

Ali Al-Wardi's Sociological School and the Arabic Sociological Schools: A Comparative Study

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Absract

This study tries to analyze and compare the results of the Arabic studies in sociology in the Arab World with the significant contribution of Dr. Ali Al-Wardi. In the West and after the social studies have been flourished, which are used to explain the social phenomena. Under that sociology has been considered as the new religion that accepts the sins of Western society. While in the Arabic society and according to Gamal Hamdan there are many difficulties and problems faced by Arabic thought for a long time. Although the important achievements in the social studies, there is a long way to make a theoretical system that used to explain the Arab sociologists' theories. So, a comparative study has been conducted in order to investigate Ali Al-Wardi's sociological school "social theory" and the sociological schools of thought in the Arab World. So, Gamal Hamdan's approach has been depended because this approach has included most of the achievements of Arabic studies. The results of this study show that there are deep differences between Ali Al-Wardi and Gamal Hamdan either in the starting points, the methods or the results they interpreted the social phenomenon in Iraq and Egypt.

Keywords: Ali Al-Wardi, Sociological School, the Sociological Schools of thought in the Arab World , Gamal Hamdan, Ibn Khaldun's sociology

Introduction

Al-Wardi believes that the science of sociology that has founded by the French philosopher Auguste Comte ¹ (Tarabishi, 2006, 540). is radically different from the science of sociology that he Arab sociologist Ibn Khaldun ² talked about (Awad, 2011, 532). This difference does not give off the difference of the research methodology or the philosophical logic used in explaining or

interpreting the social phenomena but each of them has derived its system knowledge and concepts from another culture (Nasha'at, 2019, 26). Hence, Ibn Khaldun's sociology has been established after the Islamic civilization was enriched with a summary of the influences of the nations that entered Islam. So, the explanation of social phenomena has become a scientific need since it explains the exceptional interactive between humans that leads to new arts (Rayan, 2008, 55).

After the French expedition to Egypt (1798-1801), led by Napoleon Bonaparte³

¹ Auguste Comte (1798-1857), was a French philosopher, mathematician and writer who formulated the doctrine of positivism. He is often regarded as the first philosopher of science in the modern sense of the term.

² Abdulrahman bin Khaldun (1332 -1406), was an Arab sociologist, philosopher, and historian widely acknowledged to be one of the greatest social scientists of the Middle Ages, and considered by many to be the father of historiography, sociology, economics, and demography studies.

³ Napoleon Bonaparte (1769 1821), later known by his regnal name Napoleon I, was a French military commander and political leader who rose to prominence during the French Revolution and led successful campaigns during the Revolutionary Wars. He was the de facto leader of the

(Al-Khafaji, 2011, 66), a great collision of cultures has been happened (between the Arab civilization that was dilapidated at that time and the European Civilization) (Zaher, 2004, 15). And then, opportunities opened up for scholarships for Egyptian students in Paris, which caused an intellectual revolution as well as an epistemic crisis between human thought that created by the fathers of philosophy, the Islamic thought (that was dilapidated at that time), which was refusing all lessons except religious lessons and the civilization gap that exhausted and tired out the minds of Arab students (Souaei, 1999, 63).

Social science is one of the branches of science, devoted to the study of societies and the relationships among individuals within those societies. So, it is the science that the first pioneers got and understand from Western culture because it deals with social phenomena that are similar in some aspects in Arab society, such as the conflicts of old and new, philosophy and religion...etc. (Mustafa, 2015, 269). Many Arabic schools of social studies with different views and approaches have been founded (each one of these schools has its own approach and style). So, this study intends to find out the similarities and differences between Ali Al-Wardi's sociological school and the sociological schools of thought in the Arab world.

4 Significance of the Study

The value of this study is that it is the first one that dealt with Ali Al-Wardi, who was an Iraqi Social Scientist specialized in

the field of Social history. So, Al-Wardi's amazing style was a major reason for his sudden success and access to all of Iraqi and Arab societies. Additionally, his works have contributed to the events of intellectual storms that are repeated every time. So, many writers try to respond to him in order to support or refuse his theories, which have a great challenge for the Arab intellectual and religious heritage. Then, Al-Wardi has changed Ibn Khaldun's theory by making the conflict not between the Bedouin community and the urban community but he made the conflict inside humans themselves who makes the conflict in their Bedouin and urban upbringing...etc. Also the value of this study is to compare between Ali Al-Wardi's logical and acceptable methodology and Jamal Hamdan's results and thoughts, who was an Egyptian scholar and geographer, who did not allow the closed horizons of thought and creativity in Egypt to produce a system like the one created by Ali Al-Wardi.

5 Sociology in the Arab World

At the beginning of nineteenth century, the intellectual and economical changes happened in Europe were a fundamental reason for the birth of sociology by Auguste Comte in order to explain the chaos of conflict in the European society. So, its landmarks were "The main thing for him is to focus on helping to build a well-balanced person by following some certain moral rules" (Al-Mulqi, 1995, 36-41).

On the other side of the Atlantic, the American civil war encouraged the American geniuses to study the multi-ethnic society, cultures and conflicts with themselves and identity (Hussein, 1975, 60), as a result, the Chicago school (also known as the ecological school) has been appeared, which is considered as a school of thought in

French Republic as First Consul from 1799 to 1804, then Emperor of the French from 1804 until 1814 and again in 1815. Napoleon's political and cultural legacy endures to this day, as a highly celebrated and controversial leader. He initiated many liberal reforms that have persisted in society, and is considered one of the greatest military commanders in history. His campaigns are still studied at military academies worldwide. Between three and six million civilians and soldiers died in what became known as the Napoleonic Wars.

sociology and criminology (Wallace, 2011, 144).

In the Arab world, sociology arose in a way different from the European and American school, where the social, economic and political reality played a major role in draining the Arab man and draining the intellectual energy in establishing a sociological science that studies Arab society (Abrash, 2012, 9). This led to the inability of Arab researchers to promote the features of an independent sociology, and the inability to formulate a unique theory commensurate with the nature of the problems and civilizational complexes that Arab society suffers from (Mahorbasha, 2017, 99).

6 The Sociological Studies in the Arab world

In the Arab world, the scholars have been divided into two types: the first one draws inspiration from the Western theories, which depended on the results of Western theoretical contribution in sociology, which leads to belittling the ability of this type that makes them unable to understand the mechanisms of improving the social phenomena in Arab society (Hujazi, 1986, 126-136). Thus, the claims of part and its achievements are not considered as independent Arabic theories being dependent on used theoretical frameworks unknown to Arabic society (Zay'our, 2011, 509).

This matter caused those conducting these studies to have internal disagreement in the problematic issues raised, as they know that sociology is like a genetic mark specific to societies and the mechanisms of its study cannot be applied to another society, the light that made them stop when describing social phenomena from the role of the ability to interpret them, and predict the nature of their effects in society (Fayadh, 2009, 30), because the omission of the basic

structures and the borrowing of theoretical rules that do not carry the dimensions of the Arab personality and its process throughout history, the phenomenal interpretation loses its meaning and plunges it into a smiley labyrinth, which was recognized by both Azza Hijazi⁴ (Hijazi, 1985, , 241) and Ali Al-Kanz⁵ (ibid).

As for the second type, its case was made and it must return to Islam in exporting a new theory in sociology, i.e. innovation (Islamic sociology). Countless efforts have been combined to establish a research center concerned with Islamic elements in the study of the phenomena of society (Abo Al-Majd, 1982, 53). Based on this attitude, many research centers have spread, such as the "The Islamic Institute of Knowledge" in 1990 in Sudan, the "Namaa Center for Research and Studies" and the "Al-Tasail Center for Studies and Research" in the Arabian Gulf (Group of Authors, 2013, 36-41). These centers and the studies they carried out concluded that they produced "Islamic social practices" have nothing to do with the real concern of the human being haunted by pain in the Arab world, and the social phenomena were not explained according to a clear ideology or theory linking the causes with the results of social phenomena (Amzyan, 2008, 183).

During the mid 80's decade of the twentieth century, research centers in the Arab world increased curiously, and they had a great impact in making the Arab social

⁴ A'zat Hijazi was born in 1931 in Egypt, he graduated from the Department of Philosophy at Cairo University in 1953 and obtained a PhD in Social Studies in 1968 from the University of Minnesota, USA. He worked as a researcher at the National Center for Social and Criminological Centre in 1956. He worked as a professor at Sana'a University and head of the Department of Philosophy and Sociology.

⁵ 18. Ali Al-Kanz (1946-2020) is an Algerian traveler. He is one of the few Arab specialists in industrial sociology, in Skikda, where he was born in 1946. He began his academic career in the early seventies in the Department of Philosophy at the University of Algiers, then in the mid-seventies he majored in sociology. One of his most prominent books is Writing in Exile.

researcher unfriendly from his/her reality, and they did not contribute to the association of real social research and studies (Omar, 1984, 153). Also, the Arabic researcher's carelessness of the dynamic aspect in the study of social phenomena made sociology revolve in a cruel circle, as the focus on the static aspect took extreme dimensions without focusing on essential matters such as leadership, power, class and social structure... etc. (Al-Nashar, 1985, 403). These important issues remain forbids that cannot be approached and studied from a critical and analytical perspective.

Most of Arab sociologists did not talk about the important issues that cause crises and civilizational facilities throughout modern Arab history, such as the issues of the family system, the tribe, the status of women ...etc. (Badran, 2012, 34). Also, the researches that dealt with some of these issues were not detailed and complete, these researches used an academic style separate from reality. Abd al-Basit Abd al-Moati in his book *Theoretical Directions in Sociology* says that: **"Studies of class structure in Egypt focused on agricultural ownership in the countryside, ignoring the class dimensions in the city"** (Abd Al-Mutta, 2016, 78). While the Iraqi researcher Abd al-Jabbar Arim says that: **"the status of Arab society from a cultural perspective and linked it to external cultural factors, and he ignored the internal social forces and structures"** (Al-Zubaidi, 2015, 74).

The researcher believes that the Arabic researches (excluding Iraqi researchers) that focused on studying social phenomena are descriptive researches in which researchers dealt with the essential issues in Arab society in a descriptive style, based on data charts without investigating the dimensions of the problem from religious or political perspectives, because the mined cultural scene in most Arab countries maybe prevents researchers from

investigating all dimensions of the problem (Group of Authors, 2009, 75-82).

7 Ali Al-Wardi's Sociological School

Ali Al-Wardi is considered a pioneer and founder of sociology as a science independent of other human sciences in Iraq and the Arab world (Al-Hydari, 2003, 16), as his mere participation in the literature of sociology. At that time, he is considered a revival that is inconsistent with the terrain of Arab thought and its aspirations (Abd Al-Hameed, 2008, 9). Sociology would not have appeared in the West in this way except after the transition of European society from the theological stage, then to the metaphysical stage, and finally to the positivist stage, which is the stage in which human opened up to adopting new approaches in dealing with social phenomena (Al-ElahBalqaziz, 2010, 120). Therefore, the appearance of a sociologist in Iraq at that time is considered an exception that is difficult to accept, especially since the Arab society to this day is still subsisting on pre-positivist crumbs (Abdullah, 1980, 12-23). The age in which Ali Al-Wardi appeared as a sociologist was in which society was disintegrating from Bedouin-tribal-sectarian-agricultural to state society, political entities, and modern frameworks in formation and social organization (Fadhel, 1997, 97). Al-Wardi's birth in a society in which the new and the old, wealth and poverty mixed, and the coexistence of the civilizational nodes with the reasons for their emergence side by side, gave him a "tender sensitivity" in understanding the dynamics of civilizational transformation (Al-Shama'a, 2015, 31).

Al-Wardi identified three main problems in Iraqi society, the struggle of nomadism and civilization, epistemological dissonance, and the fragmentation of collective consciousness (Al-Matba'i, 1998). Al-Wardi relied in establishing this

diagnosis on three elements: the first: is the theory of Ibn Khaldun after rebuilding it on the experimental approach by Ali Al-Wardi (Al-Wardi, 2000, 22). The second is the American sociological school of George Herbert Mead⁶, who is the creator of the so-called symbolic interaction⁷ (Peter, 2007, 160). The third element is influenced by the German historical school. Whereas the researcher believes that these elements constitute the system of the critical mind and facilitated the innovation of Ali Al-Wardi's tools in the formation of his sociological school. With regard to the conflict between Bedouinism and the Khalduni civilization, Al-Wardi turned the theory upside down. Instead of it being a struggle between the social formation of civilization and Bedouinism (the city – the desert), Al-Wardi made it a “value duplication within the city” (Al-Wardi, 1991, 11), and it is imbibed in the veins of the modern state, which is the product of “the struggle of Iraqi civilization”, with its Bedouin surroundings (the Arabian Peninsula), first, and it is also a struggle between Iraq and the incoming Western civilization secondly” (Abd Al-Jabbar, 2005).

⁶ George Herbert Mead (1863 –1931) was an American philosopher, sociologist, and psychologist, primarily affiliated with the University of Chicago. He was one of the key figures in the development of pragmatism. He is regarded as one of the founders of symbolic interactionism, and was an important influence on what has come to be referred to as the Chicago School of Sociology.

⁷ Symbolic interactionism is a sociological theory that develops from practical considerations and alludes to humans' particular use of shared language to create common symbols and meanings, for use in both intra- and interpersonal communication. Symbolic interactionism is a frame of reference to better understand how individuals interact with one another to create symbolic worlds, and in return, how these worlds shape individual behaviors. It is the shared understanding and interpretations of meaning that affect the interaction between individuals. Individuals act on the premise of a shared understanding of meaning within their social context. Thus, interaction and behavior is framed through the shared meaning that objects and concepts have attached to them. From this view, people live in both natural and symbolic environments.

Al-Wardi believes that Ibn Khaldun's over view is separate from the "metaphysical" Aristotelian one, who explained that "the existence of fixed essences and prior mental faculties" (Balqaziz, Ibid, 121) in thought and research. Therefore, he re-read Ibn Khaldun according to the experimental approach established by Francis Bacon ⁸ (Auaidh, 1993, 33), Al-Wardi also adopted the positivist approach (experimental) that was created by Auguste Comte. Al-Wardi used these references and tools in studying the social culture based on the analysis of spiritual culture based on the limitations of the American sociologist George Mead, then he went beyond him by using “symbolic interaction” and studying the material frameworks that govern “values and lifestyle” (Al-Qaisi, 2014, 113). Al-Wardi, depending on the references that he used to establish his scientific method, which is depended on Maximilian Karl Emil Weber’s approach⁹ (Weber, 2011, 7) in studying the society (Al-Haydari, 2006, 72). Hence, Al-Wardi's approach was initially descriptive, as was the case with most Arab researchers

⁸ Francis Bacon was an English philosopher and statesman who served as Attorney General and Lord Chancellor of England under King James I. Francis Bacon was born on 22 January 1561 at York House near Strand in London, the son of Sir Nicholas Bacon (Lord Keeper of the Great Seal) by his second wife, Anne (Cooke) Bacon, the daughter of the noted Renaissance humanist Anthony Cooke. His mother's sister was married to William Cecil, 1st Baron Burghley, making Burghley Bacon's uncle. Bacon led the advancement of both natural philosophy and the scientific method and his works remained influential even in the late stages of the Scientific Revolution.

⁹ Maximilian Karl Emil Weber (1864 – 1920) was a German sociologist, historian, jurist and political economist, who is regarded as among the most important theorists of the development of modern Western society. His ideas profoundly influence social theory and research. While Weber did not see himself as a sociologist, he is recognized as one of the fathers of sociology, along with Karl Marx and Emile Durkheim. Born in Erfurt in 1864, Weber studied law and history at the universities of Berlin, Göttingen, and Heidelberg. After earning his doctorate in law and habilitation from the latter in 1889 and 1891, he married his distant cousin Marianne Schnitger and became a professor at the universities of Freiburg and Heidelberg.

(Mahurbasha, 2018, 86), but his connection to American schools of thought that did not care much about the descriptive approach, especially before the emigration of German scholars after World War II, which makes his approach changed (Jad, 1993, 50).

The strong relationship between Al-Wardi and European sociology based on a deep-rooted philosophical base on the one hand, and its relationship with American sociology based on pragmatic philosophy¹⁰.

8 Ali Al-Wardi's Approach and the Sociologists' Attitudes in the Arab world

Many studies appeared recently published in Arabic and English languages, highlighting the features of Arab sociology, but most of them were simple and did not rise to the stage of "establishing a sociological theory" (Taha, 2009, 666). Where Atef Ghaith, Muhammad Al-Gohari, Nisaa Al-Khouli, and Jamal Hamdan are among the researchers who most contributed to the study of the social structures of Arab society, such as the family and religious legacies in the appearance of natures and forms of social action (Mahurbasha, *ibid.*, 163 – 177). Iyad Al-Qazzaz's and Abdul-Jabbar Al-Arim's supports are considered as one of the brightest providers in this field (Al-Zubaydi, 2007, 158 -165).

Sociological approaches in the Arab world are characterized by the fact that most researchers make great efforts to prove the premises of theories that were born in Western societies, so they work to

¹⁰ Pragmatism is a philosophical tradition that considers words and thought as tools and instruments for prediction, problem solving, and action, and rejects the idea that the function of thought is to describe, represent, or mirror reality. Pragmatists contend that most philosophical topics such as the nature of knowledge, language, concepts, meaning, belief, and science are all best viewed in terms of their practical uses and successes. Pragmatism began in the United States in the 1870s. Its origins are often attributed to the philosophers Charles Sanders Peirce, William James, and John Dewey. In 1878, Peirce described it in his pragmatic maxim: "Consider the practical effects of the objects of your conception. Then, your conception of those effects is the whole of your conception of the object".

exaggerate or diminish social crises and phenomena to conform to terms and concepts that exist in any society but not in the Arab society (Al-Barghathi, 2007, 158).

Ali Al-Wardi's school differs from the social schools in the Arab world in terms of curriculum, means and goal, because it is based on different references that explain social phenomena with a different rhythm, and this often leads to different results (Abrash, *Ibid*, 52), and in this research we will compare the method and theoretical tools of Ali Al-Wardi with one of the most important researcher in Arab sociology is Jamal Hamdan¹¹ (Hamdan, 2007), where there is a clear difference between the school of Ali Al-Wardi and that represented by Jamal Hamdan from a large current in the Arab world that revolves around the same ideology and research methodology, as Ali Al-Wardi's tools focus on the Iraqi persons personality, not on Iraq¹², while Gamal

¹¹ Gamal Hamdan was born in Nay village in Egypt on February 4, 1928. He became enrolled in primary school at the age of eight. He then moved to the prestigious Tawfiqiyya secondary school, a school reputed for its high standards in education and sports facilities nationally. It was there he discovered his love and innate talent for geography. Having completed his secondary education in 1944 with distinction, ranking sixth on the list of graduates nationwide, he joined the Department of Geography at the Cairo University. At the age of twenty, he obtained his Bachelor of Arts with Distinction. He was soon appointed as a staff member at the Faculty of Arts, where he was granted a scholarship at the University of Reading, UK to obtain his M.A. and Ph.D. degrees. Hamdan's encyclopedic work *The Personality of Egypt*, took ten years to complete using 245 Arabic language and 691 foreign language reference books. The book expounds the constituent factors making up the Egyptian personality since the early days of the Pharaohs. Hamden considers Egypt to be the central chapter of the geography book, which turned into the opening chapter of the history book, maintaining a coherent civilization across history. Egypt, to Hamdan, was a unique unrepitive geographical anomaly. Apart from the "Description of Egypt", which appeared in print during the French Expedition to Egypt, *The Personality of Egypt* is considered an unprecedented scientific masterpiece on Egypt.

¹² Ali Al-Wardi did not focus in his research on the limits of the writer's knowledge on studying the relationship between the civilizational crises of Iraqi society and the

Hamdan focuses on Egypt as a country and a single cultural entity, not the Egyptian personality, that is, on the principle of geography. Ali Al-Wardi's approach is distinguished by the fact that it is based on the study of the social phenomenon, relying on history, the novel, folk tales, and everything that affects the collective consciousness, while Jamal Hamdan relies on geography as an entry point for building analysis tools, although this geography "does not stop at the limits of describing the place, but rather goes beyond it in the philosophy of the place" (Hamdan, 1967, 12). The book (The Egypt Character) is considered a scientific misleading whose author has gathered most of the tools and methods that Arab scholars have agreed to adopt in the study of social phenomena in the modern sense.

Gamal Hamdan explores geology as he explores history, geography, the Egyptian economy, agriculture, the desert and its social effects, and it is the same method used by Ali Al-Wardi in reading history and philosophy in explaining the process of phenomena, crises and the collapse of nations that appeared in the Arabian Peninsula (Al-Matba' ai, Ibid, 186). Also, the ghoul that haunts Ali Al-Wardi lies in the shift in the cultural mood of the people, readers, and the society he writes for, while Jamal Hamdan fears from power and decision-makers (Saleh, 2001, 32).

Gamal Hamdan says: "A writer, a scientist, or a thinker cannot confront Egypt with cash... except for a promise on the spot... an enemy or an enemy" (Hamdan, 1980, 20). The same is the case with Ali Al-Ward, as both men were under great pressure, both from the volcano which he feared would explode at any hour. The reader can sense the sincerity of the intention and the patriotic feeling of Al-

Wardi and Jamal Hamdan through their statements on more than one occasion. Al-Wardi says: "When I mention the disadvantages of the values that existed in our society during the Ottoman era... This does not mean that I mean to vilify this society" (Al-Wardi, 1996, 3).

In sum, as concerning the similarities and differences between Al-Wardi's school and the attempts in the Arab world in social studies, both parties did not find acceptance at the social and cultural level. So, the human psyche tends to what does not require complex thought and effort in research and thinking. As for the difference, it is in the analytical places, methods, and results. There is no analytical unit for the social phenomenon.

9 Causes of Delayed Sociology Sciences in Arab World

Many sociologists tried to develop a new methodology, or a general framework that includes fixed rules in the social studies in the Arab world, but not all of them were crowned with success, because the generations that came after that did not complete the systematic researches that support the joining of this methodology (Saleh, 2016, 116). Many researchers have tried to identify the most important factors that prevent the appearance of a modern Arab sociology, and the difficulties are as follows:

1. Inattention to sociology as an independent and necessary science in most academic circles and educational institutions, just as Arab society is going through the stages that Western society went through and with the same repercussions that affected the social proof, given that sociology is the new religion. The Arab society did not change from agriculture to industry, and the emergence of human crises with the greed of capitalism and international trade, and the exposure of human to great pressure in

national entity that politics produced after the Ottoman occupation.

his/her beliefs and the idea of his/her humanity (Mkawi, 2018, 16 – 76).

2. The nature of Arab society and the deep-rootedness of traditions and beliefs prevent the growth of the critical mind, and therefore it becomes difficult to develop solutions for any social phenomenon without clashing with the beneficiaries of this phenomenon, which leads to a dearth of academic audacity in dissecting social phenomena, and what Ali Al-Wardi and Jamal Hamdan suffered such as scholars turned the world over their heads because they spoke out about the sin of society and some of its beliefs (Al-Araji, 2020, 208). Throughout the twentieth century and until today, the Arab writer did not enjoy complete freedom in condensing social phenomena, and the adventurous researchers faced psychological crises and were subjected to killing and threats, such as Nawal Saadawi, Fatima Mernissi, and Taha Hussein Al-Zayyat.

3. The methodological nature of sociology, which is called “the totality of the curriculum” doesn’t partial influencing each other. “Societal systems are supportive and influence each other, such as the influence of the educational, religious, judicial, economic or political system on the overall activity of society”. So, if a student studies sociology, he/she must be familiar with many sciences, such as history, economics, politics, law, language, and poetry, in addition to his/her knowledge of Western culture, such as history, philosophy, and others.

4. Theoretical mobility promise of stability of the laws of society. Despite the appearance of two theories in the world (two schools), each of which interprets social phenomena in a different way, these two theories did not settle in one case. The first theory, which is the "conflict school", has developed in different forms since its appearance in the nineteenth century to the present day, as well as the second school,

which is the "functional school", which has changes into different forms and was called cultural theory, the anthropological school...etc.

10 Conclusions

It is clearly that Ali Al-Wardi had preceded many scientists in Arab World at the theoretical area in sending out the rules of a school that may have a major role in the study of Iraqi society and Arab society, as it wasn’t satisfied with simple brevity or specific theoretical additions but rather the basis of the curriculum is almost clear structure on fixed rules in social studies. As compare to Ali Al-Wardi platform with what was written in the Arab world on the science of sociology accompanied by Jamal Hamdam. Both the two men were under surveillance and the fear was prevented from the flow of knowledge and explanations of them if there was a safe environment for both. In addition, there is a fundamental difference in the analysis of social phenomena, so Ali Al-Wardi in his approach is based on the inverting of Ibn Khaldun’s approach. While the Arab curricula in the study of social phenomena, almost an excerpts of western-approaches. A general figure that the only way to construct a successful approach to the analysis of social structures is when the valuable system, custom and sides are changed in a way that allows social patterns to change, and the law permeates in the consciousness of the Arab world and activating the institutionalized system rather than the individual system. All that will lead to the unraveling of the node of civilization in Arab society and the analysis of social bottlenecks harmonize with an Arab perspective. No universal scientific theory can work for the whole of human society, but each society must

produce its own theory with analyzing the present and predicting the future.

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