

Ibn Khaldun and Jane Addams:
The Real Father of Sociology and the Mother of Social Works

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Abstract

This paper begins with an introduction, definition, and understanding on the history of sociology and highlights the founders of sociology from different countries. Ibn Khaldun, being the ‘real father of sociology’ since 14th century is being focused in order to remind the importance and extensive contribution of Islamic scholars to the society. Jane Addams, a Nobel Peace Prize recipient in 1931, ‘the mother of social works’, is compared in order to acknowledge the study on women, children and minority groups in society. Both were pioneers as major contributors in theory and practitioner and listed as notable sociologists in Wikipedia Encyclopedia. However, they were very much neglected and limited by researchers in exposing their significant contributions. This paper concludes on the deduction for future research in areas that requires attention by other sociologist, both men and women, in order to further contribute to the society at large as well as to the Muslim and addresses the issues that need further attention as society evolves through uncertainties and environmental forces. This probably may be the first attempt in comparing the works of two genders on sociology and it should complement and synergize towards further improvement on livelihood in society. It does not intend to fight for gender rights but to emphasize the scope of each gender and responsibilities based on the natural role, religious and societies’ expectation.

Introduction

Sociology is such a broad discipline. It can be difficult to define, even for professional sociologists. One useful way to describe the discipline is as a cluster of subfields that examine different dimensions of society. For example, social stratification studies inequality and class structure demography studies changes in a population size or type; criminology examines criminal behavior and deviance; political sociology studies government and laws; and the sociology of race and sociology of gender examine society’s racial and gender cleavages.

New sociological sub-fields continue to appear – such as economic sociology and network analysis – many of which are cross disciplinary in nature. However, in the late 1970s, many sociologists have tried to make the discipline useful for non-academic purposes. The results of sociological research aid educators, lawmakers, administrators, developers, and others interested in resolving social problems and formulating public policy, through sub disciplinary areas such as survey research, evaluation research, methodological assessment and public sociology. Sociological methods, theories and concepts compel the sociologist to explore the origins of commonly accepted rules

governing human behavior. This specific approach to reality is known as the sociological perspective.

Sociology

By definition, Sociology is the study of society and human social action. It generally concerns itself with the social rules and processes that bind and separate people not only as individuals, but also as members of associations, groups, institutions and includes the examination of the organization and development of human social life. The sociological field of interest ranges from the analysis of short contacts between anonymous individuals on the street to the study of global social processes. Most sociologists work in one or more specialties or subfields (Wikipedia Encyclopedia).

Social theory refers to the use of abstract and often complex theoretical frameworks to explain and analyze social patterns and macro social structures in social life, rather than explaining patterns of social life. Social theory always had an uneasy relationship to the more classic academic disciplines; many of its key thinkers never held a university position. Sociology has some links with social psychology, but the former is more interested in social structures and the latter in social behaviors

History of Sociology

The Middle Ages are often thought of as a time of ignorance and superstition in Europe, though in fact, during this period Islam and Islamic civilization had advanced far beyond the West in terms of philosophy and sociology. Many of the subjects which we learn in school today were invented by medieval Muslims, which was translated and worked during ancient Greek manuscripts. These classical tomes which influence faded after the fall of the Roman Empire and spread of Christianity survived in newly conquered Muslim lands in the Middle East.

Sociology is a relatively new academic discipline among other social sciences including economics, political science, anthropology and psychology. The ideas behind it, however, have a long history and can trace the origins to a mixture of common human knowledge, works of art and philosophy. Sociology as a scientific discipline in the west emerged in the early 19th century as an academic response to the challenge of modernity: as the world is becoming smaller and more integrated, people's experience of the world is increasingly atomized and dispersed.

Sociologists hoped not only to understand what held social groups together, but also to develop an 'antidote' to social disintegration (Auguste Comte who coined the term sociology). Auguste Comte, *French*, coined the term in 1838 from Latin socius/ soci- (companion, associate, member, friend, or ally, thus referring to people in general) and suffix Greek logia/-ology (study of, speech). It is a social science involving the study of the social lives of people, groups, and societies, sometimes defined as the study of social interactions. Comte hoped to unify all studies of humankind – including history, psychology and economics. His own sociological scheme was typical of the 19th century; he believed all human life had passed through the same distinct historical stages and that, if one could grasp this progress, one could prescribe the remedies for social ills.

An *English* philosopher Herbert Spencer wrote the first few English books with the term sociology in their title in mid-19th century. In the *United States*, the discipline was taught by its name for the first time at the University of Kansas, Lawrence in 1890 under the course title Elements of Sociology (the oldest continuing sociology course in America). Albion W. Small, who in 1895 founded the American Journal of Sociology, established the first full-fledged university department of sociology in the United States in 1892 at the University of Chicago.

Emile Durkheim founded the first *European* department of sociology in 1895 at the University of Bordeaux and subsequently of L'Annee Sociologique (1896). In 1919 Max Weber established a sociology department in *Germany* at the Ludwig Maximilians University of Munich and in 1920 in Poland by Florian Znaniecki. The first sociology departments in the *United Kingdom* were founded after the Second World War.

Other 'classical' theorists of sociology from the late 19th and early 20th centuries include Karl Max, Ferdinand Tonnies and Vilfredo Pareto. Like Comte, these figures did not consider themselves only as 'sociologists'. Their works addressed religion, education, economics, law, psychology, ethics, philosophy, and theology, and their theories have been applied in a variety of academic disciplines.

Likewise, earlier, Abu Zayd Abdel Rahman Ibn Khaldun, a fourteenth century *Arab Muslim* philosopher whose life was intricately interwoven with the great political and military dramas of his times, a veritable fountain of original thought. Imposing the categories of European thought could have dammed him up in the recent years. Five centuries before Darwin discovered the specific features of evolution, Ibn Khaldun wrote that humans developed from 'the world of the monkeys' through a widening process in which 'species become more numerous'! Four hundred years before Auguste Comte's 'invention' of sociology, Ibn Khaldun unveiled his 'science of culture'. His contribution to history is marked by the fact that he emphasized sociological factors governing the apparent events. His contributions accorded him with the title 'the real father of sociology'.

Having mentioned numerous famous male sociologists, on a contrary, a notable American female, an applied sociologist, Jane Addams founded the world famous social settlement Hull-House on Chicago's Near West Side in 1889. From Hull House, where she lived and worked until her death in 1935, Jane Addams built her reputation as the country's most prominent woman through her writing, her settlement work, and her international efforts for world peace. She too was accorded the title 'the mother of social works'.

With the brief introduction between several Western and an Islamic scholar above, this paper attempts further to focus and unveil the contributions between two gender scholars, that is the established male Islamic scholar, Ibn Khaldun and the first woman notable sociologist in America, Jane Addams, to be emulated amongst the Muslim sociologist/social worker. The purpose is to compare the similarities in the areas of contribution and bridge the gap between the Islamic approach on sociology to be

researched in future for example on women issues, children and minority. Sociology is not predominantly for men but an extensive area to be shared by the natural role of genders.

Below, in Table 1, is a summary of sociologists mentioned earlier.

TABLE 1: SUMMARY OF SOCIOLOGISTS

Sociologist	Contribution
Comte (French)	unify all studies of humankind: his own sociological scheme was typical of the 19 th century
Albion W. Small (American)	established the department of sociology in US (1892) at University of Chicago
Herbert Spencer (English)	wrote the first few English books with the term sociology in their title in mid-19th century
Emile Durkheim (European)	founded the department of sociology in 1895 at University of Bourdeaux and L'Annee Sociologique (1896)
Max Weber (German)	established a sociology department at Ludwig Maximilians University of Munich (1919)
Florian Znaniecki (Polish)	established a sociology department in Poland (1920)
Abu Zayd Abdul Rahman Ibn Khaldun (Arab)	emphasized sociological factors governing the apparent events
Jane Addams (American)	founded the world famous social settlement Hull-House on Chicago's Near West Side (1889)

Rationale of this Gender Research

Knowledge gives choice. It also explains why we suddenly have women in the same job as men. Historically, men and women have always had equal participation in the labor force – the idea of the idle housewife is a 19th century delusion. Men and women simply did different jobs. There is no civilization in which the two genders did the same work. However, knowledge work knows no gender; men and women may do the same job. This, too, is a major change in the human condition – socialization. This study should

complement works of both genders. Below is an extension of the meaning on genders, that is, gender equality and gender roles which are related to their conditions and expectations of work.

Gender equality refers to people receiving equal opportunities to realize their full human potential according to their wish, irrespective of gender. This can for example include equality in opportunities to take part in social, economic, cultural, political developments and benefiting equally from the results. Gender equality does not necessarily mean 'identical conditions' or 'identical rights' as these conditions and rights may in themselves already be gendered. To achieve gender equality, recognition is needed that current social, economic, cultural and political systems are gendered (i.e. constructed according to gender roles) which lead to women being disadvantaged in all areas of life (gender bias). This pattern is further affected by other factors of oppression and inequality such as race, ethnicity, culture, immigration status, class, age, disability, sexuality, gender identity and/or other status. Gender equality requires the empowerment of women in their particular contexts, taking their experiences and perspectives into account.

In gender roles, gender affects how people perceive themselves and others and how they expect themselves and others to behave, that is, either in a 'masculine' or 'feminine' manner. These gender roles are learned and culturally and socially determined. They are also affected by factors such as education and economics. Therefore, gender roles can evolve over time. Gender roles and expectations are often identified as factors hindering gender equality. In practice gender roles usually affect women adversely in relation to many aspects of their life, such as family, socio-economic status, health, life expectation, independence, freedom and rights (gender bias).

Background and Contribution of Ibn Khaldun

Born on May 1st, 1332 (1 Ramadan 732 AH) in Tunisia, Ibn Khaldun (generally known after a remote ancestor) was also known as father of modern social science and cultural history. His parents, part of Banu Khaldun, an upper class Andalusian family that held many high offices in Andalusia, who were originally Yemenite Arabs, had settled in Spain, but after the fall of Seville, had migrated to Tunisia. He received his early education and where, still in his teens, he entered the service of the Egyptian ruler Sultan Barquq. Under the Tunisian Hafsid dynasty, some of his family held political office; Ibn Khaldun's father and grandfather, however, withdrew from political life and joined a mystical order.

His family's high rank enabled Ibn Khaldun to study with the best North African teachers of the time. He received a classical Arabic education, studying the Quran and Arabic linguistics, the basis for an understanding of the Quran and of Islamic law, Hadith and Fiqh. The philosopher Al-Alibi introduced him to mathematics, logic and philosophy. At the age of 17, Ibn Khaldun lost both his parents to an epidemic of the plague, which hit Tunis. At the age of 20, he began his political career at the Chancellery of the Tunisian ruler, Ibn Tafaqqin, with the position of Katib al-'alamah, which consisted of writing in fine calligraphy the typical introductory notes of official documents. In 1352,

Abu Zaid, the Sultan of Constantine, marched on Tunis, and defeated it. Ibn Khaldun's thirst for advanced knowledge and a better academic setting soon made him leave this service and migrate to Fez.

He was the ambassador of the Sultan of Granada to Pedro the Cruel, the Christian king of Castile in 1363. Although once imprisoned for nearly two years, he was blessed with good luck and traveled extensively at a time when few people could find the means to do so. Soon after his entire family died in a shipwreck, he made the Hajj to Makkah. In 1377, in the short period of five months, he wrote the *Muqadimmah* (or *Prolegomena*) while secluded at a palace of Sultan Abu Hamu near Tujin (Enan, 1975). Although he added to his work over the next five years, the whirlwinds of political change and courtly intrigue compelled him to set aside his *Prolegomena* and move to Cairo, where he became a noted professor, judge and sheikh (manager) of Baybars, the greatest Sufi institution of that age. His final work, an autobiography, has yet to be translated into English.

Since Ibn Khaldun's life was so thoroughly connected to historical events, his theory organically links the realms of ideas and actions. Thus to pose the categories of his thought in the scholastic tradition of Western philosophy (particularly the idealism/materialism schism) completely fails to deal with the unity of these domains in Ibn Khaldun's system. The prevalence with which Europeans have compared Ibn Khaldun to Western scholars has led Franz Rosenthal, Ibn Khaldun's translator and one of the principal Arabist scholars in the United States, to coin the term 'forerunner syndrome' to describe and simultaneously criticize this tendency (Bruce, 1984).

Praise, too, can be a means of obscuring the contributions of Ibn Khaldun. In his three volumes *Study of History*, Arnold Toynbee calls Ibn Khaldun's philosophy of history 'the greatest work of its kind that has ever been created by any mind in any time or place'. For Toynbee, Ibn Khaldun was the 'sole point of light' and 'the one outstanding personality' of Islamic thought, absurd ideas that illustrate centuries of the West's utter disregard of Islamic intellectual tradition. His cultural context incapacitated Toynbee, but his own system places Ibn Khaldun within the prevailing Western viewpoint that modern history begins with the Renaissance, an assumption that clearly transposes Western historical conditions onto world history.

During the same century that Ibn Khaldun lived, there was not one Christian Arabic scholar in Europe (Southern, 1962). Long before Europeans became acquainted with Muslim thought, Turkish scholars delighted in the treasures they found accessible to them. Despite Europe's ignorance, Europeans 'discovered' the importance of Ibn Khaldun in the nineteenth century, thereby elevating his status from just another 'footnote to Islamic historiography.... as the foremost Muslim historian of Ibn Khaldun'. M. Talbi remarked, 'It was in Europe that Ibn Khaldun was discovered and the importance of his *Mukaddima* realized.' (Bruce 1984). Once the thought of Ibn Khaldun became known in Europe, however, a growing list of admirers appeared, and fawning admiration and inclination toward the appropriation of Ibn Khaldun into a preexisting system of Eurocentric categories accelerated.

As a sociologist his ideas have reflected their importance on the history of universal thought as much as within the Islamic realm. His thoughts are all self-created. The savants' before him have affected him but he is not a continuation of them. He created genuine and innovative ideas. It is due to these facts that although he lived during the 14th century his thoughts still manage to shed light among events of current times. His ideas have not lost their relevance as time has passed. Recognized as the founder of sociological sciences, Ibn Khaldun has been accepted and commented upon by historians, jurist, theologians, politicians, economists, teachers, educators and environmentalists alike (Fahri, 2001).

In his theory, Ibn Khaldun talked about human needs. He recognized that human needs are derived from the nature of man. Man needs to eat and drink. He also has to have clothes and find a place to live in. So there are some natural needs due to the very nature of man. These needs may also be termed as elementary and basic needs. The desire to fulfill these needs results in a further use of his knowledge and intellect. Therefore secondary needs arise. Tools are used as weapon as the intellect get the needed things. A step after this is the process of civilization. At this stage a man would loose for luxuries. For this he would have to be more intelligent. As a result civilization advances. It must also be kept in mind that Khaldun never meant that civilization is solely based on material needs. So the development of needs results in the advancement of civilization (In the current management theory, Maslow Theory of Hierarchical Needs emphasize on similar concept).

He further talked about the nature of production and the necessity of cooperation amongst the members of the society to fulfill the production needs. There are various production processes that are like rings which are overlapping and compounding. Production is characterized by interdependence and interaction in the production process. It is not possible for an individual alone to fulfill his needs through production process.

The tension between religious orthodox and philosophical inquiry continues today to animate Islamic thinking, just as it has for generations. In the middle of the fourteenth century, Ibn Khaldun rejected all previous attempts to reconcile the natural order of worldly events and the divine character of the cosmos.

According to Ibn Khaldun:

Man is composed of two parts. One is corporeal. The other is spiritual, and mixed with the former. Each one of these parts has its own perceptions, though the part that perceives is the same in both cases, namely the spiritual part. At times, it perceives spiritual perceptions. At other times, it perceives corporeal perceptions. However, it perceives the spiritual perception through its own essence without any intermediary.

The problem of the relation of the actions of human beings to the divine world was not a simple one to resolve. Ibn Khaldun understood the realm of Spirit as prior to and influencing the world of the body:

.....there is something that exercises an influence and is different than bodily substances. This is something spiritual. It is connected with the created things, because the various worlds must be connected with the existence. This spiritual thing is the soul, which has perception and causes motion. Above the soul.... is the world of angels.

The Muqadimmah is an exposition of the patterns of human relationships in connection with environment. Ibn Khaldun attempted to understand the causes of changes around him. In the Maghreb, various rulers rose and fell, while to the East, Baghdad had fallen to the Mongols in 1258. He undoubtedly heard of the European cultural revival (the Renaissance) underway in Italy. Although he had faith that one day Constantinople would be an Islamic city, his own experiences convinced him of the need to ground scientifically his analysis of human beings in order to transcend the particular histories of any one group. By 1377, his failures in active political life had produced disgust with courtly intrigue and petty rivalries. Thus, his Prolegomena is an attempt to produce a history at a universal level, one that would not be situated in the personal needs of any ruler or the narrative history of any particular group.

Background and Contribution of Jane Addams

Born on September 6, 1860 Cedarville, Illinois and graduated from Rockford College in 1882, Jane Addams later became known as the mother of social work. Jane's father was a gentleman and owned grain mills. He was also a state senator for 16 years. Jane's mother died when she was only 3, so she was very close to her father who remarried 5 years later. Jane attended Rockville Female Seminary where she became very involved in her schooling and began realizing her potential. She aspired to become a doctor. Jane's parents were concerned with her goal because they worried she would never get married or have a family which was expected of young ladies. To combat her ambitions, her parents took her on a tour of Europe for a year. Jane began to get very sick during this time. When they returned from Europe, Jane's father died. Jane went into severe depression. She became a near invalid and required surgery for a curved back.

After she recovered from her depression and illness, she again went to Europe with some friends. It was on this trip that she saw Toynbee Hall, a settlement house in the slums of London. This caught Jane's eye and she decided with Ellen Starr to create a settlement house in Chicago. This became known as the Hull House, which opened on September 18, 1889. In 1893, during a depression, the Hull House was serving over two thousand people a week. They were taking care of children of working mothers, providing medical care to the sick, and fighting against waste and garbage in the streets to stop the spread of disease. Jane became a garbage inspector for 19th Ward, Near West Side.

Around Hull-House, which was located at the corner of Polk and Halsted Streets, immigrants to Chicago crowded into a residential and industrial neighborhood. Italians, Russian and Polish Jews, Irish, Germans, Greeks and Bohemians predominated. Jane Addams and the other residents of the settlement provided services for the neighborhood, such as kindergarten and daycare facilities for children of working mothers, an employment bureau, an art gallery, libraries, music and art classes. By 1900 Hull House

activities had broadened to include the Jane Club (a cooperative residence for working women), the first Little Theater in America, a Labor Museum and a meeting place for trade union groups.

The residents of Hull-House formed an impressive group. From their experiences in the Hull-House neighborhood, the Hull-House residents and their supporters forged a powerful reform movement. Among the projects that they launched were the Immigrants' Protective League, The Juvenile Protective Association, the first juvenile court in the nation, and a Juvenile Psychopathic Clinic (later called the Institute for Juvenile Research). Through their efforts, the Illinois legislature enacted protective legislation for women and children and in 1903 passed a strong child labor law and an accompanying compulsory education law. Jane served as member of Chicago Board of Education. With the creation of the Federal Children's Bureau in 1912 and the passage of a federal child labor law in 1916, the Hull-House reformers saw their efforts expanded to the national level.

This adventure led Jane to become a social advocate. She advocated for the right of women to vote and became the first vice-president of the National American Women Suffrage Association in 1911. Jane also advocated peace and lobbied America to stay out of World War I. Jane was a founder of the American Civil Liberties Union (ACLU) and the National Association for the Advancement of Colored People (NAACP). Jane became the author of 11 books on varied reform issues. All of this led to numerous awards.

Jane Addams wrote prolifically on topics related to Hull-House activities, producing eleven books and numerous articles, as well as maintaining an active speaking schedule nationwide and throughout the world. She also played an important role in many local and national organizations. A founder of the Chicago Federation of Settlements in 1894, she also helped to establish the National Federation of Settlements and Neighborhood Centers in 1911. She was a leader in the Consumers League and served as the first woman president of the National Conference of Charities and Corrections (later the National Conference of Social Work). She was chairman of the Labor Committee of the General Federation of Women's Clubs, vice-president of the Campfire Girls, the executive board of the National Playground Association, the National Child Labor Committee and the National Association for the Advancement of Colored People (founded 1909). In addition, she actively supported the campaign for woman suffrage and the founding of the American Civil Liberties Union (1920).

In the early years of the twentieth century Jane Addams became involved in the peace movement, becoming an important advocate of internationalism. This interest grew during the First World War, when she participated in the International Woman's Suffrage Alliance, Budapest, Hungary in 1913 and presided in the International Congress of Women at The Hague in 1915. She maintained her pacifist stance after the United States entered the war in 1917, working through the Women's Peace Party, which became the Women's International League for Peace and Freedom (WILPF) in 1919. In 1928, she presided over conference of Pan-Pacific Women's Union in Hawaii. She was the

WILPF's first president. As a result of her work, she was awarded the Nobel Peace Prize in 1931.

Qualifying Criteria: Sociologist

Based on recent qualifying criterion as a sociologist, below is an attempt to compare both Ibn Khaldun and Jane Addam's on common areas of involvement which may be useful for future references.

Because of the lack of scholarship on sociologist, some formal criteria are needed to begin this investigation. Kasler (1981), studying early German sociologists, has determined that if one of five criteria is met, then the individual was a member of the profession. He wrote, a sociologist must fulfill at least one of the following five criteria:

1. Teaching/ occupy a chair of sociology
2. Membership in the Sociological Society
3. Authorship of sociological articles or books
4. Self-definition as a 'sociologist'
5. Definition by others as a sociologist.

Both Ibn Kaldun and Jane Addam met not one but all of at the above criteria, in addition to other more complex associations with the profession. Each of these points is briefly examined below.

Ibn Kaldun, Sociologist (The Real Father of Sociology)

Ibn Khaldun, a Sufi, who died on 19th March 1406 (25 Ramadan 808 AH), was a renaissance man, the real father of sociology. He defined the foundations of sociology more than four centuries before Auguste Comte 'discovered' them (Comte, a French philosopher was a founder of Positivism).

He lived in an era when the Muslim Nation in North Africa and the Iberian Peninsula disintegrated into a multitude of city-states fighting against each other. At the same time the Spaniards were uniting their kingdoms and steadily taking over the Muslim city-states in Iberia. He was directly involved in the political intrigue and served several Muslim rulers in different capacities ranging from diplomatic envoy to minister. His first hand observations led him to believe that resources or policies do not control societies.

He concluded that societies are living organisms that experience cyclic birth, growth, maturity, decline, and ultimately death due to universal causes (in the dynamic marketing concept today, the gurus associate it with a business, product or service life cycle). He also described the process through which peaceful or violent migrants blend with the native population to form a homogeneous society subject to the universal cycles. He correctly associated the maturity stage of any social system with affluence, luxury and reluctance to perform menial task. This leads to the employment of foreigners and mercenaries, which initiated the conflicts that lead to the decline phase. He identified the

impact of climate and available resources on migrations and social changes. He also identified the impact of governmental policy and taxation on social change.

The chief concern of his monumental work was to identify psychological, economic, environmental and social facts that contribute to the advancement of human civilization and the currents of history. In this context, he analyzed the dynamics of group relationships and showed how group-feelings, *asl'Asabiyya*, give rise to the ascent of a new civilization and political power.

1. Teaching / occupy a chair of sociology

Egypt became his final abode where he spent his last 24 years. He lived a life of fame and respect, marked by his appointment as the Chief Malakite Judge/ grand Qadi/ supreme judge of the school of *fiqh* or religious law. In 1384 the Sultan made him Professor of the Qamhiyyah Madrasah and lecturing at the Al-Azhar University (the oldest university in the world), but envy caused his removal from his high judicial office as many as five times. During this time he also formed Rijal Club (male club).

When Ibn Khaldun attempts to trace out a history of education, he concentrates on the *sanad*, ie. the network of teachers, across space and time, who guarantee the quality of the knowledge transmitted. He barely mentions such as colleges (*madrasas*) or convents (*khanqas*, *rubut*), which he considers only in the role of material assistance to students and teachers (boarding and lodging). Though education was informal and imparted by the family and the community in rural area and among the urban poor, there was formal schooling for the children of the mercantile, clerical and political elite. In Islamic thought, education, which here takes in religion and morals, is a process that ends at no determined stage or age but lasts an entire lifetime, as expressed in the saying attributed to the prophet Muhammad s.a.w. 'Learn science from the cradle to the grave'.

2. Membership in the Sociological Society

He completed his education at the age of 19. By the age of 20, he was working as a civil servant. Later he went to Morocco, Khaldun showed a great interest in politics, and became a minister thrice. During his notable stay in the desert he wrote comprehensively on history of nations, religions, *fiqh*, origin of sciences, etc. The Sultan of Egypt appointed him as a Qadi (Judge), later, during his stay in Egypt. For sociology it is interesting that he conceived both a central social conflict

3. Authorship of sociological articles or books

His first book, *Lubabu l-Muhassal*, a commentary on the theology of *ar-Razi*, was written at the age of 19 under the supervision of his teacher *al-Alibi* in Tunis. A work on Sufism, *Sifa'u l-Sa'il*, was composed around 1373 in Fez. While at the court of Muhammad V, Sultan of Granada, Ibn Khaldun composed a work on logic, *allaqqa li-l-Sultan*.

Ibn Khaldun wrote his voluminous book on history of the world titled *Kitab Al I'bar* (Book of Evidence, Record of Beginnings and Events from the Days of the Arabs, Persians and Berbers and their Powerful contemporaries). This book was translated in French in 15th C, and later in German and English. It deals with the history of Arabs,

contemporary Muslim rulers, contemporary European rulers, ancient history of Arabs, Jews, Greeks, Romans, Persians, etc., Islamic History, Egyptian history and North African history, especially that of Berbers and tribes living in the adjoining areas.

Ibn Khaldun's main work was originally conceived as a history of the Berbers. Later the focus was widened so that in its final form (including its own methodology and anthropology) it represents a so-called 'universal history'. It is divided into seven books, the first of which, the *Muqadimmah*, can be considered a separate work. Ibn Khaldun's theory of society was put forward in *The Muqaddimah* "Prolegomena" (which contained the 'Introduction'). The core aspect of his theory involved the explanation of human co-operation and conflict. He wrote that men are incapable of complete self-subsistence as individuals. They need to specialize and to exchange goods and services because differences of condition among people are the result of the different ways in which they make their living. Social organization enables them to co-operate toward that end and to start with the simple necessities of life, before they get to conveniences and luxuries.

Book two to five cover the history of mankind up to the time of Ibn Khaldun. Books six and seven cover the history of the Berber people and of the Maghreb, which for the present-day historian represent the real value of the *Al-Kitabu l-ibar*, as they are based on Ibn Khaldun's personal knowledge of the Berbers.

The last volume deals largely with the events of his life and is known as *Al-Tasrif*. This was also written in a scientific manner and initiated a new analytical tradition in the art of writing autobiography.

4. Self-definition as a 'sociologist'

For sociology it is interesting that he conceived both a central social conflict ('town' versus 'desert') as well as a theory (using the concept of a 'generation') of the necessary loss of power of city conquerors coming from the desert. Following a contemporary Arab scholar, Sati' al-Husri, it can be suggested that the *Muqadimmah* is essentially a sociological work, sketching over its six books a general sociology; a sociology of politics; a sociology of urban life; a sociology of economics; and a sociology of knowledge. The work is based around Ibn Khaldun's central concept of 'asabiyah' social cohesion. This cohesion arises spontaneously in tribes and other small kinship groups; and it can be intensified and enlarged by a religious ideology. Ibn Khaldun's analysis looks at how this cohesion carries groups to power but contains within itself the seeds of the group's downfall, to be replaced by a new group dynasty or empire bound by a stronger (or at least younger and more vigorous) cohesion. Perhaps the most frequently cited observation drawn from Ibn Khaldun's work is, in layman's terms, the notion that when a society becomes a great civilization (and, presumably, the dominant culture in its region), its high point is followed by a period of decay.

He identified an almost rhythmic repetition of rise and fall in human civilization, and analyzed factors contributing to it. His contribution to history is marked by the fact that, unlike earlier writers' interpreted history largely in a political context, he emphasized environmental, sociological, psychological and economic factors governing the apparent

events. This revolutionized the science of history and laid the foundation of Umraniyat (sociologist). As part of this new science, Ibn Khaldun aimed to analyze objectively issues and to show the consequences of various policies. He thought that those things mandated by God can be shown scientifically to be the best social policies, and that this is the natural consequence of the fact that God created the foundation of the good life.

5. Definition by others as a sociologist.

Fischel (1967) lists 4 specific topics, which Ibn Khaldun detailed his meetings with Tamerlane from Damascus in 1403 on:

- a. Maghreb and Ibn Khaldun's Land of Origin
- b. Heroes in History
- c. Predictions of things to come
- d. The Abbasid Caliphate

The Western world although recognizes Khaldun as the father of Sociology but hesitates in recognizing him also as a great economist who laid its very foundation. Khaldun wrote about the logic of history. Marxists greatly admire him. Ibn Khaldun's influence on the subject of history, philosophy of history, sociology, political science and education has remained paramount ever since his life. His books have been translated into many languages, both in the East and the West, and have inspired subsequent development of these sciences. For instance, Prof. Gum Ploughs and Kolosio consider Muqaddimah as superior in scholarship to Machiavelli's *The Prince* written a century later, as the former bases, the diagnosis more on cultural, sociological and psychological factors.

Jane Addams, Sociologist (The Mother of Social Works)

Addams was the greatest woman sociologist of her day. The fact that she was a female is vital, for sociology had a sex-segregated system. After World War I, these two tracks within the profession split into social work as female-dominated and sociology as male-dominated.

The major professional association, the American Sociological Society (ASS), limited women's participation in most of its offices and programs; and the social thought developed after 1918, was dramatically patriarchal and opposed to Addams' vision. An applied, *professional* component of sociology died in 1935 when Addams' severance from sociology occurred, and it has never become a respected alternative to sociologist in the academy. Other social science, like geography, economics, and history have developed more than one professional career line, but sociology failed to do this to any considerable extent.

Social workers correctly acknowledge Addams as a major thinker and professional model. The problem lies not with social workers but with sociologists. Addams was a preeminent sociologist, and an understanding of her role in sociology is an integral to an understanding of this profession. To undertake any analysis of the role of women sociologists or the sociological study of women during the era, Addams' sociological career and concepts must be considered. When Addams is limited to membership in only one field, social work, the impact she had on sociology is entirely overlooked.

Concomitantly, there is an unstated assumption that her ideas and mode for action were adopted by social workers and rejected by sociologists.

Addams' influence on sociology must often be inferred because most early sociologists rarely cited the work of their closest colleagues. This has been a problem in documenting the interaction among all the early men. Academic sociologists tend to rely heavily on academic publications, organizations, and institutions while overlooking applied sociology that is directed to nonacademic audiences, organizations, and institutions.

For applied sociologists such as Addams, indications of mutual influence must often be sought in nonacademic records. Original archival data containing correspondence, newspaper reports, and organizational records relevant to applied sociology can help to fill the gaps in the academic documentation

1. Teaching

Addams lectured through the country, at numerous colleges and social settlements. Although many of her speeches were not academic, others were, and Addams' division between academic and everyday thought was dramatically different from that of her male academic colleagues. She offered college courses through the Extension Division of the University of Chicago. She declined offers as a graduate faculty position because she wanted to teach adults who could not otherwise enter the academy due to poverty or lack of credentials. Furthermore, she was concerned about the limits of speech and political activism associated with university settings.

2. Membership in the Sociological Society

Addams was a charter member of the American Sociological Society, founded in 1905. She remained an active member from then until at least 1930. She addressed the group, one of the few women to do so, in 1912, 1915 and 1919. These major presentations resulted from invitations extended by the presidents of the association. So not only was she a member, she was the most active and illustrious woman member during this period.

3. Authorship of Sociological Articles or Books

Although Addams published in a number of popular and scholarly journals, using only the American Journal of Sociology (AJS) established in 1895 as one indicator of her sociological publications, she published five articles plus discussion on Class Conflict in America, Recreation as a Public Function in Urban Communities, Americanization, A Belated Industry and Problems of Municipal Administration. Her books were on Democracy and Social Ethics, The Newer Ideals of Peace (Failure to Utilize Immigrants in City Government), The Spirit of Youth City Streets (The Thirst for Righteousness), A New Conscience and an Ancient Evil and The Child, The Clinic and The Court. Five of her books were reviewed in the journal's pages, often by leading sociologists. Clearly her work was read and recognized by sociologists of her day. Writing on women's self-reflection, she felt for her daily observation of this phenomenon. While living 'in a Settlement with sociological tendencies', it impelled her to write on The Long Road of Women's Memory.

4. Self-Definition as ‘Sociologist’

Opposed to hierarchical and elitist structures, she resisted all formal categorizing of her work and profession. In her writings she referred to her sociological work and clearly taught sociology, wrote it, and participated in sociological events.

5. Definition by Others as ‘Sociologist’

Her extensive collegial contacts with the men of the Chicago School are documented. She was thereby a resource for both the most influential sociological school of thought of her day and for the succeeding generation of sociologists who expanded and modified this early work. Men outside of the Chicago school also considered Addams a major sociologist. Addams made impressive statements in 1892, thereby drawing a group of women around her and organizing their interests through her leadership. A year later she again assumed a leadership position when she presided over a two-day conference at the Chicago World’s Fair. Sponsored by the International parliament of Sociology, Addams chaired the sessions as a worldwide leader in applied sociology. Her male colleagues as significant influences rarely cited Addams’ writings. There were, however, notable exceptions. Charles Cooley, an early president of the American Sociological Society, for example, cited Addams seven times in his seminal text. E.A.Ross (another early president) also used Addams as a sociological reference and authority. In addition to recognition by her sociological contemporaries, Addams was often referred to as a sociologist by popular press including Macmillan. In 1912, one Philadelphia newspaper reported her holding this title. She was also called a sociologist when she presented a paper on crime and the ineffective action of the criminal justice system. Both the publication of the proceedings of the conference and its newspaper reporting endowed her with this title.

Comparative Summary between Ibn Khaldun and Jane Addams

Thus, by all formal criteria, both Ibn Khaldun and Addams more than meet the definition of a contemporary sociologist. But these qualifications only reveal a small portion of their influence. For he was the leader of Islamic and contemporary sociology and she was the leader of a large number of women sociologists whose work and influences on sociology have also been neglected. Further depiction on their contributions can be seen in Table 2 below:

Table 2:
Comparative Summary between Ibn Khaldun and Jane Addams

IBN KHALDUN	JANE ADDAMS
1.Kasler’s qualifying criterion: Teaching (Cairo), membership in sociological society (qadi, judge, professor, minister), authorship (minimum of 10 documented references), self-definition as sociologist (foundation of Umraniyat), definition by others as sociologist (cited by others).	1.Kasler’s qualifying criterion: Teaching (Chicago), membership in sociological society (member, vice president, president in professional associations, nobel peace prize), authorship (minimum of 10 documented references), self-definition as sociologist (social worker), definition by others as sociologist (cited by others).
2.Education (pedagogy)	2.Education (compulsory law in education)
3.Social studies (social conflict in the cities and desert)	3.Social action (women, youth, children and immigrants)
4.International exposure (Spain, Tunisia, Egypt, Morocco, Iberia and wrote on Arab, Jews, Greeks, Roman, Persians, North African)	4.International exposure (Hague, Hungary, UK, US & Hawaii and wrote on Italian, Russian, Polish Jews, Irish, German, Greeks, Bohemian)
5.Thoughts – self created	5.Actions – self initiated
6.Rijal Club (Male Club)	6.Jane’s Club (Coop residence for working women)
7.Islamic and Contemporary social issues	7.Contemporary social issues
8.Analyse objectively issues and show consequences of various policies	8.Advocate peace movement
9.Sociology – male dominated	9.Social work – female dominated
10. Father of sociology	10. Mother of social works

An interesting fact about both of the above sociologists is that both of them are being referred as the ‘father of sociology’ and ‘mother of social works’. Whilst Ibn Khaldun sociology works are more incline towards the social changes and how government policy may influence the social changes, Jane Addams works are more related to social works involving fighting for the rights of the poor, children and women in society. Although both sociologists may differ in their approach in becoming sociologists, it is clearly

visible that both Ibn Khaldun and Jane Addams works have a great impact to the society as a whole.

Social Work according to the Quran

Actually, comparing with Jane Addams's contribution, the struggle for Muslim women's role has not only taken place within Islamic circles today, but also in the West where feminist movements originated. If we look for example up until the 1930's while secularism had appeared, women in the West still did not have full acknowledgment on their contributions. Conditions forced women in the West to continue their struggle for women's participations, participations that had already been granted to Islamic women centuries earlier. While women in the West continued to struggle for women's rights, the domination of males was still very apparent (Asghar, 2004)

“It is not righteousness that you turn your faces towards East or West; but it is righteousness to believe in Allah and the Last Day and the Angels and the Book and the Messengers; to spend of your substance out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask; and for the ransom of slaves; to be steadfast in prayers and practice regular charity; to fulfill the contracts which you made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth, the God fearing” (Quran 2: 177).

The above verse is the concept of social work in Islam. It is however more than a philosophical concept but a practical draft that outlines the why, whom, and who of service delivery (Shahina, 2002).

- Why - we believe form of worship incomplete without helping deeds
- Whom - categories of people and groups and issues related to be met
- Who - characteristics of workers

Our Islamic Responsibility and Women Participation

As we move into the 21st century of the Common Era, social issues and concerns must be elevated to higher priority on the agenda of Muslims. While the problems of today are similar they are also very different from those we faced a century, even a decade ago. Those concerned with social issues including our religious leaders (like Ibn Khaldun), professionals and other community activists (emulating Jane Addams) must develop Islamically based interventions and strategies that address our community's concerns from birth to old age.

We must consider services for the single members of the community, as well as the families, for those who were born and raised as well as those who immigrated or were displaced by war and political upheaval, and for the varied cultures and races that make up the Muslim community.

We must face concerns that are not easy to face such as poverty and insist that Zakat be collected and distributed locally as well as abroad. We must address social readjustment issues for refugees and new immigrants, and provide transitional services for the formerly incarcerated. We must address the need for shelter services for abused and neglected children and for women who have experienced domestic abuse.

In Sura Al Maun, Sura Al Baqara, Ayah (verse) 177 and many other verses of Quran we are reminded of our social responsibility. Each and every one of us is charged with the responsibility for working for the sake of Allah to assist those oppressed and in need to help promote spiritual, physical, emotional, intellectual and social well being among the members of our community and society at large.

Insha Allah by doing our part to become educated about the various social concerns that exist, volunteering to help with community programs, spending from our wealth, becoming community activists and promoting the importance of social service at the local and national level we each take a step towards helping to improve society and preserve the health and well being of future generations of Muslim families.

Feminist scholars have also pointed out that interpretations of the Qur'an and formulation of shari'ah have been carried out mostly by men, and therefore reflect a male understanding of Islam based on a male experience of life. This has led to the existence of gender bias in Muslim laws and to patriarchal practices in Muslim societies (Wadud, Mernissi, An-Na'im). This gender bias towards men to the detriment of women is reflected in commentaries of the Qur'an, which, feminists argue, have become more and more restrictive of women's rights over time (Stowasser).

In order to develop these frameworks feminists have used various techniques. These include the re-interpretation of Qur'anic verses by women themselves, conducted in the light of the socio-historical context in which they were revealed. This method aims to ensure that the interpretation reflects women's perspectives and understanding of the Qur'an. (Wadud, Hassan, Ali, Mernissi, An-Na'im). Many Muslim feminist scholars believe that Islam began a new era envisaging equality for all, including gender equality. These feminists believe that the Qur'an formed the basis on which women could achieve full empowerment. However, this development, they argue, was and continues to be impeded by the privileged position of men over women (patriarchy) leading to gender bias in Muslim societies and Muslim laws (Mernissi).

A dominant opinion in our society (and maybe also in other societies) perceives that woman's work must be limited to the domestic domain alone (at home), while men should remain in the public sphere. This is due to society's opinion that considers that the disposition and nature of women was most definitely created by God, in order to carry out these kinds of duties that require emotional contact, tenderness, patience, meticulousness and other traits associated with the female gender. Women's work outside the home is viewed as a character deviation. Because of this, the general public opinion perceives that the work efforts of women are merely considered as 'secondary' and additional work.

These days our world has become more open to women working in the public sphere. Both married and unmarried women can enter and work at public sphere. Both the Qur'ân and Hadis do not (at all) forbid women to work in this way. In other words, Islam does not give boundaries for the places where women and men can and should work. Each respectively can and may work in or outside the home and in any suitable area, which is required in order to survive. Moreover, employment for women is only confined to those sectors that are interrelated with the feminine characteristics and gender biased, for example those fields that require tenderness, diligence and other traits, which are associated with and socialized as 'women's characteristics'. Other forms of work are considered 'masculine' and reflected by way of intellectual intelligence, muscular strength, courage, rational thinking and the like.

Conclusion

It can be concluded that in the area of sociology both Ibn Khaldun and Jane Addams have their own belief and judgment towards the science of sociology. It is obvious from their works toward contributions to sociology most of the ideologies and basic aspect focus on the nature of truth.

Ibn Khaldun is still the most important figure in the field of Sociology in Muslim History. He is one of those shining stars that contributed so richly to the understanding of Civilization. His theory about Asbyiah (group feeling) and the role that it plays in societies is insightful. His theories of the science of Umran (sociology) are all pearls of wisdom. His 'Introduction' is his greatest legacy that he left for all of humanity and the generations to come.

Ibn Khaldun was not like the traditional scholars in the Muslim world or elsewhere. He was different in the way that he was known to discuss things by logic and evidences, concluded by giving critical analysis using his knowledge on the Quran and Hadith. It was due to this that secularism was attributed to him. Some scholars were skeptical of this methodology. But thinking rationally, he gradually takes us to Islamic facts. Actually this was a new methodology to Dawah. It showed positive results as various Western scholars accepted Islam through his writings. He thought that those things mandated by God can be shown scientifically to be the best social policies, and that this is the natural consequence of the foundation on the good life created by God. His books have been translated into many languages, both in the East and West, and will inspire subsequent development of these sciences.

In addition, the comprehensive works of Jane Addams should be adopted and developed further by working women especially in Muslim countries as more women enter the work force. Areas of concern would be in Islamic (syariah) law governing issues on the protection and safety of women (such as single parent), youth, children, education and minority groups (especially immigrants working in the cities). These issues are of global concern today both before and especially so after September 11. The global and civil war affected most women, children and the elderly when their livelihoods were disrupted. In addition, due to free trade and better economic conditions, people migrate to share the

wealth especially in the cities. Social conflicts and unrest occur when there exist a feeling of economic and social imbalances.

Recommendation

The events of September 11 appeared to push the world towards the idea of the clash of civilizations, but they also conveyed the urgency of the call for serious exploratory suggesting directions for research on sociology. Education would elevate mankind on choices in life. It is recommended that future sociologist should bridge the gap on the Islamic understanding and applied sociology for effective outcome of the ummah.

Another suggestion would be to conduct a comprehensive analysis of gender conditions. The purpose is to develop gender responsive policy frameworks, strategies and monitoring gender differences and inequality in resources, access, needs and potential contributions. Ideally, these analyses should cover the economy and society as a whole (macro level) and households and individual members (micro level). The analysis is to understand how societal and household conditions shape the relative opportunities and resource for males and females vis-à-vis the sector.

Sayings of Prophet Muhammad s.a.w.:

What actions are most excellent?

- To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrow of the sorrowful, and to remove the wrongs of the injured.
- He who tries to remove the want of his brother, whether he be successful or not, God will forgive his sins.

If there were Muslim social services, Muslim shelters where their needs would be taken care of, more will ask for help, and more people will be helped Insha Allah.

To end, a quotation from Ibn Khaldun, an everlasting sociologist once said:

Men are by nature a domineering being; and his desire to overcome (qahr) others, and subdue and coerce them, are the source of wars and of trespassing the properties of others. It moves those desiring victories to struggle for political supremacy and for establishing the state in which they intend to be leaders. Those who are conquered and enslaved, on the other hand, wither away, since to be enslaved is contrary to human nature and leads to the loss of hope.

In overcoming the above, the real development of people comes from being volunteers with responsibility and seeing results in the social sector. Work ethics and responsibilities actually apply not only in the power relations between men and women, but also in other power relations. Work ethics and responsibilities in Islam are based on brotherhood/sisterhood, fairness, and individual freedom in the context of social prosperity to seek mercy from God. Allah a‘lam.

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