al-Magrîzî*, *Ibn al-Azrik*, *Ibn Hajâr al-'Asqalânî* and others⁽³²⁾.

Ibn Khaldun's visible pride of establishing his New Science did not, however, stop him from the process of self-questioning concerning the complete absence of the science of *al-Umrân al-Basharî* in other human cultures and civilizations. "In a way, it is an entirely original science. In fact, I have not come across a discussion along these lines by anyone. 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 unaware of it. Perhaps they have written exhaustively on this topic, and their work did not reach us. There are many sciences. There have been numerous sages among the nations of mankind. The knowledge that has not come down to us is larger than the

VII - The Science of Al-Umrân Al-Basharî as Seen by Its Author

There is no doubt that Ibn Khaldun was strongly convinced that his authorship of his Muqaddimah (Book One of Kitâb Al-'Ibar) had made him establish a new frontier in the reformation and the scientification of the discipline of history. Ibn Khaldun expresses himself in this regard with lucidity that his Muqaddimah represents a new breakthrough and a creative work in its own field. Ibn Khaldun states his belief sometimes with emphasis and sometimes with confirmation, "This book has become unique as it contains **unusual** knowledge and familiar if not hidden wisdom"⁽²⁸⁾. It is with much confidence and certainty that Ibn Khaldun speaks out loudly that he has injected innovation and has brought about a new spirit into the science of history which had been in a stagnant state because of the long held traditional methodology in writing it. Ibn Khaldun's Science of Al-Umrân al-Basharî is, thus, an unusual science. It was arrived at by Ibn Khaldun to save the traditional science of history from its impasse. In modern terms, the science of al-Umrân al-Basharî is adequately innovative and creative. Ibn Khaldun describes the content of his Muqaddimah this way: "I corrected the contents of the work carefully and presented it to the judgement of the scholars and the elite. I followed an unusual method of arrangement and division of chapters. From the various possibilities, I chose a remarkable and original method"⁽²⁹⁾.

Furthermore, Ibn Khaldun seeks to outline more specifically some of the factors which had enabled him to be creative and innovative in his authorship of the Muqaddimah. There are three important factors which underlie Ibn Khaldun's creativity and innovation. These are the causality concept for the explanation of social phenomena and historical events, the global perspective of the science of al-Umrân al-Basharî and the new methodology adopted in the arrangement of the different parts and chapters of the Muqaddimah. Ibn Khaldun writes: "When I had read the works of others and probed into the recesses of yesterday and today, I shook myself out of that drowsy complacency and sleepiness. Although not much of a writer, I exhibited my own literary ability as well as I

"Both Beduins and Sedentary people are natural groups" and "The Beduins are a natural group in the world", means that there are objective causes which lie behind the emergence of this or that group. Ibn Khaldun's natural demonstration appears to mean the search for the objective causes which influence and shape events and phenomena. As to the term "field" used here, we mean by it that Ibn Khaldun saw that the laws, the theories, and the concepts of the science of al-Umrân al-Basharî could not be established without having direct contact with the dynamics of social life of both bedouin and urban milieus. It is on that basis that Ibn Khaldun had repeatedly criticized Ibn al-Muqaffâ and al-Turtûshî. According to the author of the Muqaddimah, the former presents his statements without much evidence "...he did not substantiate his statements with arguments as we have done:. As for the latter "he did not exhaust the problems and did not bring clear proofs". In other words, what was written by these two Muslim authors was no more than plain repetition of what Indian and Persian and other philosophers and wise men had said. It is from this point of view that Ibn Kaldun considers the work of al-Turtûshî as **"merely a compilation of transmitted material similar to sermons in its inspirational purpose"**. As such, the work of both Ibn al-Muqaffâ and al-Turtûshî does not offer much as far as having a good grasp of the objective causes of historical and social events. Consequently, al-Turtûshî and Ibn al-Muqaffâ's thought is hardly in a position to provide us with credible explanations for the dynamics of human civilization.

VI - The Difference between Ibn Khaldun's Thought and Its Arab-Islamic Counterpart

Ibn Khaldun believes that his New Science differs substantially from what had been written before him by Arab Muslim thinkers in the field of politics. Neither Ibn al-Muqaffà nor Abû Bakr at-Turtûshî had succeeded in building strong foundations for the science of al-'Umrân al-Basharî. He writes "The statements of Ibn al-Muqaffà and the excursions on political subjects in his treatises also touch upon many of the problems of our work. However, he does not substantiate his statements with arguments as we have done. He merely mentioned them in passing in the flowing prose style and eloquent verbiage of the rhetorician.

Judge AbûBakr at-Turtûshî also had the same idea in the Kitâb Sirâj al-Mûrûj. He divided the work into chapters that come close to the chapters and problems of our work. However, he did not achieve his aims, nor did he realize his intention. He did not exhaust the problems and he did not bring clear proofs. He set aside a special chapter for a particular problem, but then he told a great number of stories and traditions and he reported scattered remarks by Persian sages such as Buzurjmihr and the Môbedhân, and by Indian sages, as well as material transmitted on the authority of Daniel, Hermes, and other great men. He did not verify his statements or clarify them with the help of natural arguments. The work was merely a compilation of transmitted material similar to sermons in its inspirational purpose. In a way, al-Turtûshî aimed at the right idea, but he did not hit it. He did not realize his intention or exhaust his problems"⁽²⁷⁾.

As it is clear from this text, Ibn Khaldun admits that there are few Arab Muslim scholars who had tackled a number of the issues which are examined in his Muqaddimah. But the lack of certain intellectual tools had handicapped Ibn al-Muqaffà in his political statements and al-Turtûshî in his book of Sigâj al-Murûj from being able to write a high quality thought of al-'Umrân al-Basharî. Ibn al-Muqaffà and al-Turtûshî's thought seems to suffer from what we may call "the natural field work evidence". The term "natural", as Ibn Khaldun had used it in

generalizations: making great efforts to deal in full detail with the nature of things and their sub-parts, and (c) the support of concepts, ideas and theories with clear and transparent demonstrations which are basically drawn from the realities of al-Umrân al-Basharî.

It is hardly an exaggeration to state that these necessary three elements for the establishment of Ibn Khaldun's New Science are in great harmony with the modern view of social studies. The search for the causes (causality concept) of the social phenomena has become a semi-sacred concept for the work of the modern disciplines of the behavioro-social and natural sciences. The only exception to that is Max Weber's so-called "Verstehen Sociologie". The latter claims that social scientists should not always look for the explanations (the causes) of behavioral social phenomena because this is not always within the social scientists reach. Consequently, social scientists ought to be satisfied with the comprehension (Verstehen) of the phenomena under consideration. The Verstehen approach requires, according to Weber, that the social scientist should not confie himself/herself to the identification of the external forces which could influence the social actor's behavior but he/she should as well look at the internal factors (the cultural values, the particular interpretation etc... of the individual). This Weberian sociological outlook is, to a great extent, in contradiction with Durkheim's perspective of Social Determinism which continues to dominate considerably many of the modern sociological schools of thought.

that population is much stronger than its Arabic and Islamic counterpart. The syndromes of cultural alienation, collective identity crisis, cultural dependency and inferiority complex are believed to be correlated with that Westernly dominated linguistico-cultural and thought education⁽²⁵⁾.

b - As to the second level where Ibn Khaldun expresses with more clarity the rupture between the foundations of his New Science and the Greek thought, it can be seen in Ibn Khaldun's strong dissatisfaction with the quality of social (Umrân) thought found in Aristotle's Book on Politics "...the treatment, however, is not exhaustive, nor is the topic provided with all the arguments it deserves, and it is mixed with other things...".

The author of the Muqaddimah's critical attitude of the Greek thought on those two fronts gives the impression that he was conscious of establishing a kind of methodological and thought rupture between Aristotle's science of Politics/Greek philosophy in general and his science of al-'Umrân al-Basharî. Ibn Khaldun's different thought appears to be profoundly influenced by **Ibn Khaldun's intellectual Islamic background** and his firm belief in the credibility of the Islamic Shariâ "... But the bodily resurrection and its circumstances cannot be perceived by means of logical arguments, because it does not proceed in a uniform manner. It has been explained to us by the true Muhammadan religious law. The religious law should therefore be considered and consulted with regard to those circumstances"⁽²⁶⁾. In our point of view, any attempt to discard the weight of **the Islamic factor** in the shaping of Ibn Khaldun's thought is a biased stand, empty of any objectivity and realism insofar as coming to terms with the understanding of the rational, tangible, methodological and epistemological foundations which Ibn Khaldun had adopted in his analyses and discussions of social phenomena and the other different issues covered in the chapters of his Muqaddimah.

(2) The second important thing underlined in Ibn Khaldun's preceding quotation is his belief that the difference between his own Umrân thought and that of Aristotle's politico-philosophical thought lies in his introduction of **three** elements considered to be basic for the establishment of a credible science of al-'Umrân al-Basharî. These three elements are: (a) explanations through new concepts, (b) avoidance of

followed Aristotle's opinion very closely except for a few points. This came about as follows. The "Abbâsîd caliphs had the works of the ancient philosophers translated from Greek into Arabic. Many Muslims investigated them critically. Scholars whom God led astray adopted their doctrines and defended them in disputations. They held different opinions on some points of detail. The most famous of these (Muslim philosophers) were Abû Nasr al Fârâbî in the fourth (tenth) century and Abû 'Alî Ibn Sînâ (Avicenna) in the fifth (eleventh) century. **It should be known that the (opinions) the (philosophers) hold are wrong in all their aspects**"⁽²²⁾.

Ibn Khaldun's attack on the science of philosophy both among Greek and Muslim philosophers reminds us of that of the well known Muslim thinker Abû Hâmid al Gazâlî, particularly in his book "The Philosophers' Absurdity".

Having identified the dark points of philosophical thought and its lack of credibility in many of the subjects and issues it had dealt with, Ibn Khaldun admits to have found **one single positive aspect of philosophy**. "As far as we know, this science has only a single advantage, namely, it sharpens the mind in the orderly presentation of proofs and arguments, so that the habit of excellent and correct arguing is obtained"⁽²³⁾.

Nonetheless, the author of the Muqaddimah ends the section on philosophy by a strong warning to Muslim thinkers. He recommends that they must be well rooted and versed in the science of The Islamic Shariâ before they proceed to examine philosophical thought: "Therefore, the student should be ware of its pernicious aspects as much as he can. Whoever studies it should do so **only after** he is saturated with religious law and has studied the interpretation of the Qur'ân and jurisprudence. No one who has no knowledge of the Muslim religious sciences should apply himself to it. Without that knowledge, he can hardly remain safe from its pernicious aspects"⁽²⁴⁾.

The dangers of possessing two **unbalanced** circles of knowledge against which Ibn Khaldun was alerting Muslim thinkers of his time, are hardly unfamiliar to Arab and Muslim thinkers today. The phenomenon of the so-called linguistico-cultural and thought dualism is quite wide spread among educated contemporary Arab and Muslim population. In many cases, the Western linguistico-cultural and thought background of

of the next. They are held together in a circle with no definite beginning or end. The author was proud of what he had hit upon and made much of the significance of the sentences.

"When our discussion in the section on royal authority and dynasties has been studied and due critical attention given to it, it will be found to constitute an exhaustive, very clear, fully substantiated interpretation and detailed exposition of these sentences. We became aware of those things with God's help and without the instruction of Aristotle or the teachings of Môbedhân"⁽²¹⁾.

This quotation underlines **two** important things:

(1) Ibn Khaldun had hardly imitated Aristotle in what he had written in the Muqaddimah. Ibn Khaldun states outloudly that what he had accomplished in establishing his New Science was... "without the instruction of Aristotle...".

Ibn Khaldun's criticism of Aristotle's political thought appears to underline his dissatisfaction with the Greek thought on **two** levels:

a - A general dissatisfaction with the Greek philosophy. There is no need here to repeat the detailed criticism which Ibn Khaldun had spelled out against the Greek philosophy in the sixth part of his Muqaddimah. It is sufficient to quote him briefly from the Muqaddimah's section entitled "A refutation of philosophy. The corruption of the students of philosophy": "This and the following two sections are important. The Sciences (of philosophy, astrology, and alchemy) occur in civilization. They are much cultivated in the cities. The harm they can do to religion is great. Therefore, it is necessary that we make it clear what they are about and that we reveal the right attitude concerning them.

There are certain intelligent representatives of the human species who think that the essences and conditions of the whole of existence, both the part of it perceivable by the senses and that beyond sensual perception, as well as the reasons and causes of (those essences and conditions), can be perceived by mental speculation and intellectual reasoning. They also think that the articles of faith are established as correct through (intellectual) speculation and not through tradition, because they belong among the intellectual perceptions. Such people are called "philosophers" which in Greek means "lovers of wisdom"...

Later, in Islam, there were men who adopted these doctrines and

V - Ibn Khaldun's Pioneering Social Thought

Having identified, in brief, some of the factors which play a role in the processes of innovation/creativity of individuals, we need now to address the fundamental question of this study: To what extent is Ibn Khaldun's work, as manifested in his *Muqaddimah*, a **creative work**? In order to answer this question, we use **two** sources of reference: (1) Ibn Khaldun's statements on his new Science and (2) The opinions of those who have studied Ibn Khaldun's thought.

A - The Difference between Ibn Khalun's Thought and His Greek Counterpart

There is no doubt that Ibn Khaldun was well aware that he had come to discover a New Science which was not known neither among the Greek philosophers nor among the wise men of Persia and India. Further, Muslim thinkers who had lived before Ibn Khaldun had hardly written any intellectual social thought work which could match the high intellectual quality of Ibn Khaldun's science of *al-Umrân al-Basharî*. Ibn Khaldun himself states bluntly that Aristotle's political thought is quite different from his social thought found in the *Moqaddimah*. "In the **Book on Politics** that is ascribed to Aristotle and has wide circulation, we find a good deal about our subject. The treatment, however, is not exhaustive, nor is the topic provided with all the arguments it deserves, and it is mixed with other things. In the book, the author refers to such general ideas as we have reported on the authority of the *Môbedhân* and *Anôsharwân*. He arranges his statements in a remarkable circle that he discusses at length. It runs as follows: "The world is a garden the fence of which is the dynasty. The dynasty is an authority through which life is given to proper behavior. Proper behavior is a policy directed by the ruler. The ruler is an institution supported by the soldiers. The soldiers are helpers who are maintained by money. Money is sustenance brought together by the subjects. The subjects are servants who are protected by justice. Justice is something familiar (harmonious), and through it, the world persists. The world is a garden..." And then it begins again from the beginning. These are eight sentences of political wisdom. They are connected with each other, the end of each one leading into the beginning

scientific research which constitutes a fundamental contribution to the enrichment of the knowledge of any of the social science disciplines⁽¹⁷⁾. There are many ways by which innovation/creativity could be achieved in the social sciences. The proposition of certain important hypotheses, the improvement of the methodology of certain theories and the profound search to discover the mysteries of long abandoned researches are just a limited number of examples that could lead to innovation/creativity. It is hardly possible to have an exhaustive list of all the different patterns of ways leading to innovation/creativity. This does not mean, however, that the processes of innovation/creativity represent scientific revolutions. They are rather important principal processes as far as the scientific progress in those social science disciplines is concerned⁽¹⁸⁾.

The book's thesis can be summarized in this way: innovation/creativity in the social sciences is basically the outcome of hybridation between these sciences. Their isolation from each other and their extreme narrow specialization could hardly lead to genuine innovation and creativity. Famous social sciences theories, concepts, laws and research methods are often, according to the authors, the result of hybridation between the different disciplines of the social sciences. To be more specific, decisive scientific progress is frequently the outcome of the integration of two scientific points of view⁽¹⁹⁾. In other words, when the sociologist or the economist or the psychologist... distances himself/herself somewhat from his/her field of specialization and establishes contacts with neighboring disciplines, he/she will have better chances of making innovative/creative contributions in the areas of thought and knowledge of the behavioral social sciences. Based on this, the two authors have come to identify the so-called **density paradox**. The paradox states that the sub-disciplines which have a great density of specialists often generate less innovative/creative works in the fields of science and knowledge⁽²⁰⁾. Consequently, the dense presence of scientists in the core of their domain of specialization opens up the way before them and motivates them to cross the boundaries of their specialization to other peripheral neighboring disciplines.

IV - Hybrid Knowledge and Creativity

A recent book of great relevance to the theme of our study has been published both in English and French⁽¹⁴⁾. Personally, I have read the French version of this book. The thesis of the two authors of the book, Robert Pahre and Mattei Dogan, stresses that innovation/creativity in the social sciences is highly correlated with what they have called "Creative Marginality". The authors have demonstrated throughout the chapters of the book that innovation/creativity and the renewal of social sciences' ideas and theories are often found to be among those social scientists who have **crossed their own field of specialization** and have established contact with other domains of specialization on the periphery of their own. That is, they communicate and exchange ideas with those social sciences disciplines outside their own narrow fields of studies. In the introduction of their book, the two authors summarize their objective as follows: "As the book's title suggests, the main idea which we will explain states that innovation/creativity in the social sciences often occurs and leads to more important results if it were the outcome of the process of **hybridation** of several disciplines. This phenomenon constitutes the cause and effect at the same time of, on the one hand, a continuing fragmentation of the social sciences that ends up with narrower specialized sub-disciplines and, on the other, it opens the way for a process of a new vertical synthesis of those disciplines in the materialization of so-called hybrid domains"⁽¹⁵⁾. Given the importance of the two concepts of marginality and innovation/creativity as a background that enables one to follow the discussion of the ideas, implications and conclusions, the authors put forward **two** principal clarifications. In Latin, the word *marge* means *marginality*. And this means that social scientists should be present on the front lines of the boundaries of their own disciplines. In other words, they ought to be pioneers. As the history of science shows, scientific progress comes to light in circles which don't have the same centre where the new frontiers become a source of innovation/creativity in the theories and thought of the social sciences⁽¹⁶⁾.

In social sciences, innovation/creativity is seen as any progress in

intellectual subsystems. One of those subsystems is involved in the organization of knowledge. The creative individual tends to seek to relate various facts and theories scattered across his/her area of concern in order to reach a coherent and comprehensive synthesis.

- 2 - The typical creator produces a complex network of searches that engages his/her curiosity over long periods of time. These activities often help sustain each other and bring about an incredibly active creative life.
- 3 - The creative person is not only capable of bracketing certain problems that could lead him/her to blind alleys, but he/she is in a position as well to "destory problems" that may threaten to take him/her far away from his/her chosen network of hypotheses.
- 4 - The creative individual often finds himself/herself pursued (or he/she pursues) by a number of dominant metaphors. As images, these metaphors of wide scope, rich and susceptible to considerable exploration expose the investigator to certain aspects of phenomena that might otherwise remain invisible to him/her.
- 5 - Creative work should not be considered as mere reflexions of unconscious motivation or accidental career choices of the creator. Rather, the latter is often animated by a series of self-conscious problems and projects which he/she is determined to monitor regularly and to carry through to successful completion. This kind of orientation is called the guiding purpose of the creator.
- 6 - The creative person is someone who loves his/her field of work, be that in science, art, philosophy and so on. The creative work becomes part of the creator's emotional life. The creator's infatuation with his/her creative work resembles that of the lover with his/her beloved.
- 7 - Gruber's analysis shows that creators are confronted with difficulties and loneliness. The chances of failure in their solitary voyage are usually high.

All those risks require of the creator courage and capability to deviate from others and resist public scandal and even outright social exclusion. Most innovative and creative people experience at times a strong need for personal, communal or religious support⁽¹³⁾.

As to the role of the **age** factor in the making of creative works, research appears to have found a certain correlation between the age of around 45 years (the Middle age) and the emergence of the individual's significant creativity. The age at which Shakespeare, Freud, Picasso and Ibn Khaldun (as we will see) became creative constitutes a genuine demonstration to that effect⁽⁹⁾. In other words, adulthood is the period of life where creativity begins to assert itself and unfold its greatest potential among creative scientists, artists and thinkers. It is on the basis of the crucial importance of adulthood for the processes of creativity that the well known Swiss psychologist Jean Piaget has been criticized for hardly saying anything about the development of people's mental life during adulthood and beyond. It is reported that when his student Howard Gruber expressed his desire to study the phenomenon of creativity, Piaget responded in a state of doubt and lack of sympathy saying "the study of that touches everything"⁽¹⁰⁾. In spite of this, Gruber and his students did not get discouraged. They had carried out studies of important major creative works of the adults life period of pioneering creators. Gruber himself had spent about a decade focusing on the study of Charles Darwin's creativity. He subsequently published a book entitled *Darwin on Man*, which won him an award. Gruber believes that those who study the phenomenon of creativity must reconstruct the mental life of the creator through different phases of the evolution of his creative work. "Snapshots of this evolving mental life can't be read off directly, even in the case of a note-maker as compulsive as Darwin"⁽¹¹⁾. Gruber reports from the notebooks of Darwin himself how the latter dealt with the organization of his ideas which had led him to his new discoveries on Man's evolution. "Ideas stumble over each other in a seemingly chaotic fashion. The underlying order is something to be constructed, not observed"⁽¹²⁾. As such, the theorist of creativity has to identify certain enduring motifs. In the case of Darwin, themes like origins, variations, survival, natural selection, and heredity have to be spotted in order to see how those themes produce a series of "cognitive maps" that captured Darwin's view of his project at various points in its own evolution. On the basis of the studies of numerous creative works, Gruber has come to a sort of a typical pattern that the general creator usually follows. It could be summarized **in the following points**:

- 1 - The "Whole thinking" person harbors a number of interacting

III - On the Characteristics of the Creators

The American psychologist Morris Stein has carried out a review of the creative works literature and has come to identify **nineteen** characteristics whose presence in the personality of the individual is reportedly correlated with the creativity phenomena. But it is admitted that there are many contradictions among the characteristic items of this list⁽⁶⁾. There is a consensus, however, among specialists who have studied creativity that there is a number of personality traits which are widely common among creators. Creators are known to be hardworking individuals, more flexible and independent in their thought. They are more willing than the typical individual to modify or change their frame of thought. This relative similarity in certain personality traits relating to creativity does not imply, by all means, that creators are similar or identical in the remaining personality characteristics. They are rather as diverse in them as the rest of the individual members of society⁽⁷⁾.

As to the nature of **intelligence** itself, modern scientific research is calling for a change in the widespread and the long traditionally held view in this regard. Creators are no longer considered by scientific researchers as having an extra intelligence as the majority of society believes. To be more precise, intelligence creativity researchers have concluded that "highly creative people are more than normally intelligent, but not extraordinarily so"⁽⁸⁾. As such, there are a large number of people whose intelligence is quite high, but they don't belong to the category of distinguished creators. The phenomenon of creativity requires, therefore, more than the mere intelligence factor.

Research on the relation between gender and creative work has in fact shown even a weaker relation than the one we just have seen between intelligence and creativity. Scientific evidence in this field of research has indicated that women's disproportionate participation in the production of creative works in the past was due entirely or in most part of it to their deprivation of education, culture and social opportunities. In addition, they have developed a self-defeating mentality which has promoted in them the syndrome of inferiority complex vis-à-vis their potential role in creativity in the domains of thought, science and arts.

in the accomplishment of actual creative works. Because we are created with potentialities for creative works, it becomes then somewhat logical for humans to be equipped with some sort of innate sense with which they can judge the expected creative products of the fewer members of a given society. It is our hope in this study to shed more light on the role of the innate personality traits in the unfolding processes of creativity of the creators.

II - On Creative Works

It is far from being an exaggeration to assert that the discipline of psychology and the new growing scientific field of cognitive sciences are the first modern scientific areas that have been most preoccupied with the study of the phenomenon of creativity as manifested among certain individuals in human societies. Hundreds of studies on creativity have already been published in specialized scientific journals. But in spite of this, there is **neither** an accepted scientific theory on creativity **nor** even a consensus among those concerned, on its definition. Also there is no genuine agreement among researchers of creativity as to the ideal way that should be adopted in order to study it scientifically.⁽³⁾

As to the nature of creative works, there have been many attempts on the part of specialists to find certain criteria and measurements. The psychologist Jenne S. Bruner thinks that people's response to creative works takes two forms: (1) "effective surprise" to the individual and (2) the creative work triggers "shock of recognition" or a sense of satisfaction in the individual, though the answer was unexpected⁽⁴⁾. At this point, modern cognitive science research suggests that we should trust more than before our minds' capacity to recognize creative works. In every culture/civilization system, the human mind can in most cases identify the creative works in spite of the strangeness and the diversity of people's tastes and despite also the lack of objective criteria and norms by which creative works can be judged⁽⁵⁾.

Such research findings on the human powerful perception of creativity refer almost with total clarity to the presence of **innate predispositions** that permit individuals to distinguish between the creative and wicked works. The acceptance of such an assumption leads us to another deduction which is important to the theme of this paper. If we recognize the impressions and the aspects of creativity by some kind of innate intuition, does not that mean that our personality genetic make-up is also innately equipped a priori by the potentialities to produce creative works? In other terms, having innate capacities that permit us to taste and evaluate creative works implies that humans are born with personal creative talents which could effectively materialize for certain individuals

factor. According to the psychologist, Howard Gruber, creativity is the outcome of the presence of a **multitude of factors** which have enabled the efforts of Einstein, Darwin, Beethoven and Ibn Khaldun to be crowned with distinction and brilliant genius in the world of knowledge, science, music and art. Genetic, family, motivational and cultural factors are among the influential forces that sharpen the individual's vision and help him/her win the trophy of creativity in his/her own field.⁽²⁾ Consequently, the explanation of the creative work of this historian or that painter, of this musician or that scientist through only the factors of his/her social milieu would certainly jeopardize reaching a more complete and a more mature understanding of the complex phenomenon of creativity. A plain social deterministic view of creative work is to be considered a shortsighted and ultimately a superficial perspective as far as coming to grips with the understanding of the human creative work. A superficial approach to the latter cannot be suitable at all to its cherished value. The human creative work is the supreme of all works that the human minds and imaginations of only a tiny minority of individuals can generate. Creative work is their best promise for becoming among history's greatest personalities in the domains of arts, thought, science and knowledge. Our goal here is to unveil the multiple interwoven levels whose specific nature of interaction had led to Ibn Khaldun's creative work as represented in the establishment of his New Science of al-'Umrâ al Bashari ultimately. This study attempts to get closer to the role played by the personality traits and characteristics in the unfolding of the processes of creativity and innovation among creative social actors. In other words, this paper is a modest attempt aiming to **humanize the phenomenon of creativity**. That is, to liberate the latter, within reasonable limits and as far as we can, from the grip of rigid social structures and political circumstances whose importance for the emergence of the individuals' creativity has been strongly advocated by the partisans of social determinism.

I - Objectives

This study is an attempt to shed light on Ibn Khaldun's pioneering creative social thought as represented in his *Science of al-Umrân al-Basharî* (human civilization). In this endeavor, we will seek help from modern knowledge and scientific research on the phenomena of creativity, innovation and novelty of ideas that have characterized a number of brilliant artistic, scientific and thoughtful personalities in various human civilizations throughout time and space.

It is hardly an exaggeration to state that the studies which have dealt, both in the Arab world and abroad, with Ibn Khaldun's remarkable, distinct achievement in social thought have, in general, tended to explain the Khaldunian phenomenon by **social variables** and not by the personality traits of the author of the *Muqaddimah*.⁽¹⁾ The birth of Ibn Khaldun's New Science was, according to this point of view, the outcome of the general quasi-deterministic social circumstances which Ibn Khaldun had experienced in his time in the provinces, the cities, and the bedouin regions of the western part (The Maghreb) of the Arab Muslim world. In other words, creative and innovative thought is seen here as the result of the imperatives of the laws of stringent social determinism. The consequences of this kind of perspective have ultimately led to a general disinterest in the study of the role of Ibn Khaldun's personality traits that might have contributed to the unfolding of his pioneering social thought. In light of especially modern psychology's insights and findings about the role of human personality's traits in triggering and promoting the spirit of creativity and innovation among certain individuals of the general population, it is hardly acceptable to seek an objective assessment of human creativity and innovation without seriously taking into account the entire profile of the creator/innovator's personality in its own right.

The narrow social deterministic point of view of creative work contradicts the very nature of the phenomenon of the pioneering innovative work. There is a consensus among modern scientific research in this area, as it will be shown, that **creativity** is a **complex phenomenon** whose actualization is neither directed nor governed by just one single

(Weltanschauung) and its potential impact on him while writing his Muqaddimah.

The analysis and discussion of Ibn Khaldun's New Science from these five perspectives aim ultimately at charting and configuring the layers and the determinants that had oriented the shaping of Ibn Khaldun's Umrān Mind. In doing so, we hope to contribute to the advancement of serious scholarship well into the depth of the Khaldunian umran heritage.

O. INTRODUCTION

Humanity's long history has known outstanding personalities who have brought new ideas, discovered new laws of nature, invented new technologies, etc... They are legitimately described as creative/innovative individuals. The terms *creativity* and *innovation* are found in English dictionaries to have similar meanings. Both of them are correlated with the processes of invention, imaginativeness and introducing new ideas and methods. Thus, Creativity is defined as the ability to produce work which is novel, original and unexpected*.

Social scientists can hardly remain indifferent to the phenomenon of creativity/innovation, which is embodied in the human personality within a given social context. Psychologists and sociologists lead the rest of social scientists in the scientific explorations of the factors that determine the crystallization of human creativity.

The purpose of our study is to have a close look at the socio-psychological roots of Ibn Khaldun's New Science as outlined in the Muqaddimah. There is a worldwide consensus among scholars that the book of the Muqaddimah had brought a true New Science of human civilization ('ilm al-umran al-bashari). In order to assess the credibility of such a claim on Ibn Khaldun's original work, we adopt a research methodology consisting of five basic steps that allow us to analyze and discuss adequately the various issues at hand. First, we review part of modern scientific literature on creativity/innovation, particularly in the fields of social sciences. Second, we examine whether Ibn Khaldun's New Science is credibly innovative. Third, we present the role of both social and psychological determinants that are presumed to be behind Ibn Khaldun's original and pioneering umran thought in the Muqaddimah and we see which of the two were more decisive for the author of the Muqaddimah. Fourth, we ask how much the Crisis of Arab historiography, in Ibn Khaldun's time, helped him in the establishment of 'Ilm al-umran al-bashari. Finally, we underline Ibn Khaldun's world view

(*) Sternberg, R., Handbook of Creativity: Cambridge, Cambridge University Press, 1999, p.3.

An Investigation into the Determinants of Ibn Khaldun's Umran Mind

Abstract

This essay is written in response to the widely held belief among those who have studied the origin of Ibn Khaldun's New Science: *'ilmu al-umran al-bashari*. They claim that this new creative social thought is the result of socio-political forces, which Ibn Khaldun had known.

This paper considers such a thesis as inadequate and shortsighted. It can hardly offer a convincing explanation of the birth of Ibn Khaldun's new creative social thought. Modern studies particularly in psychology have shed new light on factors leading to innovation and creativity among the pioneers in science, arts and thought. The personality traits of those pioneers are found to be decisive forces in the making of creativity and innovation among them. This is what this essay attempts to underline with regard to the birth of Ibn Khaldun's New Science.

Table of Contents

O	- Introduction.....	11
I	- Objectives.....	13
II	- On Creative Works.....	15
III	- On Characteristics of Creative Persons.....	17
IV	- Hybrid Knowledge and Creativity.....	21
V	- Ibn Khaldun's Pioneering Social Thought.....	23
VI	- The Difference between Ibn Khaldun's Thought and His Greek Counterpart.....	29
VII	- The Science of al-Umran al-Bashari as seen by Its Author	31
VIII	- Scholars' Attitudes Toward Ibn Khaldun's Creative Thought.....	35
IX	- The Two Decisive Forces of Creativity.....	41
X	- The Three Factors Behind Ibn Khaldun's Pioneering Social Thought.....	45
	A - The Socio-political Variable.....	45
	B - The Crisis of the Science of History.....	49
	C - Ibn Khaldun's Personality Traits.....	54
	References.....	65

The Author:

Dr. Mahmoud Dhaouadi

- Ph. D. in Sociology on "The Notion of Modernization in American Sociology", University of Montreal/Canada, 1979.
- Professor of Sociology/University of Tunis, Tunisia.
- Has taught sociology and social sciences at universities in Canada, Algeria, Saudi Arabia and Malaysia.
- Was a Fulbright Scholar in the USA (2000-2001) to study the state of American Sociology at the end of the 20th century.
- Has published over 70 papers in refereed journals in Arabic, English and French.
- Has authored or co-authored 10 books in English, Arabic and French.

Publications:

A - Books:

- 1 - Globalization of the Other Underdevelopment: Third World Cultural Identities, Kuala Lumpur, S.A.Noordeen, 2002, pp. 181.
- 2 - Toward Islamic Sociology of Cultural Symbols, Kuala Lumpur, 1996, pp.228.

B - Papers:

- 1 - A Theoretical Approach to "Al Mustanfira" Tunisian Personality, Psychology and Developing Societies, Vol. XIV, no. 2, 2002, pp. 221-239.
- 2 - Social Sciences in Crisis: A Dialogue with Professor Neil Smelser on the Future of Social Sciences, American Journal of Islamic Social Sciences (AJISS), Vol. XIX, no. 2, Spring 2002, pp. 95-102.
- 3 - Social Sciences, Need for a Cultural Symbols Paradigm, AJISS, Vol. XIX, no. 1, 2002.
- 4 - A Socio-Psychological Theoretical Analysis of the French Parisian Accent Use Among Tunisian Women and Men, Journal of King Saud University, Vol. XIV, no. 2., 2002, pp. 41-53.
- 5 - Dimmensions metaphysiques des systemes culture-symboliques, Revue Tunisienne des Sciences Sociales, No. 121, 2000, 15-42p.
- 6 - L ame culture-symboliques, nouveau concept de recherché dans les sciences de l homme, Revue d Hisoire Maghrebine, 29e Annee, Nos. 107-108, juin 2002, 21-39p.
- 7 - Capitalism and Development In L. Sklair (ed.), London, Routledge, 1994, pp. 140-164.

Monograph 208

**An Investigation into the Determinants
of Ibn Khaldun's Umran Mind**

Prof. Mahmoud Ben El-Habbeeb Dhaouadi

Department of Sociology - University of Tunis
Tunisia

ANNALS OF THE ARTS AND SOCIAL SCIENCES - Monograph 208 - Volume 24 - 2003

RATES

Kuwait KD 0.500

Bahrain BD 1

Qatar RQ 10

Emirate DH 10

Saudi RS 10

Oman RO 1

• Cost per issue in Kuwait Equivalent to one US dollar

• Cost per issue in other Countries: up to three US dollars

Subscription for 12 Monographs

Subscription Period	Subscription Type	Kuwait	Arab Countries	Foreign Countries
1 Year	Individuals	4 K.D	6 K.D	22 \$
	Institutions	22 K.D	22 K.D	90 \$
2 Years	Individuals	7 K.D	10 K.D	37 \$
	Institutions	37 K.D	37 K.D	150 \$
3 Years	Individuals	10 K.D	14 K.D	52 \$
	Institutions	52 K.D	52 K.D	210 \$
4 Years	Individuals	13 K.D	18 K.D	67 \$
	Institutions	67 K.D	67 K.D	270 \$

All correspondence and enquiries must be addressed to:

Editor

ANNALS OF ARTS AND SOCIAL SCIENCES

P.O Box 17370 El-Khaldiah - KUWAIT 72454

Tel: 4810319 - Fax: 4810319

ISSN 1560-5248 Key title: Hawliyyat Kulliyyat al-Adab

E-mail: aotfou@kuc01.kuniv.edu.kw

http://Pubcouncil.kuniv.edu.kw/AASS/

Advisory Board

Prof. Ahmed Etman

Department of Greek and Latin
Studies - Cairo University

Prof. Ismail S. Muqlad

Department of Political Science -
Assiut University

Prof. Imam Abdul Fattah Imam

Department of Philosophy
Ain Shams University

Prof. Jihan Rashti

Department of Radio and
Television - Cairo University

Prof. Hayat N. Al-Hajji

Department of History
Kuwait University

Prof. Abdul-Aziz Hammudeh

Department of English Language
and Literature - Cairo University

Prof. Iz-Al-Deen Ismael

Department of Arabic Language and
Literature - Ain Shams University

**Prof. Mohammed Gh.
Al-Rumeihi**

Department of Sociology
Kuwait University

**Prof. Mohammed M. I.
Al-Deeb**

Department of Geography
Ein Shams University

**Prof. Mahmoud S. Abu
Al-Neel**

Department of Psychology - Ein
Shams University

Prof. Mahmoud F. Hijazi

Department of Arabic Language and Literature - Cairo University

Editorial Board

Dr. Nassima R. AL-Ghaith

Editor-in-chief

Prof. Samir M. Hussein

Department of Mass Communication

Prof. Alaa Al-Din Abd El-Muhsin Shahin

Department of History

**Dr. Al-Zawawi Baghurah
Bin Al-Sa'di**

Department of Philosophy

Dr. Abdul-Rida A. Asiri

Department of Political Science

Dr. Obaid Surur Al-Utaibi

Department of Geography

Dr. Othman H. Al-Khadher

Department of Psychology

Dr. Fatima R. Al-Rajihi

Department of Arabic Language
and Literature

Dr. Fahed A. Al-Nasir

Department of Sociology

Dr. Faisal A. Al-Kanderi

Department of History

Dr. Layla H. Al-Maleh

Department of English Language
and Literature

Haifa'a H. AL-Meshari

Managing Editor

ANNALS OF THE ARTS AND SOCIAL SCIENCES

Issued by THE Academic Publication Council - KUWAIT UNIVERSITY

A REFEREED ACADEMIC QUARTERLY THAT
PUBLISHES MONOGRAPHS ON TOPICS RELE-
VANT TO THE SCHOLARLY CONCERNS OF THE
VARIOUS DEPARTMENTS IN THE FACULTIES OF
ARTS AND SOCIAL SCIENCES:

FACULTY OF ARTS & HUMANITIES:

- Department of Arabic Language and Literature.
- Department of English Language and Literature.
- Department of History.
- Department of Philosophy.
- Department of Mass Communication

FACULTY OF SOCIAL SCIENCES.

- Department of Sociology
- Department of Geography
- Department of Psychology
- Department of Political Science

Volume 24, 2003



ANNALS OF THE ARTS AND SOCIAL SCIENCES



A refereed Academic Quarterly that publishes monographs on topics relevant to the Scholarly concerns of the various departments in the faculties of arts and social sciences

An Investigation into the Determinants of Ibn Khaldun's Umran Mind

Prof. Mahmoud Ben El-Habbeeb Dhaouadi

Department of Sociology - University of Tunis
Tunisia

Monograph 208
Volume 24

1424 - 1425
2003 - 2004

The Academic Publication Council
Kuwait University
Established in 1986

Journal of the Social Sciences 1973, Kuwait Journal of Science and Engineering 1974, Journal of the Gulf and Arabian Peninsula Studies 1975, Authorship Translation and Publication Committee 1976, Journal of Law 1977, Annals of the Arts and Social Sciences 1980, Arab Journal for the Humanities 1981, The Educational Journal 1983, Journal of Sharia and Islamic Studies 1983, Medical Principles and Practices 1988, Arab Journal of Administrative Sciences 1991