



**Western Sociological Theory and the Problem of the
European Projection on Arab-Islamic Societies**

**La théorie sociologique occidentale et le problème de la
projection européenne sur les sociétés arabo-islamiques**

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Résumé: Cette recherche vise à illustrer les défis associés à la projection africaine de la théorie sociologique occidentale sur les sociétés arabo-islamiques. L'érudit arabe musulman Abdulrahman Ibn Khaldoun a été le premier à développer les règles de la sociologie, en la nommant "Urbanisation humaine et sociologie humaine". Après cela, les recherches se sont poursuivies dans ce domaine par des penseurs occidentaux qui ont développé une théorie basée sur leurs découvertes ; le monde arabe et islamique est devenu un récepteur de connaissances plutôt qu'un producteur; ainsi, se pose ici le problème « quels sont les cadres cognitifs et méthodologiques pour construire une théorie sociologique à travers laquelle on peut aborder la réalité socio-arabo-islamique?

Mots-clés: Théorie sociologique, Projection, Cadres méthodologiques, Urbanisation humaine



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Abstract:

This research seeks to illustrate the challenges associated with the African projection of Western Sociological Theory onto Arab Islamic societies. Arab Muslim scholar Abdulrahman Ibn Khaldoun was the first to develop the rules of Sociology, naming it "Human Urbanization and Human Sociology." After that, research continued in this field by Western thinkers who developed a theory based on their findings; the Arab and Islamic world became a recipient of knowledge rather than a producer; ; thus, the problem rose here "what are the cognitive and methodological frameworks for constructing a sociological theory through which we can address the socio-Arabic-Islamic reality?"

Keywords: Sociological Theory, Projection, Methodological Frameworks, Human Urbanization

1. Introduction :

Theory or Western sociological perspective among the imperatives imposed on the field of sociology in the Arab Islamic society as is known, Western sociological theory is based on the reality of Western society and subjected to the sensory African experience, we cannot get out of the data of experience and senses, As is customary, this cannot be achieved by relying solely on the empirical and empirical aspect without adjusting the theoretical aspect. sociology ", sociology is defined as the science that studies what is an object to control the studied phenomenon and to reach scientific results based on the measured Amparo theoretical sense, says the sociological and anthropological parasite Pierre Bourdieu: " theory without empty research and empty research without non-sense theory ", it can be said that theory is every intellectual attempt to interpret part of social life. Sociological theory on this site is an extension of the so-called social thought of ancient intellectuals and philosophers.

The Arab society in general and Algerian society in particular live in a kind of cultural fragmentation as a result of the absence of effectiveness between the various social institutions and the asymmetry between social reality and the intellectual framework of development and the absence of a conceptual framework in the field of development sociology to assist in the process of cultural take-off within Arab and Islamic societies, To meet the challenges of the knowledge society and the preoccupations of globalization, which have come to impose themselves on the world at large, The latter is controlled or directed by three axes: The axis of science, the axis of power and the axis of civilization, and since we are in a changing world whose features are barely visible We are in front of two civilizations contradictory to the current dominant Western civilization and Islamic civilization that live in a kind of slouch, disintegration and decline despite their contribution in the past era to the transfer of human heritage and to the revival of intellectual heritage in general in all fields of knowledge, In this context, Algerian social thinker Malik bin Nabi tried to establish a mechanism for cultural change in the Arab-Islamic world and Algerian society as a reality subject to some kind of inspection through direct and targeted observation, with a view to creating a process of departure in all social magazines.

2. Research Problem

As is customary for every research in any field of reference, a theoretical reference is based on or underpinned by a conceptual structure. And the scientific practice of research requires adherence to cognitive and systematic procedures,

and social theory is a set of rules or logical assumptions instituted to reveal social realities and interpret them as building or reconstructing the social realities to which they belong. And the first beginnings of research in the field of sociology were by the intellectual Abdulrahman Ibn Khaldoun through his studies of the customs and traditions of the societies he visited.

This field of science was not attributed to itself even though it defined its subject and the label at the same time it is necessary to point out that sociology in Arabs and the West succeeds in ideological terms. The view of the West is based on sensory experience. Sociology among Arabs and Muslims is completely backward in terms of reference and intellectuality. It studies what is and should be because as Muslims we believe in absenteeism. (By paradise and fire) and that the universe is a creator and there is no place for coincidence or absurdity.

Because of the different paradigms of both civilizations, not limited to, the term "social control" concerns Western conceptual construction, the term "order of knowledge" and the denial of Islamic conceptual construction, it is no secret that the theories taught in our universities today are in fact what the West produced in their social environment and imported them intentionally or unintentionally.

Theories in sociology, concepts, and logical consistency among their judges' concepts have intellectual tendencies that reflect a sharp concentration on their Western cultural contents conditioned on their historical contexts and social transformations, Thus, sociology theories are one of the cultural expressions of Western modernity. which began in Western societies in the nineteenth century and continues to this day. (Pasha, 2014, p. 58)

3. Significance of the Study

One of the practical reasons for our research on the topic is the problems that sociology researcher receives in terms of applying sociological theory in research. and thus there is difficulty in fortifying them, resulting in a deliberate escape from the projection of theory in social research s sociology ", the theories presented in the field of sociology were not originally designed to analyze Arab and Muslim society in general and Algerian society in particular, As much as it came to explain the dynamism, dynamism, evolution, and effectiveness of Western society And if applied because of the dependence of the scientific field, the shapes remain in permanent projection attempts, the researcher falls into forms that he cannot analyze and explain, Among the practical justifications is also to observe that

students cannot analyze and interpret living social phenomena under a Western theory and at the same time have some kind of systemic and cognitive imbalance.

Among the scientific projectiles is an attempt to highlight the Islamic Arab heritage and draw attention to the great work done by the founder of sociology Ibn Khaldoun in this field and sociological theory. Despite the obfuscation and misinformation that has been highlighted before and the focus on Auguste Comte and Durkheim's role, it has not given him the importance that we deserve. As well as trying to alert the need to devise a theoretical paradigm through which we can explain the social reality of the pensionable.

4. Aims of the Study

Trying to find out the possibility of dropping Western sociological theory on Arab-Islamic societies, and revealing the methodological and functional impediments to overthrowing Western sociological theory on the Arab-Islamic reality. Finally, we seek as sociological researchers to know the theoretical and sociological alternative through which the living reality in Arab-Islamic countries can be addressed.

5. Research Methodology

The curriculum is an important scientific and practical step in sociological research and an urgent need for the researcher to rely on during his study, as is known. The nature of the topic is the subject of the study, which imposes on the researcher the most appropriate approach through which we can refer to the phenomenon studied and try to derive its variables and the factors behind it. and the topic of the phenomenon imposes the appropriate approach on us to collect and analyze data and then classified it and based our opinion on the inductive approach because it was based on a set of questions and hypotheses and the latter a set of ideas that the researcher had inferred and assumed. To establish an appropriate interpretation, establishing more than one hypothesis for comparison and choosing the most appropriate hypothesis, so when it uses logical thinking, it means gathering information and reaching results using observation to devise and analyze to access solutions and generalizations within the time and space limits of this study.

5.1. Research Question

- Can the Western sociological theory be brought down on Arab-Islamic societies?
- What are the obstacles to dropping Western sociological theory on the reality of Arab-Islamic societies?
- What is the sociological theoretical alternative through which to address the reality in the Islamic Arab countries?

5.2. Research Hypotheses

H1: Western Sociological Theory Arbitrarily Interpreting the Reality of Arab-Islamic Societies

H0: The projection of Western sociological theory on the reality of Arab-Islamic societies is hampered by a range of systemic and functional impediments.

H1: The theoretical alternative to the interpretation and realization of Arab-Islamic societies is based on the essence of the ethical theory in the social field.

6. Analytical Literature Review

6.1. The Nature of the Social Phenomenon and its Subjection to the Specificity or Relativity of Time and Place

Paul Lazarsfeld, one of America 'The industrial revolution demolished the old system and the rational ideas that emerged in the age of light and promoted by the French Revolution after contributing to a new societal order A way to revive collective sense were needed through a study of the new forms of alienation and class relations experienced by the workers' masses, We, therefore, note that, in the nineteenth century, sociologists and their founders set their sights on the task of finding solutions and remedying the dissolutions of the old societal structure that prevailed before the capitalist system spread. "(Ibrahim, 2006, p. 20).

The classical stream of sociology theory as described by Charles Wright-Mills remains the main source of sociological vision for traditional and modern societies and post-modern and complements the sincerity of this saying if we include interpretive and modern theory especially symbolic interactive -among classical stream- social construction of class, gender, race and age, Cosmic inequality is at the heart of most sociological analysis However, the emphasis of contemporary sociology on connecting personality and social with how to shape identity in a media-saturated world about the culture of commercial consumption.

Not only does it open up unfamiliar areas of sociological interest, but it also changes the way we see entrenched concerns. Certainly, the end and beginning of another period are about the definition, but definitions - like everything social -

are historically defined. And now we see our basic definitions of society that are beyond a new reality, and we feel that we are living in an era of transformation. And what we mean is that many of our interpretations are derived from the historical heritage from the Middle Ages to modern times, when these interpretations are circulated now, they become unsuccessful, unconvincing, and irrelevant. (Al-Jawad, 2016, p. 95)

The social sciences of the subordinate world suffer from an acute crisis, mainly as a result of the theoretical dependence on the Western field of knowledge at the systematic and theoretical level, manifestations of which include the tradition and blind versions of Western cognitive approaches and the reproduction of an idea or mere consumption without any question or critical reference. (Delio, *From Exoticism to Rooting*, 1996, p. 13)

In this regard, Dr. Bazzaz Abdul Karim has for some time noted that this has been remedied: "Presentation of traditional and modern theories without tilting them and demarcating them and showing the chapters of their overlap and the same validity And this led to the lack of control and repetition of theories in students and even in professors wrong not only in the level of detail and differences between branches of one theory, Rather, at the level of general theories such as functional, structural and Marxist theories, enabling these theories to be distorted. (Bazaz, 1991, p. 100).

The social framework of knowledge allows the theory to be linked to social reality since it is necessary to look for types of knowledge that are linked to the social frameworks to which it belongs.

6.2. The Inability of Western Theory to Explain Arab-Islamic Social Reality

The problem with sociology does not only have it been, but it also goes beyond it to infect all the social and human sciences, and it infects a little the natural sciences, it is essentially linked to the modern formation of this science, to the intellectual scientific composition of the pioneers of this science. All of this science, whether social or human, is a set of information organized and coordinated according to ideas, beliefs, appearance, social conditions, and individual and collective experiences of its subjects and experiences. Westerners organized and coordinated their science under pressure from their intellectual, scientific, and ideological needs. This science was therefore loaded with Western perceptions and principles. (Al-Mutairi, 1992, p. 40).

Importing Western theories without aligning them with the specificities of the community is an offense or error that distorts the interpretation of social reality. and most Western theories dominate theoretical heritage and the systematic methods of research have their own social, intellectual, and ideological contexts, Western dominant social sciences stem from a different civilization and doctrinal foundations. Western theories have been dominated by technological advances and historical references of a colonial nature that succeed the subordination of Ibn Khaldoun: "The conquest is fascinated by the predominant tradition". From this point of view, it can be said that it is difficult to disseminate social theories and laws because of the absence of African honesty and neglect of privacy, even though the Western knowledge system claims impartiality and objectivity to confer a scientific formulation. "(Delio, Contemporary Sociology, Theory and Methodology, 2001, p. 26).

In this area, the thinker says on the treasure in his discussion of the question of theory and politics of Arab sociology: "If we want to describe the present sociological practice in our country, we can describe it as its fundamental dependence on Western sociology. This dependence takes forms of repetition and tradition, whatever this tradition is conscious or unconscious, resulting in a reflection, or rather a deviation, of Western world issues and problems within the cultural and social structures of our world. "Considering the area in which the sociological researcher works is very special, being, on the one hand, dealing with society, social institutions ", which is a complex and complex field of individuals and social institutions, each having different habits, traditions, and behavioral patterns. and, on the other hand, it is an integral part of this society, It is his search for his facts and interpretation, he is more required than other researchers in other fields of knowledge to have the highest degree of objectivity so that he has an untouched knowledge of his emotions and affiliations, to achieve this objectivity, the results of his studies must be seen as a set of time-specific and place-specific answers to his community's problems. (Sabrina. H, 2022).

The theoretical construction in its foundation is based on two fundamental dimensions that constitute the essence of this construction. The first dimension is the systematic construction of the theoretical or theoretical model, The second dimension of the theory's perception of social realities and the interactions in which they occur is formed. theory ", the so-called eye or substantive dimension of the theory, and at a time when the first dimension constitutes the entry point for the theory of realities or basic processes to establish them The second dimension consists of the nature of the interaction occurring in society as conceived in

theory, How this interaction takes shape in the form of phenomena, processes and social systems And since talking about the in-kind dimension of social theory from an Islamic perspective is a question of the effectiveness of the variables of the first dimension, we will limit ourselves to determining the methodological dimension of model-building or theory, Associated with this is the extrapolation of sociology's theoretical heritage on two strategies for building a theoretical or theoretical model This strategy begins by building concepts and theoretical issues from research findings on social reality through three processes: (The process of derivation and the process of organization in a coherent theoretical structure and then the process of creativity is a subjective process attached to the character of the same view (Abdelnasser Gharbi and Salim Hami, 2016).

The task of reviewing and self-criticizing the ego and practice enables us to recognize the dimensions of the sociological research crisis in the Islamic world and Algeria in particular through two factors: The first is the global crisis of sociology, which has reflected on sociological research in Algeria and the Arab Islamic world. And this undoubtedly reflected negatively on the progress of sociological research as a scientific ambition towards the future, ... if we want to describe the sociological practice in Algeria, it is an experimental practice that is limited to studying the social phenomena that repeat themselves and accompanied the introduction of planning policy in many journals and, methodologically, we have noted the frequent reliance on field surveys, observation, and interviews along with statistical approaches, relying on studies with an ambitious orientation can be explained by the fact that Algeria's sociological practice is subject to a dual-definition policy and culture. On the one hand, we find emancipation problematic for the process of national personality and ideology, as the principles of authority speak, On the one hand, openness to Western thought and research is problematic. The Algerian scholar self-lives in turmoil in the exercise of the sociological act. She does not start in the name of the theory, even if she is involved in it either through indirect dialogue with her or through its concepts, it turns out that an Algerian scholar does not express his will to follow or strengthen a trend. (Khuani, 2015)/

According to the 2010 World Report on Social Sciences, published by the International Educational, Cultural and Scientific Organization (UNESCO) on knowledge-sharing, research in routine classical ways is no longer feasible in helping individuals and groups understand the scale and speed of transformations that have affected various countries in today's world. (Jarmoni, 2011) A

sociological researcher is required to move from purely academic sociological knowledge limited solely to the completion of studies and the gloom of research to artisanal and experimental activity in which research sobriety and exploration and outlook capability are developed. At the disposal and in the service of public cases, this desirable if achieved, will convey a major shift in social science that is already entering into a golden age where cognitive life is intertwined with public debate, contributing to decision-making. (Mukhtar, 2014) The content of many educational pedagogical units still reflects the existence of certain trends, in these circumstances, there are no opportunities to come close to knowing the impact of global social transformation from the turn that began in the 1980s and the orientation of contemporary literature. s sociological research by defining its chapters and characteristics, new models for the likes of Dean Ashison and Samuel Bell. (Said Ayadi, 2009).

A manifestation of dependence in the field of sociology in Arab and Islamic countries is the following:

Frustration and Disappointment: From sociology taught in the Arab-Islamic environment, what can be seen is that lectures, literature, and debates are either relevant to Western or Eastern societies that are very different from Arab and Muslim societies And they don't find in the courses and the scientific activities what their majesty tells, They are frustrated and disillusioned, and this confirms that they are graduating, finding themselves unaware of society and unable to deal with it in the light of what they have learned.

Lack of Effectiveness and Prestige: sociology missed what the reality in the Arab Islamic countries perceived. This science remained confined to the teaching halls of universities and institutes and did not provide anything to mention. It did not impose itself because of the superficiality and ineffectiveness of its studies, so it was not given the requisite and appropriate status by government agencies and private institutions.

Lack of Impact on Knowledge and Reality: sociology did not provide what was expected to study the hopes and pain of this society this is also confirmed by Professor Ahmed Elmohari, who acknowledged the inadequacy of sociology and its inability to provide a comprehensive vision of man and society, This was also confirmed by Professor Saaduddin Ibrahim, who stated that even if sociologists

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were absent from the Arab world, the impact of this absence would not be reflected in society, not in the negative or the positive.

Overprediction: Sociologists in the Arab world overestimate the question of prediction and it is an unreasonable exaggeration. This is acknowledged by the people in the West. They recognize that the question of predicting the future is not possible at any time, and no one knows what will happen tomorrow. (Golden, 2022)

Sociology in the Arab and Islamic World Does Not Possess Well-Defined General Sociological Theories: they have integrated knowledge patterns that can be realistically tested, and they have interpretive and predictive abilities, as in sociology in the West, since most Arab social studies take place in the orbit of descriptive studies.

Failure to Establish a Special Scientific Curriculum: Arab social studies failed to find a curriculum that considers the nature of Arab social problems and their social and cultural specificity.

The problematic of the philosophical intellectual framework of a scientific theory: Most of the attempts by some Arab researchers to establish a sociological theory to interpret the Arab-Islamic reality we see have relied on an intellectual frame of reference belonging to Western philosophical thought or left-wing philosophical thinking in the Soviet period or placed within the researcher's perception of what the western philosophical intellectual framework should be. and not in the light of the current reality of this thought, this is without considering the cultural specificity that underpins the theory within a philosophical reference framework belonging to the society in which it must operate. (Treki, 2016)

Lack of Coordination between Arab and Islamic Social Studies and the Problem of the Chaos of Concepts: Notably, Arab, and Islamic studies, although trying to address the problem of theory in the sociological field, fell into the trap of quoting from the West, especially in concepts that are a heterogeneous mixture of quotations combining what is both Arab and Western.

Arab and Islamic Research took Place in the Trap of Generalization and Fragmentation: we mentioned that earlier, Western sociological theory is a self-contained partial system, belonging to a broader system, the Western Philosophical System, from which it derives its attitudes and intuitions to shape its concepts and curricula, and thus as a result: Sociological theory contains all that western philosophical knowledge heritage. The crisis of sociological theory is an extension of the western philosophical system's contradictory crisis. This methodological demonstration shows the incompatibility between its introductions and its results and therefore cannot be regarded as a reference framework for reference. We belong to a global and ancient human civilization through which it can be established and can address all the problems and prejudices of our daily lives.

6.3. The Reality of Algeria's Sociology Field between the Past and the Present and the Problem of Renewal

Algerian society has quite several sociological studies. and, to date, existing sociological research continues to answer many of the questions posed by social reality, but there are some imbalances in the extent to which these studies are activated and their findings and recommendations are adopted, especially because their subject matter is related to the collective. and cannot address the phenomenon studied in direct ways such as a psychologist, However, the task of adopting the recommendations and conclusions reached in social research remains the responsibility of the bodies responsible for the conduct and management of the State and society's affairs (Wazanaji, 2020).

The field study of science in sociology in general ", reveals to us several trends and developments that have taken place as a result of scientific studies, as sociology has the primary objective of exploring, researching, and diagnosing current and past social phenomena as a result of changes in the world social changes that have affected all aspects of life: social, economic, cultural, educational, cultural and political... etc.

Among the most prominent fields in the Western world are the following: Sociology Globalization, Sociology Gender, Sociology Body, Sociology Social Action, Sociology, and science of imagination The Arab Islamic world must derive from reality the society of scientific fields subject to its cultural and social specificity so that it can address educational, political and cultural problems that decay the social body, The recent political crises in the Arab world, particularly the Arab revolutions that have affected political stability, have affected, inter alia,

Iraq, Libya, and Sudan. This phenomenon should be examined sociologically, and appropriate solutions should be given to this dilemma, which has cost people a tax on security and political stability.

Sociologists note the failure in theoretical contribution to the interpretation and analysis of social reality in various dimensions Algerian society emerges as an open format that has witnessed many changes, where the basic objective of sociology Scientific interpretation that derives from the structure of social reality of the same society (Khalifa Abdul Qadir and Bashi Amal, 2016)

6.3.1. Colonial Sociology in Algeria:

Colonial sociology is the study of Algerian society and the exploration of Algerian society in its social, cultural, and economic structures to understand the mechanics that control social and cultural structures, whether to serve a colonial ideology or scientific research. But in fact, most sociological studies in the colonial era were not only a wave for the interests of the colonizer but also those who were purely academic sociological studies by a group of academic researchers who conducted serious studies in this field. Among these serious studies, we mention the work of the sociologist Jacques Berque, who left over 43 authors and nearly 200 articles and although he was in colonial administration, he was able to break with colonial ideology.

In this period, the French authorities studied all the spiritual, religious, and cultural elements of customs and traditions derived from the authenticity of the Algerian people, who were cooperative, mutually reinforcing, and interconnected with their culture, identity, and national personality without exclusion. Arabs, tribals, and advancements all belong under the banner of Islam and Arabism. France realized that this was the power of the Algerian people and dismantled those ties through the rhythm between thrones and tribes until they feuded between themselves and disassociated themselves from their enemies to continue their politics among scientists who originated in sociology in Algeria, we find Masqueray, who lived in the period between 1883 and 1994. He managed the Higher School of Arts in Algeria and was a pioneer of the divisive school, which combined the analysis of the internal phenomena of societies with tribal relations and considered it to be a Moroccan social privacy. This divisive analysis is characterized by its vitality in streamlining data and using graphs, symbols, and schematic forms as well as the use of statistics and comparisons. (Awdha, 2020)

6.3.2. Sociology in Algeria (1963-1970):

One of the characteristics of this stage is that the University of Algeria was a subject and curriculum of the French School. The educational system of the University of Algeria was subordinate to the French educational system in terms of programs, objectives, and strategies. This francophone approach existed until the end of 1970 and the beginning of 1971. During this period of sociology in Algeria, it was observed that, despite the independence of Algerian universities, the sociology of Algerian sociology continued to be taught in Algerian universities. (French) and francophone rhetoric, overshadowed by the role of Daurkheim, "After independence, a class of liberal-oriented sociologists emerged (French University) Their ideas are dominated by the positional school with a tendency to Marxism by some Algerian students, taking a counter-reference to Ibn Khaldoun's perceptions..., Mustafa Ashraf and others. Sociology in Algeria remained subject to the ideology of political power. The most important characterization of the post-independence period until the 1970s was the association of sociological studies in Algeria with the theoretical legacy of la Francophonie and the scarcity of field studies. (Sabrina. h, 2022)

6.3.3. Sociology in Algeria (1971-1984) Post-Reforms:

This is a stage in the transformation of the Algerian State and society in general. Economic and social reforms, which have affected the higher education sector like other sectors, the sociological practice of this period was very rich, and it had a significant impact and effective intervention in pursuing the magnitude of the changes. And as a result of the 1971 reforms, two categories of humanities, the expressions and the forgotten, emerged. Each has different directions, hence the rehabilitation of Algerian sociology in terms of decisions and actions taken against this field of knowledge. By combating everything that is traditionally inherited and by moving scientific research to drive society's development. (Khalifa Abdul Qadir and Bashi Amal, 2016)

6.3.4. Last Stage from 1984 to the Present Day:

At this stage, major changes and social transformations have been taken that the Algerian State has not seen before. In 1988, the Algerian people took to the streets demanding change and democracy, rejecting the social reality of that period, which had accepted violence. Despite this event, researchers and specialists were not interested in studying this phenomenon, which further undermined Algeria's sociology field.

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By living through this field of knowledge, we note the social value of sociology in the culture of Algerian society, even when an Algerian student becomes meaningless, many believe that sociology and certain disciplines belonging to the family of humanities and social sciences are just ink on paper and are empty disciplines in scientific content. Until some have come to see that it does not belong to science at all and that it is both a social and a cognitive problem. It is a misconception that wanders through the university's corridors and some official institutions, and many researchers have described the realities of sociology in the Arab and Islamic world, Within the nature of the relationship and this is itself a social and cognitive problem.

It is a misconception that wanders even in the middle of the university's arcades and some official institutions. Many researchers described the realities of sociology in the Arab and Islamic world, Within the nature of the relationship between this science and the introduction of its results in the view of some of them, there is a crisis of trust between the social sciences and official institutions in the Arab and Islamic countries, they ignore the role of sociology in the positive impact it contributes to the ongoing transformations in society. and even at the public level, many researchers have confirmed that individuals and groups in developing societies deal with field research during interrogations, forms, and interviews. s rights ", dealing with a kind of fear, bewilderment, and wonder, and in their answers with a kind of reservation and bewilderment They hold in their thoughts the background that everyone belonging to the field of social sciences is a conspirator with power until sociology in scientific institutions of all kinds is classified as the bottom of the ranking and those involved in it are poorly marked (Waznaji, 2020).

The University of Algeria has many problems in various fields. (Administrative, communication, economic, social, etc.), and other problems that impede the good functioning of the university and the production of scientific knowledge in the gene itself Education at all stages and despite the reforms in place has not been able to produce what is desirable, hence it can be said that sociological knowledge requires a reorientation and greater attention because it is the centerpiece of the meeting of humans. and perhaps one of the problems that led to the non-production of sociological knowledge is that there are obstacles to scientific dissemination suffered by the professor at their various levels of science Because the process of publishing in research teams is very weak for research professors This affects the research professors, which affects the collective work

within the University of Algeria and the research teams of the laboratories that seek to develop scientific research, This adversely affects the University of Algeria's outputs, research methods and the process of finding solutions to problems affecting Algerian society. (Ahmed, 2016)

7. Analysis and Discussion

Among the indicators affecting the realities of social sciences in Algeria, we note the following: "Golden, the reality of sociology in the Arab world between the crisis of dependence with autonomous prospects, 2022"

1. The large quantitative number of students studying in the social sciences and the attendant increase in the number of social sciences faculties at the University of Algeria, and even research centers and certificates offered to students, both masters and doctoral.
2. The fragility of the pedagogical composition because of the absence of scientific competencies that cannot link theoretical studies in social sciences with Algerian social reality, in addition to the absence of research centers that adopt field academic studies.
3. The negative representation of students in Algeria on social sciences, such as the ease of obtaining degrees without making cognitive efforts, as there is almost no repetition in some departments such as sociology, and the belief that social sciences have no role and no future in Algerian society.
4. He mostly enrolls in social and human sciences colleges in most Algerian universities except for economics, which has its faculties, students with low rates in baccalaureate, and those who are not fortunate to attend scientific colleges.
5. The tyranny of the European and French model, particularly in the social sciences, in Algeria, Tunisia, and Morocco, is due to the circulation of French in these countries and the possibility of contacting French research centers.
6. The inferior view of the social sciences carried by some managers of the University of Algeria, especially those with a technical scientific composition. This view is transformed into bureaucratic practices such as restricting the procedures of scientific forums and the possibility for researchers in this field to obtain scholarships and scientific trends.

The initial diagnosis of sociological research in Algeria shows that the State's homebuilding project is the priority of social policy over development policies for all the ways that other countries have produced to develop themselves and to start their renaissance, so this policy is futile and effective. Because it was built on foundations other than those on which the policies of developed countries, whose rise was built on their certainty about the needs of their society, were built. Based

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on the research of social science emanating from the needs and aspirations of society itself, the most important feature of the post-independence period until the 1970s is the association of sociological studies in Algeria with the theoretical legacy of la Francophonie.

The scarcity of field studies, as well as the fact that sociological production, in general, is limited to transport without rooting and analysis. Sociological decisions have continued to treat colonialism as a humanitarian issue that has come to the benefit of the Algerian people and the transfer of civilization from the European Bank to the North African Bank. Most of the completed studies have revolutionized Algeria's three revolutions. (Agriculture, Culture, Industry), Although there was a small group of sociologists who worked to practice sociology scientifically in the 1980s, this group was harassed and marginalized, and sociology and its occupants at that point were recruited to defend socialist ideology, that is, the ideology of the ruling party, together with the socialist project in Algeria. (Sabrina, h. 2022)

It is clear from the foregoing that social theory must rely on the study of topics related to Arab reality. The Western social theory did not come to describe solutions to an Arab reality burdened with social problems. And she was working to exploit this circumstance and the situation to export the Western model of life through her solutions to these problems, which, on the face of them, are similar to what these studies did, forgetting, ignoring, or neglecting the essence of the problems. In the sense that Western theories - which failed in their original reality - have become a means of globalization, they cannot take care of the concerns of others (Borzek, 2022)

The initial diagnosis of sociological research in Algeria shows that the State's homebuilding project is the priority of social policy over development policies for all the ways that other countries have produced to develop themselves and to start their renaissance, so this policy is futile and effective. Because it was built on foundations other than those on which the policies of developed countries, whose rise was built on their certainty about the needs of their society, were built. Based on the research of social science emanating from the needs and aspirations of society itself.

The most important feature of the post-independence period until the 1970s is the association of sociological studies in Algeria with the theoretical legacy of Francophone and the scarcity of field studies, and sociological production, in general, is limited to transport without rooting and analysis and

sociological decisions continued to treat colonialism as a humanitarian issue for the Algerian people and the transfer of civilization from the European Bank to the North African Bank. Most of the studies carried out were about Algeria's three revolutions. (Agriculture, Culture, Industry), Although there was a small group of sociologists who worked to practice sociology scientifically in the 1980s, this group was harassed and marginalized, and sociology and its occupants at that point were recruited to defend socialist ideology, that is, the ideology of the ruling party, together with the socialist project in Algeria. (Sabrina. h, 2022)

It is clear from the foregoing that social theory must rely on the study of topics related to Arab reality. The Western social theory did not come to describe solutions to an Arab reality burdened with social problems. And she was working to exploit this circumstance and the situation to export the Western model of life through her solutions to these problems, which, on the face of them, are similar to what these studies did, forgetting, ignoring, or neglecting the essence of the problems. In the sense that Western theories - which failed in their original reality - have become a means of globalization, they cannot take care of the concerns of others (Borzek, 2022)

8. Recommendations

8.1. Sociological Theoretical Alternative through which to Address the Reality of Pension in Arab Islamic Countries

As we mentioned earlier, sociology was associated with the emergence of the West after Ibn Khaldoun spoke of it and called for the need to research it after the loss of Islamic civilization. sociology in the West has been associated with trying to cope with the problems of European societal transformations, However, it had been employed as a public characteristic of science and the social field was general rather than private. and that it went beyond the specificities of the social problems of the various peoples of the world, This has led to efforts to formulate theories that provide for the specificities of all societies. We believe that sociology can be a science for the benefit of man, as it can be against man, and it can contribute to solving problems and preventing them. and the development of human abilities, motivations, and preparations toward growth, goodness, and happiness. (Murad Zaimi by Fadil Delio, 2011, p. 69)

It is the sociology that should overwhelm the surface that studies and simulates the realities of the life of Arab-Islamic societies and integrates into the detection of the endoscope and tries to examine and scrutinize its manifestations and search for its causes, and across the environment, time, and space limits so that it can

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diagnose and give solutions according to the same environment and within its limits. Without mimicking or imitating the Western perspective, because this can be demolished and not built and destroyed without correcting or remedying.

As mentioned earlier, the Arab label Ibn Khaldoun is one of the bases of the field of sociology and its study: "Indicates the existence of four basic features, which together constitute the cornerstones of a social theory whose rules are established through its journey west and east throughout the Arab world. The first feature is the ability of Ibn Khaldoun to formulate some sociological concepts and to address them scientifically revealing the comprehensiveness of his vision and the depth of his analyses. The most important of these concepts are Work, division of labor, neurology, human urbanization, civilization, evolution, social change, and state, etc. And theoretical issues constitute the second hint in the theoretical construction of Khaldoun thought, whether through its many theoretical arguments launched by Ibn Khaldoun, which covered aspects of social, economic, political, and religious life, or by referring to some important variables that significantly affect social life in general, and social phenomena. The forefront of these variables is religion, the natural and morphological environment, the quality of life that people lived at that time, as well as the size of the population and economic conditions and their implications for daily life." (Byumi, 2016)

It is necessary to break with Western theories and to desist from interpreting the Arab-Islamic social reality through them, because Western sociology controls the Arab mind's vision of reality and prevents it from creating its tools and thought methods, but rather makes it live with the societal reality not on the actual level but on the level of preformulated ideas, and to determine this reality. "Reflects the state of fragmentation of Western thought and the problem of identity from the culture of the other and based on the fact that it always comes loaded with directed ideological contents, it is natural that the Arab sociologist falls into the nets of false consciousness." (Majdi, 1995)

Among the Arab thinkers after Ibn Khaldoun, we find Algerian thinker Malik Beni, who called him the science of phenomena, although he is described as a social thinker, his analysis is derived from social reality and based on sociological observation and comparison between Western civilization and Islamic civilization. When he founded sociology and called it human urbanization and human meeting, it was also during that period that areas of this science were developed and it was also explained that the Arab society at that time was governed by the neuroscience of the tribe and referred to many areas in that period such as sociology, pedagogy, and

Bedouin sociology, to name a few. This shows that the areas are subject to the nature and specificity of the region. We must try to search or assume social fields that address the social dilemmas of Arab Islamic society without resorting to the West. Our identity and privacy are enough to substitute it.

It is noted that building informed knowledge in various sciences is the product of a dialectic process in which theoretical and systematic perceptions of interactive methods and procedures in the field interact with the specificity of each scientific or academic subject, as well as the overlap, cross-fertilization, and intersection of these sciences at the level of concepts, curricula, techniques, procedures, and theories. The Islamic proposition in which we are supposed to continue does not nullify the universality of science. Here we refer to the field of sociology but show and preserve the Islamic paradigm.

The profound and violent intellectual and field experience in its spiritual, intellectual, and social dimensions has shaped Malik Ben Nabi's thinking about human-related concepts and culture and civilization based on the compatibility and complementarity of human efforts with the laws of material and moral advancement and the full range of conditions for growth and prosperity in the various intellectual, spiritual, economic, and material spheres. And human civilization is not as stable in a particular continent as it is in the orbit of the fittest. Since Islamic civilization has emerged from historical effectiveness in the past and has left the space for Western civilization that focuses on material benefit without giving any consideration to value as an interactive variable in civilization, which here is the moral element and the human dimension, It is noteworthy that value time and when it extends to other times, it is only in favor of those times and that is the entry point to the civilized environment. What is needed in the civilized environment is not to affirm the most valid but to prove the most appropriate, In this context, Prof. Abdul Rahman Izzi's attempt to theorize the value imperative in the field of media and communication, which he asserted also works in the social field because it treats and simulates a very important dimension in the sociological paradigm that is a valuable variable that should be measured in the context of religion by reference to the Holy Koran and the El Senaa El-nabaouia.

The Maghreb neglects immense creative works and energies that have engulfed sociological thinking on the one hand. and, on the other hand, constructive monetary and analytical work for all social problems and even the daily lives of individuals in society, What is noticeable is that many Moroccan researchers live and come from various social sciences from an atheist and evolutionary reference Europe The work of Houari Adi, Jamal Grid, Malik Ben Nabi and Al-Bashir Al-Abrahimi Vi

and Prof. Abdulrahman Izzi, who has a value imperative theory in the field of media, communication sociology, and sociological thought in general, needs to be studied and extracted from social laws, not from the West.

9. Conclusion

Studies on the reality of sociology in the Arab Islamic world were evidence of the existence of research. The article written by Hassan al-Saati on the intellectual study of sociology in Egypt in 1964, as well as the article by Iyad al-Qazzat under the heading "Observations on the situation of sociology in Iraq in 1970, in addition to the study by Nadia Abu Zahra and her subject "Arabic anthropological writings in Kuwait and traditions Arab school, and there are studies conducted by foreign researchers in their studies of some sociology cases in one Arab country, including a study" F, Tung "Sociology in a developing country sociology trends and characteristics in the United Arab Republic in 1971. (Shalghum, 2013)

In conclusion, we can say that we can build a sociological theory in the Arab-Islamic environment based on the ideas of Ibn Khaldoun and the social thinker Malik bin Nabi whose ideas are renewed. He is the highest sociologist in the phenomena world, and he tried to build a theory in the social field. We just need to build their mechanisms according to accurate cognitive licensing based on scientific observation and practical comparison within the Arab environment. We don't want to import Western theory; we can't interpret it according to its frameworks. Our Arab environment lagged in terms of culture and the limits of time and space And we cannot explain the reality through what is good in Arab-Islamic society is good in Western society and the other way around, We need to dig into Arab thinking from Arab thinkers and Muslims who have tried to explain their social reality from their Arab Muslim environment. And Ben Nabi's owner used the social curriculum in his interpretation of social reality, based on the Holy Quran of the Holy Year of the Holy Prophet, in Ben Nabi's view, the issue is one of society and not one of the individual, Because the difficulties and problems that attack the individual in the road are not the sources of his social capital, but his social capital. In the sense of its relevance to a society in which it must be viewed as an effective element, not just a human being.

In formulating this vision, Malik Ben Nabi aims at the religious idea and equation of civilization (Human, time and0 dirt) to the need for attention and activation of human beings is dependent on the transition from an atmosphere of underdevelopment and dependence to one of evolution and cultural leadership s

intellectual, moral and material knowledge, which goes back to the most famous thinkers and writers, The likes of Ibn Khaldoun, Twinby, Aquinas and Marx, which does not mean that he represents and adopts them, rationalizes the negative and benefits from the positive and focuses on social education and the network of social relations, and Malik Ben Nabi writes about a lot of axes that guide the individual and society to cultural construction And the architecture of the Earth is by the right age of history, and we will enact the universe and the same it is necessary to start from it to build a sociological theory that explains the Arab-Islamic social reality.

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