

***The Foundation of Arab Sociology  
at the level of theory and concepts***  
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**Abstract:**

Sociology is considered the mother of social sciences because of its analysis and interpretation of issues and phenomena related to humanity in its historical and comparative context. Since societies differ in their intellectual, cultural and ideological structure, the conditions of their formation and the line of development, the possibility of applying the theories and concepts of global sociology and dropping them with the same characteristics on all societies with different characteristics, is difficult with what was, so in this article we try to shed light on the possibility of Arab and Islamic sociology in accordance with our intellectual and societal pattern, and at the same time without isolation and separation from the universal science of theories that preceded us. format and its cross lines with various political, economic, religious and other formats.

**Keywords :** Sociology, Cosmic Sociology, Arab Sociology, Possibility Barriers

**Introduction**

When man looks at the renaissance of peoples and their growth at a continuous speed, he realizes that there is a deep relationship between this tremendous progress and the use of sound scientific methods and methods of methodology of knowledge, through which the competent researcher can face events and control their data where the advancement of peoples and humanity in general is made available by science and knowledge. Societies differ across the axes of time and space fundamental differences, in the cultural, intellectual, economic, political and religious characteristics, and what is allowed in one society is strongly rejected in another society; He showed many problems in the possibility of relying on theories and concepts formulated in a different environment and dropping them on a society in another environment, and here we ask the following problem: Can we establish the Arab sociology with theories and concepts with intellectual and reference history established according to the pattern in which our societies originated, while maintaining the global theories that others preceded us?

**Conceptual Input**

We find that the different perception of the nature of science since ancient times has made it a multi-definitional concept, there are those who emphasize the cognitive aspect and others take it from an intellectual point of view.

We find it "an endless backlog of expert observations that lead to the formation of certain concepts and theories in broad fields and fields" (Saber, F, Khafaja, 2002, p. 11).

More precisely, science is "the coordinated knowledge that arises from observation, study and experimentation, which is designed to determine the nature, origins and foundations of what is being studied" (Gendiz, M., 2017).

Science as it is known includes facts, principles, laws, theories, established, coordinated and classified information, and reliable scientific methods and approaches to know and discover the truth with certainty.

The scientific method, as it is known in the field of knowledge, is the method or scientific method used to reveal facts and apply theories, which is the solution to the problems facing humanity.

The curriculum has uses in many sciences, including social and human sciences, where it helped to move the latter from the field of philosophical research to sciences based on scientific studies and based on statistics and analysis and trying to reach accurate results, but as is known, the use of the scientific method in social and human studies was not a simple easy process

This is for a number of reasons, including:

- The relative modernity of these sciences, and the complexity of the phenomena they study they deal with human beings and society; Political obstacles to these sciences, since the Enlightenment era in Europe was one of the most important periods of the formulation of theory in the social and human sciences and for periods after which there were great political influences on the manufacture of the vocabulary of these sciences in general and on sociology in particular, and we mean but not limited to the theory of construction and the formulation of the vocabulary of the compatibility of the capitalist pattern ,On the other hand, the theory of conflict and its vocabulary formulated within the framework of the socialist system, which led to the emergence of theories in sociology that translate conflicting cultural patterns that emerged in circumstances and contexts that were managed by the interests of the regimes and adopted by intellectuals in the Arab world without taking into account many points that must be stopped.

What is social and human sciences? It is known and accepted, which is not harmful in re-recalling it is that these sciences are interested in the study of societies and human descriptive analytical studies trying to take into account; Although social thinking is as old as human civilizations, it has not become a self-contained science until later periods, the most important of which was ibn Khaldun's statement in a precise sentence that

he discovered an independent science in which the previous ones did not speak, saying, "This was an independent science itself, it is a subject which is human urbanization and human meeting and issues, which is a statement of the symptoms and conditions of itself, one by one, and this is the case of all science, and in a situation. Or mentally" (Ibn Khaldun, 2007, p. 23)

The examiner in the introduction to Ibn Khaldun (Ibn Khaldun, 2007) finds it included at least seven branches of contemporary sociology disciplines, such as rural sociology, city sociology and political sociology. Etc

But the history of sociology stands at Auguste Count of France as the first founder of the science of this science, and whatever the circumstances in which the scientific formulation of sociology crystallized in Europe, we find it undeniable and unjust not to recognize Ibn Khaldun thanks to him in this field, as we find the researcher Abdul Karim Al-Hourani (Al-Hourani, 2008).

He stressed that what happened is the disconnection of Arab and Muslim scholars between them and this field of science after Ibn Khaldun and his absence from what he started. Thus, centuries later, contemporary sociology originated independently in an environment other than the Arab immortal environment and crystallized and was formulated under the conditions and ideologies of the European world, which is far from the cultural and Arab characteristics of the Arab world. It is known that the Western origins of this science have been linked to the conditions of transition and transition from the old system to the new system produced by the rapid changes in that period to the economy, politics and thought in Europe, and perhaps the industrial revolution and the French Revolution clearly paved the way for the development of sociology and the establishment of its rules and concepts. on the problems that this period produced and the search for scientific solutions to them. (Abdul Jawad, M, 2002)

Scientific theory is very important in scientific research in general, and determines the identity of each science, it determines its subjects and trends and its content varies from science to science as it expresses the sum of issues and concepts related to reality. The theory of sociology is "abstract and logical issues formulated in the form of specific concepts that attempt to explain and interpret the relationships between the phenomena under study, as well as a conceptual framework and a set of mechanisms to clarify the relationships between the facts as well as their imperial dimension based on testable data". (Shroukh, p., 2005, p. 114).

As for concepts, they acquire their limitations from the reality surrounding theory in a society where they differ from one format to

another, and this is what we find in the major theories of sociology and even the smallest ones, from the concept of pattern and balance in functional construction to the concept of conflict and change in Marxists... Etc. These concepts and productions are versions of Western-oriented theories formulated with concepts and frameworks that express their appearance as a universal formulation, but their details are issues and determinants that need to be waited and thought when they are addressed in our Arab society. Do their concepts conform to the Arab social pattern?

To answer this question, this article comes in its first aspect as an attempt to extrapolate and analyze Western theories in sociology and the inability to form separate sociological readings through which to establish a political, social and cultural reality in The Arab.

### **August Count:**

He is the founder of modern sociology where he called for the establishment of specific social sciences that study social realities and actions and all the phenomena and movements of society, and in fact San Simon had previously presented a philosophy regarding these sciences and considered that social sciences are linked to each other and to philosophy in particular whether political science, economics, history, etc. Abdul Basit Abdel-Muti (Abd al-Muti, 1988) confirmed that Auguste Conte was the one who gave the scientific character of sociology and called for it to be considered an independent science in its own right.

The climate that dominated France in the aftermath of the French Revolution was prepared to crystallize Conte's ideas, and the problems of reform and reorganization of society emerged after the French Revolution, and it was in his view that the chaos in which society lived was not only due to political reasons, but also to mental reasons or ways of thinking, society to continue and advance in need of harmony not only in material interests and mutual benefits, but also for mental agreement.

The chaos in his opinion was due to the existence of two contradictory ways of thinking, mental thinking, through which cosmic, natural and biological phenomena are addressed and secondly metaphysical religious thinking, which deals with phenomena related to man and society, and this chaos has led to corruption in morality and behavior, and to eliminate this chaos show editthree perceptions:

A- Reconciling organic and metaphysical thinking

B- To make the religious (theology) and metaphysical approach a general approach to which all minds and sciences are subject.

C- "To generalize the positive approach, we make it a holistic approach that encompasses all phenomena of the universe, for the first method cannot be achieved scientifically because the two approaches are contradictory, the

first approach is relative and the second is absolute, the purpose of the first is to reveal scientific laws and the second goal is to develop philosophical principles that cannot be conceived." (Gusdorf, G, 1977, p, 121)

### **Functional structural theory:**

Since the end of the 1930s and early 1940s, functionality has evolved as a theory and visualization that guides research esthesiology in Western sociology, and is based on basic ideas: social pattern, construction, function, adaptation, integration, maintaining style. The primary objective of functional theory depends on the effective performance of society.

This approach also calls for solving problems by adapting the human being to the system as proven, and refers to social recognition and independence when reaching social status directly to the question of power and the balance of power between those who suffer from inequality and those who put them in place" (Angers, M, 2014,p12).

As for what the basic claims for the emergence of the structural career trend are different

The structural and functional trend has emerged in response to the need of a number of sociologists and anthropologists to develop theoretical and systematic tools and methods that adapt and study different images of social associations and the interaction between traits, groups and systems within the large social pattern that surrounds sub-formats." The other direction of functional structural thought was in response to ideological and political claims that it wanted to oppose Marxist sociology and strike the collar and intellectual and political isolation over the physical historical context in which it originated.

Functional structural theory recognizes that each society, institution, construction organization and structure is degraded into parts and components, and each part or element of function helps to sustain the society, institution or organization." (Patrick, C, sa, p103)

### **Marxist theory:**

Karl Marx, the actual founder of this theory, "was at the same time a thinker and a working man who spoke of the revolution in order to achieve a communist society where man was no longer a wolf of man" (Angers, M,sa, p110)

More precisely, these men find themselves divided into different social classes, and they find themselves unable to fight against each other, and as a result Marx founded a critique of the capitalist production pattern, "and we find that his unity was not a small society but a historical era determined by economic construction with its forces and production relations whereby the nature of society in general is determined" (Hamid, S., 2008, p. 75).



The most important axes in this thought were, superstructure, infrastructure, layers, dialectic change, conflict, alienation... Despite criticism sought against Marxist thought, we cannot deny its significant influence in various social and human sciences such as economics, politics, history and sociology.

We have addressed the most important theoretical trends that established the science of sociology and gave it an academic dimension and became studying in universities, to show the social and political conditions under which these theories arose in the European world and became taught all over the world, including Arab universities, which convey note the latest crisis separation in its concepts and theories about the specificity of the Arab society, which suffers from many problems may be the reason for not being able to understand the concepts of sociology and represent them, in addition to not benefiting from the most recent ideas. For our Arab societies, such as the Khaldooni thought and the thought of Malik Ibn Nabi. The question arises once again: What are the problems that are causing a crisis of separation between the concepts of founding sociology in Europe and the Arab reality?

### **The separation of the Arab reality from the European sociological reference**

Sociology was of great importance and a major role in rearranging political and social events in the European world after the intellectual and cultural revolutions there were credited with starting to arrange chaos and trying to build a society in which controls and order prevailed. Sociology emerged as a tool for the development of societies and the question worth mentioning is: Does sociology have a similar role in our Arab societies?

In this regard, Ezzat Hijazi says, "We do not produce real science, but we import and consume without foresight and confuse what can be useful and what is not sung in it" (Hijazi, A. and Others, Ds, p. 65)

In a similar vein, Ali al-Kenz "emphasizes that the findings of western theories are not appropriate for our environment because it has been stripped of its social and historical framework and separated from the course of its formation, all Western theories have resulted from our societies, social and historical issues, and the knowledge field in which it has grown and developed its specific issues" (Khader, 2000, p. 31).

The mistake of Arab sociologists is that they believe that it is possible to import the theory with its Western concepts and to drop it on the Arab society, which is formed within a historical, cultural and political context that is very different from the Western world and confirms this Abdelkader Orabi that "it is no secret to the workers in the social field that Arab sociology was and is still without social prospects is still strange and away

from society because it was not born from the womb of this society and the return of Arab culture was not hardened and its intellectual identity was not "al-Qayed, a, 20006, p. 17)

### **Crisis of references and scientific thefts**

In Arab sociology there are various problems related to references and scientific honesty, on the one hand we find that the statistics and references based on them in Arab studies are not timely and non-renewable and mostly classical and non-modern, and on the other hand we find scientific production mostly based on two forms: "It has been proven that there are many scientific thefts relied upon by Arab sociologists, either rewriting articles or scientific research in specialization only by changing names or changing some of the working classes.

Original "(Salibi, H, 2009, p, 259)

"Or the reliance of some sociologists on the transfer and reproduction of works and references from some scientific conferences and meetings at different stages of time, with little reliance on modern techniques that reveal these thefts ", Salibi, 2009, p, 260), so sociology in the Arab world faces a lack of credibility and lack of seriousness, which causes a real and suffocating crisis for this science as a result of many irresponsible practices by some plaintiffs in science.

In addition, the lack of references available in the field of sociology, which concerns the reality of Arab societies, is few or perhaps not present in many subjects and phenomena, including terrorism and the black decade in Algeria, which is a good example of this, and we do not find references about the phenomenon that are addressed in a clear and objective sociological manner.

### **Political systems interfere in Arab social writings and guide them**

It is no secret to the reader and the educated elite in Arab society that the writings and studies in the humanities in general and sociology in particular have many limitations that constituted a knowledge and scientific crisis that contributed to the limited intellectual giving of Arab sociologists.

Sociology, like other cultural and intellectual works, needs a socio-political system based on freedom of expression and thought, a freedom that Arab countries lack with their totalitarian regimes, including Algeria, which, after independence, prevented some of the humanities and social sciences on the basis of its colonial orientation. , M,2007 ;p ;151)

What is noticeable among researchers and academics in this field is that sociology so far does not have the full freedom to discuss socio-political and cultural topics at home; The lack of references to this phenomenon is evidence of the control of the political system at that time in scientific research and productions.

### **The problem of Arab sociologists dealing with the taboos**

There are some phenomena important in the social, political and intellectual field, but they are considered to be one of the topics that are hidden in society in general and by specialists as well, and this is for many reasons we have addressed part of it, such as the control of political systems in scientific research and guided by what adapts to this internal pattern on the one hand, and on the other hand we find that sociologists are subjected to some kind of restriction in dealing with important topics and phenomena worthy of study and analysis to intersect with religious beliefs or their intersection with the sum of customs and traditions that Put the researcher in charge and make prejudices against him and deny the status of scientific researcher from his biography.

These research topics are many, such as the phenomenon of terrorism and the factors leading to its emergence.

There is no harm in revealing and conducting field research, which provides real statistics on certain phenomena in society, even if it is a matter of the desired scientific benefit of doing science such as sociology and making unlimited use of data and analysis based on theoretical knowledge and field reality.

All behaviors that depart from the norms of society take their way to anomalies, if society with its members, families, organizations and institutions is rigid and rigid, unable to build and evaluate ideas and then evaluate them, and perhaps the humanities and social sciences reach a stage of emancipation in the Arab countries that they reach to be a tool of reform and correction through the interpretation of data and non-prejudging researchers and attaching unfair charges against them such as atheism or encouraging homosexuality and other charges when dealing with these phenomena. To reach the stage of evaluation, unconditional analysis and interpretation are needed.

### **Should sociology be a cosmic science?**

The need to ask this question, stemming from the call to adhere to existing theories and concepts formulated by international scientists and to adapt them according to our fields of study, the call to establish sociology or other science according to nationalism is one that some may see as encouraging racism and separation from the world of which we are part of it affects and affects.

In the Arab world, we suffer from the problem of unifying concepts and formulating curricula and not having theories based on the reality of Arab social and cultural patterns that take into account structural and functional specificity.



There is a problem with the philosophical intellectual reference framework of theory, which, if we call for the establishment of Arab sociology, there must be a clear formulation of this framework and its specific concepts.

### **Reasons for calling for the establishment of Arab sociology:**

From time to time, many voices calling for the establishment of Arab sociology are based on separate theories and concepts, claiming that Arab nationalism is surrounded by intellectual and cultural conspiracies that call for the elimination of its social and ideological structure.

The cultural and social specificity of the Arab society and their differences in construction and function in the Western style, puts before us great bets and challenges in the possibility of making Arab societies a field of social research by formulating a theory and concept in which a large part of the socio-cultural difference

The rapid development of information technology and the new and strange ideas it brings to our societies have created a fear among Arab academics of establishing new social theories with concepts outside our Arab culture and facilitating their passage through the media to stabilize them with current generations through established curricula.

This issue is one of the things that attracts attention and conducts in-depth scientific research to determine the possibility of establishing An Arab sociology based on theories and concepts commensurate with its cultural and social structure.

It is well known that the scientific productions obtained in the field of physics, mathematics and other technical fields are purely theoretical, applied and conceptual. The law of gravity, for example, is the same as the humanities and the time, unlike the humanities and social sciences, which are subject to a conceptual pattern formulated according to changing social and cultural interactions and often intersect with the beliefs and culture prevailing in each society, which indicates the difficulty of establishing a science that studies the universality of society and its changes according to the formulation of a single theory, frame and conceptualism.

Therefore, it may be better to rely on major social theories, even if they are from the West, in addition to establishing an Arab sociology in terms of the philosophical framework and intellectual reference, adding the Islamic introduction of Khaldooni, the thought of Malik ibn Nabi and others in formulating concepts that are in line with the social and cultural pattern of the Arab world.

### **Conclusion**

The issue presented in this article, which is to ask the question about the possibility of reaching by Arab sociologists a theoretical formulation in this science with Arab and Islamic concepts and reference framework,

added to the world's sociology field, which studies academically in all universities of the world, and we have presented a set of ideas that addressed the obstacles that prevent this and the possibility of overcoming it, in addition to raising the problem of how science is linked to nationalism without it and how we can benefit from sociology and revive its theories. With our intellectual and ideological pattern.

This topic deserves to be held around scientific demonstrations and more intellectual productions to reach the desired result, without isolation from totalitarianism in science.

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