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NEW KHALDUNISM IN THE THOUGHT OF ‘ABD AL-MAJĪD MIZIYĀN

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ABSTRACT

This article examines the foundations of the “New Khaldunism” according to Dr. ‘Abd al-Majīd Mizīyān. It aims to clarify his stance toward the inherited Khaldunian legacy and his vision for the methodology followed by social researchers—whom he regards as adherents of the New Khaldunism—should adopt when studying contemporary social phenomena, using the epistemological and methodological tools Ibn Khaldūn employed in his analysis of medieval Arab and Berber societies.

KEYWORDS

Khaldunism, New Khaldunism, Social Thought, ‘Abd al-Majīd Mizīyān

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Introduction.

Most writings on Khaldunism agree that Ibn Khaldūn’s theory has sparked heated debates—enthusiastic and critical alike—across the world (e.g. Gaston Boutoul, Arnold Toynbee), in the Arab world as well (e.g. Muhammad ‘Ābid al-Jābirī, Sa‘ī al-Ḥuṣrī), and in Algeria (e.g. ‘Abd Allāh Sharīf, ‘Abd al-Majīd Mizīyān). Those who admired Ibn Khaldūn’s ideas and sought to revive them, albeit in new forms, have come to be called supporters of “New Khaldunism.” In Algeria, perhaps the most prominent of these is Dr. ‘Abd al-Majīd Mizīyān, often described as “the dean of Algerian intellectuals,” who forged a distinctive scholarly approach to the Khaldunian heritage.

In this article, we will attempt to outline the foundations of New Khaldunism with Professor Abd al-Majīd Mizīyān by first discussing the meaning and scope of Khaldunism, then characterizing “New Khaldunism.”, and, tracing key phases of Mizīyān’s life and career. Finally, analyzing his most important ideas—especially his critique of classical Khaldunism and his vision for New Khaldunism.

1. Khaldunian and its Domain

“Khaldunism” refers to the multidimensional philosophical and sociological theory founded by Ibn Khaldūn (1332–1406) in his book “‘Diwan al- Mobtada’ wa al-Khabar, The History of the Arabs and Berbers and Those who Cotemporized Them” abbreviated as “Muqaddima” (“Prolegomena”). He made ‘aṣabiyya (group solidarity) the central key to explaining cyclical patterns of state rise and decline, and in turn linked political, economic, and cultural factors to social cohesion and historical change.

Muhammad ‘Ābid al-Jābirī summarizes Ibn Khaldūn’s achievement thus: “Ibn Khaldūn used ‘aṣabiyya as the sole master key to unlock all the problems of Islamic history up to his era. Even if ‘aṣabiyya were later deemed a falsified master key, Ibn Khaldūn’s real contribution lies in the numerous problems his theory raises

regarding 'asabiyya, the state, and their interrelation—an interrelation that, for him, determines the form of civilization and gives substance to the movement of history.” (Al-Djabiri, 1994)

He raises a series of questions, saying: "Why does asabiyyah (social solidarity) transform at a certain moment from a mere social and psychological bond into a force for 'confrontation and demand' and then to the establishment of the state? Why does asabiyyah weaken and 'break its image' as soon as it achieves its goal of power and begins to reap its fruits? Why does asabiyyah corrupt with luxury and prosperity, despite being based on lineage or something similar? Why does the state collapse due to the corruption of its asabiyyah, only for a new asabiyyah to emerge and establish a new state? Then, why was civilization, as Ibn Khaldun says, the end of urbanization and the beginning of its decline, and a sign of its corruption? Finally, why was the movement of Islamic history, as depicted by Ibn Khaldun, a movement from nomadism to civilization, a movement that proceeds not in a straight line, but in a cycle?" (Al-Djabiri, 1994)

He adds: "Those are the problems posed by Ibn Khaldun's historical philosophy, which we find justified in the Khaldunian phenomenon, and we also find in the events of our past and some of the facts of our present what helps us to clarify its ambiguities and demonstrate the depth of its dimensions. Thus, it becomes possible for it to provide us with a set of important elements that enable us to outline the basic features of a Khaldunian theory of Islamic history, a theory that starts from our current concerns, but relies, first and foremost, on the testimony of Ibn Khaldun himself" (Al-Djabiri, 1994)

Based on the above, it is clear that traditional Khaldunism is a system of thought developed by Ibn Khaldun after his interaction with various states (he was often called upon to serve as a chamberlain) in the Maghreb region (Tunisia, Algeria, Morocco) and southern Spain. He attempted to interpret the dynamics of society by linking it to the phenomenon of asabiyyah, which is initially strong but eventually weakens. The strength or weakness of asabiyyah determines the strength or weakness of the state.

Ibn Khaldun's works have had a significant impact on Western thinkers, scholars, and researchers, such as Émile Durkheim, as well as Arab thinkers, some of whom have called for the revival of this valuable heritage. The works of these thinkers have been described as representing "New Khaldunism".

2. New Khaldunism

The label “New Khaldunism” applies to modern studies that critically engage Ibn Khaldūn’s thought, blending his insights with contemporary social-scientific methods . It's worth noting that scholars of Khaldunian thought have been divided into at least two categories: critics and supporters. Critics, such as Taha Hussein, who adopted the Cartesian method of doubt in his study of Ibn Khaldun's texts, have argued that Ibn Khaldun's works are classified within the realm of social philosophy and do not rise to the level of science.

On the other hand, supporters, such as Sati' al-Husri, have attempted to highlight the importance of Ibn Khaldun's contributions to the field of sociology. Arab scholars and researchers have continued to show interest in Ibn Khaldun's works, with notable figures such as Nassif Nassar, Ali Al-Wardi, Tayeb Tizini, Muhammad Jaber Al-Ansari, and Muhammad Abed Al-Jabri, among others.

Regarding his influence locally (Algeria), we find that many Algerian thinkers have been interested in his ideas, such as Abdullah Shrayt, who applied the Khaldunian methodology in many of his studies. Additionally, Mustafa Al-Ashraf has denounced the biased interpretations of colonial historians, saying: "Colonialist researchers have attempted, in vain, to distort the Khaldunian legacy through a quick and hasty reading of the book *Al-Muqaddimah*." Thus, the history of Magreb appeared to them as if it were Arab tribes living on plunder and pillage, and Berber tribes known for conflicts and wars..... historical phenomena that they have been accustomed to explaining and repeating in the context of a colonial ideology based on domination and contempt.” (Ghalim, 2014)

Among the Algerian thinkers who have criticized Ibn Khaldun's thought is the researcher Mohieddine Jandar, who criticizes Ibn Khaldun “for endorsing dualities such as Berbers vs. Arabs, urban vs. nomadic, and Sanhaja vs. Zenata, and not working to establish the idea of national unity and the concept of homeland throughout history. Therefore, in his point of view, the state is based on dominance, submission, and on compliance, and there is no consciousness other than religious one”. (Ghalim, 2014)

One of the most important figures considered a pillar of the new trend in Algeria is Professor Abdelmajid Meziane, ‘who has demonstrated through his writings and lectures on various intellectual issues his scientific competence, which has earned him a prestigious position in contemporary Arab-Islamic thought. This scientific competence is derived from multiple sources, including his dual cultural background in Arab and Western thought, as well as his engagement with various scientific disciplines such as philosophy, sociology, and jurisprudence. Since the publication of his book on Ibn Khaldun's economic thought, Meziane has been

considered a pioneer of "New Khaldunism". The primary goal of this book was to establish a specialized sociology for studying Islamic societies in all their structures and historical contexts.” (Dahman, 2022).

Based on the above, we will attempt to shed light on the works of Professor Abdelmajid Meziane, which have been described as falling within the realm of New Khaldunism. Before that, it is necessary to introduce his background and fight.

3. Abdelmajid Meziane (1926-2001): A Remarkable Militant Journey

Discussing the man's journey requires us to go back to the various stages and milestones he lived through and was influenced by, which shaped his personality, culture, and thought. In our opinion, this can only be achieved by presenting his life, his participation in the revolution, and finally the responsibilities he held.

1.3. His life:

He is a philosopher, researcher, theorist, and social critic from the veteran Algerian thinkers. He witnessed several generations and lived through different eras, holding various political responsibilities, which gave him a diverse heritage and experience in managing social and cultural crises. He adopted dialogue with others as a means and goal to achieve human depth in the Islamic concept and approach objective methodology, embodied in high-level dialogue based on equality, mutual respect, and respect for local specificities.” (Didn, 2021).

Abdelmajid Meziane was born in Tlemcen in March 1926 to a distinguished and cultured family known for its scientific and righteous reputation. Researcher Leila Boukli says: "He is a man of peace, open to modernity and globalization, being a descendant of Sidi Ahmed Belhaj Al-Manawi Al-Idrissi, a researcher and mystic known throughout Morocco..." (Riuane, 2019).

He joined the Quranic school and memorized Quran at the age of nine, continuing his education at the school where he obtained the necessary basic sciences until he reached the highest ranks. He then moved to Morocco, where he studied at the Faculty of Arts in Rabat, earning a bachelor's degree in philosophy and sociology, and later a doctorate degree with a thesis on "Economic Theories in Ibn Khaldun's Thought."

He became one of the followers of New Khaldunism and its contemporary pioneers. His colleague and childhood friend, Dr. Mahmoud Bouayed, describes him as: "A man who loved books and libraries, inclined towards fruitful discussion and diligent research, and was known for his genius, combining strong memory and intelligence." (Riuane, 2019). The late President Abdelaziz Bouteflika described him as: "The pillar of our scholars and the ornament of our intellectuals." (Dahman, 2022)

Based on the above, Professor Abdelmajid Meziane is considered one of the leading figures of thought and culture in Algeria, due to his encyclopedic background, which combines transmitted sciences (Quranic and Hadith sciences, etc.) and rational sciences (philosophy, sociology, etc.).

2.3. His participation in the Liberation Revolution:

Professor Abdelmajid Meziane contributed to the National Liberation Revolution with various activities, including:

- Joining the Liberation Revolution in 1954 and becoming active in the ranks of the MALG movement, then being appointed to work in the Free Algeria Radio broadcasting from Morocco during 1956-1957. (Khasim, 2007) He is considered as a pioneer of this radio platform known as "The Algerian liberation struggle", his work was a contribution to broadcasting national slogans of the revolution every day at 8pm, whose motto was 'Here is the free and independent Radio Algeria'

- Working as a legal translator at the Taza court in Morocco at the age of 23, and being appointed as the secretary-general of the Taza province. This period allows him to meet outstanding politicians and educated elites in Algeria and Morocco. (Riuane, 2019).

- Serving as the secretary-general of the National Liberation Front Federation in Morocco (1957-1962).

He played a prominent role in serving the national cause through media and culture. The mujahid Abdelhafid Amqran says: "Meziane was a fellow in the struggle, with a national personality known for his penetrating thought, broad culture, and diligence in deduction and analysis." (Naggaz). He participated in the political fight and the Algerian Revolution. He is one of the outstanding thinkers who worked for fostering intellectual dialogue. He organized seminars at the Vatican's Institut of Higher Arabic Studies to promote understanding of Islam, moreover ; he had several episodes on France2. ' ', it appears that he carried the banner of Jihad against the colonizer. These contributions allows him to hold positions and responsibilities after independence

3.3. Administrative responsibilities after independence:

After Algeria's independence, Abdelmajid Meziane was appointed as the governor of Bechar Province (1962-1963), then governor of Oran Province (1963), director of the Presidential Office, and secretary-general of the Ministry of Interior (1963-1965). On the cultural level, he held the position of professor of philosophy and sociology at the University of Algiers (1965-1980), director of the University of Algiers (1981-1982), and minister of culture and tourism (1982-1986). He was also a member of the Academy of the Kingdom of Morocco, deputy chairman of the Arabic Language Complex in Algeria, and chairman of the Supreme Islamic Council (1998-2001).

Professor Abdelmajid Meziane left a respected cultural legacy that summarized his philosophical vision and intellectual orientation, which focused on promoting Arab-Islamic culture. Most of his work was in the form of articles published in various local and international magazines and newspapers like; *Al Modjadid*, *Al-Asala*, magazine of Spreme Islamic Council, *Algerian Revolution*, and *UNESCO magazine*. In addition to his media appearances, he gave lectures and seminars on Islam at the Institute of Higher Arabic Studies affiliated with the Vatican''. (Didn, 2021).

Dr. Abdelmajid Meziane passed away on January 15, 2001, after a life filled with research, study, and continuous work. His intellectual output resulted in many articles that reflected his vision on various issues of thought and culture, characterized by discussing topics on the Algerian and Arab intellectual scene, such as the concept of resistance in Algerian culture, the phenomenon of Arabization, and his discussion of the Khaldunian legacy, among other issues.

As for his books, he authored two: the first, in Arabic, was his doctoral thesis published under the title "Economic Theories in Ibn Khaldun's Thought and its Foundations in Islamic Thought and Social Reality", a philosophical and sociological study. The second, in French, was titled "The Social Philosophy of Islam", in which he explained the Islamic vision of society and the methodology that should be based on it.

4.The most important intellectual works of Professor Abdelmajid Meziane:

The intellectual works of Dr. Abdelmajid Meziane were characterized by richness and diversity, as well as his thinking style, which was marked by depth and precision in discussing various issues under study and enrichment. His analysis was also characterized by realism, logic, and respect for opposing opinions, as he was one of the strongest defenders of the idea or principle of dialogue among civilizations. Generally, the most important works can be summarized as follows:

1.4. Manifestations of resistance in Algerian culture:

This work is originally an article written in the "*Al-Asalah*" magazine about the conflict between conservatives and modernizers. He expressed his position on this issue by saying: "The new thing in our generation is not the conflict between conservatism and renewal, but rather the conflict between two traditions, one of which takes us back to our absolute past in the name of false authenticity, and the other takes us back to the past of others in the name of false openness." He argues that it is false authenticity to store one's past like a pure treasure and not see its shortcomings, weaknesses, and decline.'' (Meziane, 1972)

He also argues that it is false authenticity to dive into the depths of the past with one's imagination and emotions, searching for the most authentic origin, and claiming to discover the roots of values and the beauty of imitation. And you have no criterion for this retrograde turnaround except the claim of retrieving the past, as the best example in this context of authenticity is the tribe that insists on applying outdated values amidst the turmoil of modern civilization'' (Meziane, 1972)

He contrasts false authenticity with false openness, which claims to join the ranks of civilization and transfer the innovations of others in a superficial way, making humans gradually lose their identity until they are extinguished.

In his view, the dialectic between authenticity and modernity is a sterile dialectic because neither returning to revive values is authenticity, nor transferring the innovations of advanced civilization is openness. He gives the example of Arabization, saying: "In the battle of Arabization, we have the best example for assessing the two positions. Those who belong to false authenticity claim to treat literary heritage with sanctification, not with effectiveness, and they are not concerned with exercising the Arabic language to engage in the battle of science and technology as much as they are concerned with listening to its sweetness and singing its genius." There are those who claim to revive heritage through local dialects, replacing Arabic, are seeking authenticity.'' (Meziane, 1972).

He describes the second group as reactionaries because they waste time and effort in returning to pre-civilization and pre-culture, claiming to establish a solid foundation.

And the worst group in reactionism are those who declare abandoning their national language due to the difficulty of adapting it to science and technology, so they advocate for sticking to the language of their colonizers forever because it is more attached to science and more widespread, and they forget that language is the essence of identity and the title of personality, through which society either stands or dissolves, and through which dependence grows or independence is achieved. And language is with the people, they do with it what they want, so it is attached to science if they want or lags behind it if they lag behind. And borrowing the language of others is an acknowledgment of lagging behind and wearing the mask of the rival and dissolving into its identity forever” (Meziane, 1972)

And in this way, there is a conflict between three parties in the matter of Arabization, the worst of these parties are the advocates of borrowing the language of the colonizer; this borrowing that leads to melting in the crucible of the other and dissolving of society, because language is the essence of identity and the title of personality...”He says, 'Language is with the people,' so if they progress, it progresses and flourishes, and if they lag behind, it lags behind.

He labels the two groups - the group of false authenticity and the group of false openness - as traditionalists and reactionaries. The first group claims to progress by getting rid of the remnants of colonialism and building personality by returning to the original roots. The second group claims to progress by adhering to civilization and governance, but they are detached from their past, clinging to the past of others.

As for history in the conception of the thinker 'Abdelmajid Meziane,' it represents 'memory and lesson, and a civilizational capital that includes experiences that will not be repeated, gains that will not be lost, and failures that will not be repeated’” (Meziane, 1972).

Based on this, Dr. 'Abdelmajid Meziane' has clearly defined his position regarding the issue of authenticity and modernity, where he was realistic and logical in his approach. Regarding the first (authenticity), he emphasizes the need to adopt a critical view of heritage and inherited traditions to identify its positive aspects and work to support and strengthen them, and to purify it from impurities and gaps.

As for the second (modernity), he is one of the advocates of what is termed 'conscious benefit'; meaning that we should open up to the civilization of others and benefit from it without alienation or detachment. In the midst of heated debates around this issue, another issue emerges, which is the issue of Arabization; what is his position on it?”

2.4. Arabization from both social and human perspectives:

Abdelmajid Meziane believes that a society stripped of its culture is like an individual stripped of their mind. He argues that the greatest alienation occurs when one becomes estranged from their own people and communicates with them in the language of others. And excess in alienation by telling people to immigrate so you can be like me because I am fine.”

Meziane criticizes thinkers who advocate for the dissolution of national identities in favor of a supposedly ideal global culture. He likens these thinkers to comedians, as they fail to recognize that the dissolution of one nationality would inevitably lead to absorption into a more powerful one”. (Meziane A. A., 1973).

"He is referring to proponents of global culture who imagine it fantastically and only seek it realistically in dominant national cultures, such as English and French. This transformation from nationalism to globalism is wrong because it is merely a transformation from one nationalism to a more powerful nationalism. The one who calls for this transformation is a person who is mentally alienated, thinking with others' brains and speaking with others' tongues. Perhaps the thinker Abdelmajid Meziane is referring to those who call for openness to others without restriction or condition. Also, after five decades since our thinker's words, comprehensive alienation has occurred for all weak nations, or what the West calls developing countries, on the scientific path.

Today, in the era of globalization and the world being a small village, can our culture, which is under threat from multiple cultures, thanks to the virtual world, withstand and resist? Can our culture face multiple cultures that penetrate the minds of Arab children and youth through the internet?

Five decades ago, Abdelmajid Meziane distinguished between what is science and what is not science; human sciences are not sciences with fixed foundations, they are vehicles for doctrines and caverns for cultural conquests, and the small part of them that is real science can be encompassed by any language without much difficulty. (Meziane A. A., 1973)

He advocates for the Arabic language, saying: 'It is absurd to throw our language away from our existence as if it were something separate from our entity, and to curse it, calling it the language of the Middle Ages, the language of poetry and emotion, and finally, the language of reaction and reactionaries. A society's language reflects the life of that society with complete honesty. Describing a language with any attribute means that society itself is characterized by that attribute, not just the language. Language is part of the production and activities of societies, so if a deficiency is observed in the language, we should blame ourselves' . (Meziane A. A., 1973).

He continues to guide us towards determination to overcome backwardness, which can only be achieved by fighting illiteracy and emphasizes the duty to promote the language. Anything contrary to this is cultural alienation that portends imminent extinction.

The second ambiguity that arises in Abdelmajid Meziane's discourse is that 'we say that adhering to the national language is an emotional matter more than a rational one, and the method of overcoming manifestations of backwardness requires nothing but pure cold reason.' He acknowledges that if asked why he loves his national language, he would struggle to find rational evidence, but these evidence would cover the deep reality that a person's love for their language is an emotional matter. Without it and other feelings such as pride in the homeland and sacrifice for its sake, there would be no nations or peoples to boast about '. (Meziane A. A., 1973). The emotional attachment to language, as a component of national identity, is justified in this context. All nations pride themselves on their language and try to spread it worldwide, and the emotional aspect is no less important than the utilitarian aspect.

The major ambiguity regarding the phenomenon of cultural transformation is 'forgetting the historicity of this transformation and its close connection to colonialism.' In this regard, Abdelmajid Meziane calls on us to be more cautious of colonial plans that threaten our entity, saying: 'Now that the direct danger has passed, it seems that many of us have become somewhat complacent. He links his discussion of cultural transformation to the pain of authenticity and modernity, saying: 'We have started talking about the duality of authenticity and openness as a slogan that each of us understands according to our current formation, with little effort regarding authenticity. It's no surprise that some intellectuals add the concept of authenticity to confine it to the limits of folk cultures or to a kind of imitation of our ancestors, while being lazy about the real authenticity that is creativity and innovation required for the necessary renaissance of our present generations'.

Meziane redefines authenticity and openness, arguing that authenticity should be about creativity and innovation at a global level, while openness should be about equal exchange between cultures. This approach would eliminate the ambiguities and alienation associated with cultural transformation. He sees the French language as a legacy of colonialism, which should be used for international exchange on an equal footing. By promoting the Arabic language and culture, Meziane believes that it is possible to achieve a more balanced and authentic cultural exchange.

"Abdelmajid Meziane also believes that the issue of Arabization is not a fundamental choice among multiple options, 'but it is a natural necessity imposed by our social reality, and it cannot be abandoned without going against this nature that has been confirmed for ten centuries''. (Meziane A. A., 1973). Arabization is a pressing necessity for promoting the mother tongue among the world's languages, no matter how much effort it requires. For hundreds of years, Arabization has been the fruit of enormous efforts by intellectuals and some statesmen. However, the entire nation has been embracing these efforts as a diagnosis of its deep desire to acquire Arabic culture and as a necessary means to understand the Islamic doctrine that is firmly rooted in people's souls.

We can consider this collective desire the most prominent manifestation that makes Arabization a natural social phenomenon because it is linked to the civilization and entity of the nation.

If this is his position on the phenomenon of Arabization, what is his vision regarding the economic theories of Ibn Khaldun?

3.4. Economic Theories of Ibn Khaldun and Their Foundations in Islamic Thought and Societal Reality

Professor Abdelmajid Meziane defines his subject in terms of economic objectivity with a conceptual structure based on the principles of Islamic ethics on the one hand, and on the other hand, the epistemological reference of this economy, which is nourished by Greek and Persian references. On a third level, the nature of Arab-Islamic society, this may be a significant source of economic knowledge and one of its fundamental pillars. This is without ignoring the culture of society in terms of social interaction that is cohesive due to the collective spirit.

Professor Abdelmajid Meziane explains the goal of this study, saying: 'Our choice of the Khaldunian economic thought as a humble contribution to highlight an aspect of economic thinking among Muslims is not limited to Khaldunian thought alone, because we aim from the beginning to direct attention to both economic thinking and reality in a society that was highly active in trade, agriculture, and industry, and its economic methods and behaviors dominated the world for eight centuries'' (Saidi, 2019)

Meziane says that economic theories and geometric visions in the management of wealth and its importance or civilizational value and impact are manifested in human civilization. Ibn Khaldun's experience was inspired by the Maghreb political life he lived, among the western, central, and eastern Maghreb and Al-Andalus. Therefore, the cultural components that Ibn Khaldun relied on, which formed the basis of his personality, enabled him to build the foundations of economic theory in his thought after lending it with various social analysis and reasoning criteria. According to Professor Abdelmajid Meziane, Ibn Khaldun's theory can be conceptualized in the following three landmarks:

1. Islamic legislation: a fundamental component in economic conception.
2. Social and economic reality and regional and global challenges.
3. The role of politics in managing economic plans. (Naggaz).

"Abdelmajid Meziane had two positions regarding Khaldunian thought; the first was reflected in his rejection of the absolute adoption of this thought and the application of its theses in a dictatorial and arbitrary manner to the reality of Islamic society today. The second position is that he sees no intellectual, cultural, or social obstacle to benefiting from Khaldunian thought. He says in this regard: 'Khaldunian studies that have begun to appear in recent years are almost all directed towards integrating Khaldunian thought into the contemporary intellectual environment, with a kind of unreservedness in comparisons, and with great insistence on highlighting the novelty of this thought and its cultural manifestations in comparison with our thinking in the twentieth century. (Naggaz)

Abdelmajid Meziane highlighted the two contradictory positions regarding the acceptance or rejection of Khaldunian thought in contemporary Arab social culture in its subject matter related to Islamic social reality. He also emphasized the need to subject this thought to criticism, where he agrees with complete objectivity on the critical stance towards it from some aspects. 'We should not believe in the immunity of Khaldunian thought in all circumstances, and perhaps one of our current tasks is to review his ideas, even regarding the societies he lived in and studied. Therefore, we should be cautious in applying his approach and ideas to contemporary societies.

Thus, it becomes clear that Ibn Khaldun's economic thought was influenced by the nature of his religious formation, and the social reality that he was deeply rooted in due to his constant interaction with various social classes in different countries he lived in. In addition to his expertise in politics, one of the most important functions he performed was developing economic plans based on the rational exploitation of available natural resources to ensure meeting the needs of citizens. The more a state can achieve this, the more it ensures its stability and continuity.

This is regarding the economic aspect, but what about Dr. Abdelmajid Meziane's view of Khaldunism in general, and what is his position on the call to establish a "new Khaldunism"?

4.4. His Position on "Khaldunian Thought" and the Call for a "New Khaldunian Approach"

To further understand Ibn Khaldun's thought and its limitations, Dr. Abdelmajid Meziane suggests what can be called "contextualizing Ibn Khaldun's concepts and ideas." He emphasizes the importance of understanding Ibn Khaldun's thought within its Islamic intellectual context. "This fact may seem obvious at first glance, but emphasizing it is not without benefit. The position of a modern researcher is influenced by dominant intellectual currents that one can hardly escape without vigorous effort and continuous self-monitoring. Among these influential currents, I mention the type of objectivity that makes us take certain positions to extract Khaldunian thought in its most prominent positivist scientific manifestations, while bracketing out manifestations that do not fit with materialism and realism.

This situation has its own subjectivity, as we see, and at least has its preferred interests and pre-theoretical methodology. It is a form of subjectivity to rely on our own standards, sources, and cultural inspirations, distorting our research about other environments that have developed their own reality, while we claim to be realistic". (Al-Madjid, 2001). Regarding the call for a "new Khaldunian approach," Meziane discusses the issue with caution. He believes that while Ibn Khaldun's ideas are valuable, they should not be applied blindly or dogmatically to modern social sciences where he suggests that a new Khaldunian approach should be non-dogmatic and focused on empirical research. He emphasizes the importance of understanding

the specific context of societies and cultures, rather than applying Ibn Khaldun's ideas universally mainly with the progress that the world is witnessing.

Regarding his vision for the image that "new Ibn Khaldunism" should have, he says: "If a modern Ibn Khaldunism were to exist, it would have to be non-dogmatic above all, as we know that Ibn Khaldun himself was the farthest person from dogmatism and rigid ideologies. This means that focusing on specific societies and studying them in depth and seriousness, distributing work among researchers in a rational manner, and returning to the fundamental Khaldunian concepts to utilize them in understanding many situations, is the only pact that has the right to bind intellectuals who can affiliate with Ibn Khaldunism". (Al-Madjid, 2001)

In addition to emphasizing the need for those working within the framework of the new paradigm to be equipped with the highest degrees of objectivity, he adds the necessity of not transferring and applying Ibn Khaldun's theory of the rise and fall of states directly to modern societies; he expresses this by saying: "It may seem to the social researcher that the type of societies that Ibn Khaldun studied is specific to a certain time and place; moreover, his study was excessive in claiming to establish social laws, which led him to create an artificial determinism in sociology, concluding that he was adhering to a philosophical cyclical theory that almost seems like a preconceived idea. Hence, it is difficult for us to follow his approach in research or believe in the validity of his thinking for our current societies".

This critical stance presented by Dr. "Abdelmajid Maziane" is based on a methodological axiom agreed upon in the field of social research, which states that there is a difference and variation between the particularities of societies, and that the nature of societies differs and changes according to different historical periods. What applies to a specific society in one era may not apply in a later period; within this context, he says: "As for claiming that the similarity of social situations (especially if we compare between medieval societies and 20th-century societies) is something that can be confirmed, this is undoubtedly a topic worth discussing". (Al-Madjid, 2001)

Professor "Abdelmajid Maziane" elaborates on this point by saying: "It may be said that medieval societies are characterized by being slow-moving. This description makes them fundamentally different from our current societies, wherever they may be and whatever their level of civilization, as the profound impact imposed by global civilization today has left no opportunity for any society, no matter how much it desires isolation, to preserve its old social structure and frameworks. Hence, it may be concluded once again that Ibn Khaldun's thinking is not applicable to our era and is limited to its specific historical context". (Al-Madjid, 2001).

Regarding Dr. "Abdelmajid Maziane's" stance on adopting or completely rejecting Ibn Khaldun's theses when studying contemporary social reality, he says: "The social researcher who is familiar with Ibn Khaldun's study of 14th-century societies might take these societies as truly 'cold' and conclude from the Khaldunian cycle that this type of societal existence has long passed. Yes, some manifestations of that societal existence have indeed passed, but other manifestations still exist today in many countries. This realistic connection between old and new social situations is what makes us affirm the applicability of some aspects of Ibn Khaldun's thinking in our present era". (Al-Madjid, 2001)

As for his justifications for rejecting, for now, the applicability of the theory of the phases of the state or what he calls the Khaldunian cycle, he says: "However, stagnation, petrification, and adherence to traditionalism began to affect it in a specific period, precisely the period to which Ibn Khaldun applies his cyclical view. The cycle here is an observation of a specific reality and not just a philosophical view.

His critique of the Khaldunian cycle is not related to the view itself, even if it is the result of precise observations of the social reality he lived and experienced, but rather to the lack of circumstances that were previously extracted, and the reason for this is the rapid and profound changes that these societies, which were governed by what Ibn Khaldun calls "asabiyyah," have undergone. What needs to be noted is that Professor "Abdelmajid Maziane" does not categorically deny the existence of common phenomena between the social reality in which Ibn Khaldun's ideas emerged and the current reality; and thus, he does not exclude Khaldunian theses. He says in this regard: "If we insistently affirm the existence of similar social situations between ancient times and the modern era, it is to highlight the legitimacy of our return to Khaldunian thought and demonstrate its relative applicability after review and revision.

Regarding the approach that researchers, within the framework of new Khaldunism, should adopt to study, review, and refine Khaldunian thought, Dr. "Abdelmajid Maziane" says: "We believe that re-studying Ibn Khaldun in a realistic manner, as the father of a comprehensive human social science, is not merely a historical or philosophical study, but rather a study that fulfills many scientific functions in our present era. And if it were not limited, on the one hand, to understanding social and economic situations similar to those studied by Ibn Khaldun, and on the other hand, to indicating the existence of a social entity for a unified

humanity in this entity, then paying attention to it would be a sincere service to science and a revision of many erroneous opinions in the fields of sociology and economics". (Al-Madjid, 2001).

Thus, it becomes clear that Dr. "Abdelmajid Maziane" emphasizes that Khaldunism emerged in the Middle Ages and that Ibn Khaldun was able to develop his cyclical theory about the rise and fall of states through it. This theory, while applicable to the ancient social reality, cannot be applied to the current social reality. On the other hand, he calls for the possibility of benefiting from various Khaldunian theoretical concepts regarding phenomena that are similar between traditional and modern societies, and this is possible under the condition that the social researcher, within the framework of new Khaldunism, is armed with critical methodological tools that transcend historical and philosophical approaches to logical, rational, and realistic approaches simultaneously.

Conclusions

The first thing that can be concluded about Dr. Abdelmajid Maziane is that he is a national figure whose life is almost evenly divided between science and political struggle to serve the nation. He combined seeking knowledge, revolutionary struggle, holding high-ranking administrative and political positions, as well as engaging in research and authorship. In addition, many thinkers agree that Professor Abdelmajid Maziane is one of the proponents of new Khaldunism, and that he is one of those interested in the role of culture and the value of intellectual dialogue in the dialogue of civilizations. He gives great importance to the Arabic language as a component of Algerian identity. We also find that Professor Abdelmajid Maziane often emphasizes the revival of the Khaldunian legacy and benefiting from its theses in addressing some issues and manifestations of the Islamic societal reality that have remained alive since the Khaldunian era or even since the Islamic era that preceded it.

To conclude, Dr. Abdelmajid Maziane calls, within the framework of new Khaldunism as he sees it, for benefiting from the Khaldunian legacy in a conscious manner that avoids all manifestations of subjectivity, historical tendency, and philosophical approach. This means that the social researcher must approach this intellectual legacy with a critical and discerning stance, taking from it what helps us analyze and understand the current social reality, and dispensing with its limited concepts, even if they explained a certain phenomenon in the old social reality (the era of Ibn Khaldun).

As he puts it for this is that social reality is constantly changing and evolving, especially in light of the rapid and profound changes that human civilization is experiencing, particularly with the openness of most countries to the latest devices and innovations in the field of information and communication technology.

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