

Revolutionary act Engines Contemporary Sociological Inductive Study

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Abstract--- *The study tries to identify and extrapolate the opinion of Plato, Aristotle and Ibn Khaldun in the popular revolutions in order to identify the similarities and differences between their theories and ideas and compare this with the causes, engines, goals and results of the Arab Spring revolutions, in order to draw lessons and lessons from the ideas of these three thinkers. About the popular revolutions. The study also tried to analyze the reality of the Arab Spring revolutions to look forward to their future through the ideas of Plato, Aristotle and Ibn Khaldun. The study found that the economic and social causes that lead to popular revolts against the ruling regimes, which Ibn Khaldun spoke of, were closer to the causes of the Arab Spring revolutions than those of Plato and Aristotle were. With regard to the objectives of the revolution, we note that the views and ideas of the three intellectuals have been very much in keeping with the objectives of the Arab Spring revolutions, especially the main goal of the regime's indifference. With regard to the results of the revolutions, the researchers noted that there is a great similarity between the results of the Arab Spring revolutions and the results reported by Plato, Aristotle and Ibn Khaldun.*

Keywords--- *Sociology, Revolution, Tribal Nervousness, Coup, War, Arab Spring.*

I. INTRODUCTION

The Arab world lived a wave of popular revolutions from west to east, touched by all Arab and non-Arab systems in different forms, revolutions that carry multiple demands from social and economic rights to political reforms, and these revolutions broke the barrier of fear, and established a political culture New, as it led to social and political change in important Arab countries, the fall of systems, and shook thrones to their impact, and did not expect the most optimistic for a short time that the regimes make the slightest concessions for the benefit of their people, and since we are young people who live in the heart of these revolutionary waves, and we are witnessing the stage in its finest details, These protests and transformations, we are provoking us to look at the phenomenon of the revolution, to look for its causes and to try to understand it through theories, and the entrances explained to it.

This is what we will try to expose in our search for the engines of revolutionary action sociological, through which we seek to approach the revolutionary phenomenon, relying on the ideas and theories of three of the most famous philosophers in this field: Plato, Aristotle, and Ibn Khaldun.

These three thinkers (Plato, Aristotle and Ibn Khaldun) addressed the revolution in their political and social ideas and theories, reviewing their causes, means and results, and highlighting solutions and proposals to solve them and

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prevent their future outbreak. What is striking in the opinions of the three thinkers is that they researched and developed a theoretical scientific rooting for the concept of revolution, based on their personal experiences and analysis of the nature of their societies and previous societies, and accordingly identified the elements, aspects and clear foundations of the popular revolutions. The period in which Plato and Aristotle lived was rich in their political thought and many thinkers, which was a true reflection of the political situation of Greek society at the time, which was not subject to blind fate or hidden religious forces, moving threads and directing actions, or the necessity of what did not care. with the components of society, its values and its ideas.

The philosophers of Greece, led by Plato and Aristotle, were the most accurate analysis of political realities, the deepest study of state affairs, and the strongest in pampering, explaining and formulating the results, so they were destined to be the first to break into important political issues such as the popular revolutions against the ruling regimes. Their analytical virtues have reached out to theories and principles that have benefited political and social research greatly that generation continue to repeat to this day.

On the other hand, Ibn Khaldun occupies in the Arab-Islamic heritage and in contemporary Western thought, a distinguished position, he is one of the pioneers who built the intellectual construction of the edifice of the humanities, especially sociology, and is seen as the owner of a particular lycee vision, especially with regard to the study of history. The human being, the human society and civilizational urbanization, and some scholars go beyond that, talking about his genius in economic, educational and political thought, and other fields of knowledge.

The emergence of the Arab mark Ibn Khaldun in the 14th century was the status of a great turn that changed the way of thinking, the approach of consideration of the affairs of human construction and the human meeting, and Ibn Khaldun put a number of needs to this meeting as the pillars on which the human meeting leans (1)

The Problem of Study

In light of the social movements, political changes and popular revolutions witnessed in the contemporary Arab world, to talk about the thought of Plato, Aristotle, and ibn Khaldun revolutionary of great importance, may help us to understand what is going on in our contemporary Arab reality by extrapolating the past and comparing it with it, and taking lessons to try to find solutions and explanations for what is happening in the Arab region, to look forward to the future of the Arab revolutions.

The Objectives of the Study

The study seeks to achieve a set of objectives, perhaps the most prominent of which are:

- To see the objectives, causes and consequences of the revolutions in Plato, Aristotle and Ibn Khaldun.
- Identify the similarities and differences in the revolutionary principles of Plato, Aristotle, and Ibn Khaldun.
- To identify the forms and methods of revolutions in Plato, Aristotle and Ibn Khaldun.
- To identify the similarity of the causes and consequences of the revolutions in Plato, Aristotle, and Ibn Khaldun. With the causes and consequences of the contemporary Arab revolutions.
- Looking forward to the future of the Arab Spring in the light of theses: Plato, Aristotle, and Ibn Khaldun.

The importance of the study: the idea of the study boils down to the realization of two importance's: the first

scientific, and the second process , and includes the scientific importance of providing a scientific material to the reader and the Arab researcher on the causes of revolutions and their forms and results and social movements against the ruling regimes, derived from the thought of all: Plato, Aristotle, and Ibn Khaldun, help him to understand what is going on in our contemporary Arab reality of popular revolutions, contributed to the overthrow of a number of ruling regimes, and then to look forward to the future of the Arab Spring in light of the thesis of the three thinkers in which they talked about the subject of revolutions in their theories and scientific studies.

As for the practical importance of the study, it revolves around providing a set of advice, guidance and recommendations to the Arab political decision-maker, on the one hand, showing the real reasons that drive people to revolt against the ruling regimes, in an attempt to address the imbalance in order to avoid further revolutions and on the other hand The Arab peoples are able to see the positive and negative results of their revolutions, and the need to take lessons from the revolutionary thesis of Plato, Aristotle and Ibn Khaldun, which benefit them in their popular revolutions.

The Hypothesis of the Study

The study is based on the hypothesis of a positive expulsion coup on the basis that the more we look at the theories and ideas that dealt with the subject of revolutions throughout history (causes, goals, methods, and results) both among Arab, Muslim and Western thinkers, this reflected positively on We understood as peoples and as systems of government the causes and consequences of these revolutions, to take lessons and lessons from them to prevent the evils of popular revolutions, thus helping to look to the future according to a solid scientific approach.

II. METHODOLOGY OF THE STUDY

The study will be based on the method of tracking and extrapolation and the analytical method of the ideas of Plato, Aristotle, and Ibn Khaldun and their theories on the subject of the revolution, which was addressed in their writings and political and social studies, and analysis of their ideas and theories about popular revolutions, to find out the extent of Their ideas are similar and similar to the origins of the Arab Spring revolutions.

Previous Studies

Through the review of previous studies that dealt with the topic of revolutions from a sociological point of view, we have noticed a scarcity in these studies, both in Arabic and English, especially studies that tried to analyze the Revolutions of the Arab Spring from a sociological point of view, hence our study This is trying to add even something in this area that will help interested researchers and decision makers in the Arab countries to analyze the reality of the Arab revolutions that are taking place in the Arab region at the moment. Some of the most important Arab studies on the subject of the Arab revolutions from a sociological point of view are:

- (Taher Abdullah, 1979) the book deals with the theme of the theory of the revolution from Ibn Khaldun to Marx, the study aimed to clarify the organic relationship between the scientific view of social and socialist scientific theory, between the theory of the revolution and its march through the scientific history of society from Ibn Khaldun to Marx, and reached The study indicates that the technological revolution in modern capitalist societies has created a general well-being and a marked improvement in the level of public life, so

that the so-called popular labor aristocracy has emerged, but the concept of general well-being is not actually public, but largely relative, many have been deprived of it. Social classes, which generate class hatred over the existing system, which in turn paved the way for the workers-led popular revolution. (2)

- (Dr. Ali Abd-el-Kader, 1970) the researcher deals in his book the evolution of political thought in Greek civilization, and examines in an independent chapter of political thought at Aristotle , and the researcher that Aristotle believes that psychological readiness arising from inequality is always the pillar of any revolution in any form of governance , Aristotle asserts that his concept of equality It must be addressed from the perspective of the relative political and economic situation, because this mismatch and symmetry lead to the consolidation of sensitivity to inequality in society, and the treatment of such a situation can only be in the process of carrying out a revolution that corrects the situation of those who are able to do it. (3)
- (Dr. Khamis Al-Ajaili, 2013) the article deals with the inevitability of change in ibn Khaldun's thinking, and how Ibn Khaldun viewed this change, especially in the lives of countries and societies, and the researcher concluded that Ibn Khaldun decides that the change is a universal year, and all historical evidence confirms this, and Ibn Khaldun also decides that there is a law governing the course of Human societies, is the law of movement, development and continuous change, and mentions many reasons that drive societies towards change, which leads to the weakness and deterioration of the state, the most prominent of these causes injustice and luxury that exceeds its borders, in addition to the deterioration of economic conditions. (4)
- (Azmi Bishara, 2011) The article examines the ideological origins of the Arab revolutions that have broken out in the Arab world since 2010 and the researcher concludes that the origins of the Arab Spring revolutions were neither ideological nor partisan, and the author emphasizes that if a party led the Arab Spring revolutions with a comprehensive program, then that After the success of the revolutions, it will follow the path of the Arab autocratic regimes, because these parties will steal the results of the Arab Spring revolutions and claim glory for them. (5)
- (Bashir Hamid, 2011) The author analyzes the Arab revolutions sociologically, where he begins his study with a central question about the backgrounds and motives of the Arab Spring revolutions, are they real popular motives demanding freedom, social justice, equality, redistribution of wealth and elimination of class differences, or are they projects An external division in order to a more appropriate division with measures that fit the spirit of the times? The researcher concludes that these motives are a combination of injustice, pressure and deprivation, and this permeated some external hands at some stage of the revolution. (6)
- (Farida Jassim, 2011) The researcher discusses the youth revolution in collective behavior - a sociological reading of Smelzer's thought. The researcher took the Tunisian and Egyptian revolution as a model of application. The researcher has tried to explain the motivation that instigated the revolution of Arab youth in general and Tunisian and Egyptian youth in particular, by identifying the underlying causes, phenomenon, deposit and haste behind the emergence of this revolution and the nature of its movement and tracking its stages to understand its conditions based on the correlation between the workers of deprivation relative and between tension and crisis in the social structures of those countries. The study found a match for Smelzer's

view that there is a correlation between relative deprivation and tension and crisis in social buildings, which in turn led to the outbreak of the Arab Spring revolutions, especially in Egypt and Tunisia. (7)

Definition of Terminology

The study included a number of basic terms, which must be addressed in order to make it easier for the reader to understand the subject matter of the study in its various aspects. The most prominent of these terms are sociology, revolution, Arab Spring.

Sociology

Sociology has origins in Latin and Greek. It means the scientific study of human societies and human groups, and their social phenomena. (8)

Revolution

In Arabic means frenzy, dress and brightness, the Latin term Revolution, which is the word revolution in Arabic, is an astronomical expression of origin commonly used after the world (Cooper Tikos) 1473-1543 on the movement of the regular and legitimate circle of stars around the sun and when it was This movement is not under the control and control of man, the revolution included the meaning of inevitability, i.e. that it is beyond the can of evil to resist it. Accordingly, we can know the revolution as a sudden, rapid and far-reaching change in the social entity to destroy the continuing conditions in society by radically reorganizing and building the social system. (9)

Arab Spring

The Term Arab Spring was coined for the Arab revolutions, which represented huge peaceful protest movements launched in all Arab countries during late 2010 and early 2011, influenced by the Tunisian revolution that broke out after the burning of Mohamed Bouazizi himself, which overthrew the rule of Zine El Abidine Ben Ali in 2010. Tunisia, Mohamed Hosni Mubarak in Egypt and Colonel Muammar Gaddafi in Libya. Yemeni President Ali Abdullah Saleh also ceded his powers to his deputy under the Gulf initiative, which is also part of this framework, and one of its main reasons was the spread of corruption, economic stagnation and poor living conditions, in addition to political and security restrictions and the lack of integrity of the elections in most of the Arab countries. (10)

Division of the Study

The topic will be addressed through six axes:

III. THE FIRST AXIS: THE THEORETICAL ROOTING OF THE REVOLUTION

Since the research will address the topic of the revolution, it is necessary to define this concept and some other concepts that overlap with it in the sense, such as war, coup and uprising, so that we can define the concept of the revolution accurately and then investigate its causes. The concept of the revolution contains several definitions, such as 'it is to bring about sudden and radical changes in social and political conditions, i.e. when an existing provision is changed and the accompanying social and legal system is suddenly changed, sometimes violently. (11). The term revolution is also used to express radical changes in non-political areas such as science, art and culture because

revolution means change. The concept of revolution was used in the political sense of the late middle Ages, as well as in political sociology, to refer to the mutual effects of radical and sudden changes to social and political conditions. (12). The Encyclopedia of Sociology defines it as: 'Radical changes in the institutional structures of society, those changes that change society outwardly and substantially from a dominant pattern to a new pattern, consistent with the principles of the revolution and its values, ideology and objectives, and the revolution may be bloody violent, as may be Peaceful, suddenly fast or slow gradual. (13). It was also known as 'an inevitable stage of construction in the development of society, the causes of which lie in the contradictions underlying the social construction, in particular the clash between the forces of production and production relations, and the disharmony between classes and the law of social revolution, which is the basic law of transition from the stage socio-economic to another.' (14).

The concept of war was defined by some intellectuals as 'a violent conflict between the armed forces by two nations, two states, two rulers or two wars in the same nation or state, or the use of military force against a foreign power or hostile party in the same state'(15). It should be noted through this definition that the presence of military force and the intervention of the armed forces as a party to the conflict is a condition in the war.

The coup d'état is the transfer of power from one small group to another, belonging to the same group as the first that controlled or at least resembled the government, and is by the use of official means of violence without changing the status of political power in society or in the distribution of the proceeds of the political system. That is, it is a change in the way the rulers are prevented from changing the conditions of the condemned and the coup is a kind of rebellion. (16). The uprising, in the writings of the sociology of the revolution, finds that the difference between the revolution and the uprising lies in the fact that the revolution is fast, unlike the uprising that lasts for a longer period of time, the revolution of 1830 in France was in the status of an uprising, because it lasted for eighteen years, and this distinction between the revolution and the uprising does not It contradicts what the intifada described as a special means of acquiring power by force. (17)

From the above we note the similarity between the revolution and the coup, except for participation or mass mobilization that is essential to bring about changes in the revolution, and mobilize the masses and prepare them for a new stage in which comprehensive changes are made to the structure of society, as noted by the common goal between the revolution and the coup, which is power. In addition, the ruling elite, because change is the way to make other changes in society holistically.

Through the previous definitions, we find that they agreed that there will be a change, both at the level of the ruling elite and at the level of society as a whole, and this is what made the difference between the concept of the coup and the concept of revolution, which is more general in terms of the changes that occur, although the overlap between them occurs as It is noted through the definition of "Tele"² for the revolution that he defined by the overthrow of power, and did not require participation or popular mobilization as mentioned (Zimmerman) in his

²The revolution was known as 'the overthrow of power by a group for the better by the use of force, which means the use of violent liquid to overthrow, and the imposition of acquiescence on other groups'. (Al-Falih, 1996, p. 172-173)

- Zimmerman defined the revolution as 'the successful overthrow of the elite sorority or the ruling elites by elites or other elites, the latter usually after the seizure of power, which includes a measure of violence and the mobilization of the masses, radically change the social environment as well as the power structure'. (Al-Falih, 1996, p. 172-173)

definition of the revolution, and there are other definitions of the revolution some of which identified the reasons for the revolutions, and were focused some on economic factors and production pattern The struggle of the classes, while others focused on introducing psychological factors of frustration, discontent and psychological deprivation as reasons for the masses to revolt.

Some also pointed out that the patterns, values and imbalance in the balance of society and its institutions, including the political institution, is one of the causes and occurrence of revolutions, as others looked at the dynamic of the groups competing towards power and dominated it from the perspective of political conflict, weakness of central authority, centers of power and Its alliances and the tactical issue.

Therefore, we see in all cases that there is a group or force ready to bring about change in society, often by revolution and power grab, which is when Marxism is the exploited working class, and in psychological theories, a frustrating group associated with deprivation, or the same expectations or middle classes. (18).

The causes of the revolution. The revolution is the creation of a social reality, and this reality varies from one society to another, so it is not possible to say specific reasons, available in all revolutions, because each revolution is the product of a certain context, so there are many reasons with many circumstances, since the old time the revolution occupied philosophers and thinkers and searched for its most prominent factors. Some of the causes of the revolution are limited to economic factors, and others believe that all revolutions, regardless of their forms, are of the same nature, the revolution is a natural and inevitable stage in the life of societies, while others believe that the imbalance of relations of production and distribution, leads to a series of revolutions ending with a revolution Labor. (19) In the same vein, some thinkers assert that underdevelopment is a crucial factor for change, and thus revolution becomes inevitable, as oppression and inflamed discontent can create a revolutionary atmosphere. (20)

This underdevelopment and poverty is due to the control of minority rule over all sources of income and well-being in society, neglect or neglect of the needs of the people in the majority of its categories, and thus the atmosphere becomes conducive to the growth of discontent and social discord, which is often confronted by the repressive regime, which leads to increased discontent Among the revolutionaries, minority rule often distinguishes its reliance on the repressive machine and the suppression of demands for change, but this class is shaken and disrupted by popular revolutions resulting from unequal distribution. (21) We cannot limit the revolution to economic reasons only, psychologists emphasize that there are psychological factors that prepare the mind of the revolution, such as the existence of unjust conditions in society, as well as the sense of injustice imposed on them by individuals, in addition to the social injustice resulting from the exclusion of a few people in the good of the country, The system of slavery, which leads to repression and oppression, which makes the people live in a state of permanent fear, and ultimately leads to an explosion in the face of this reality. (22) Perhaps the causes are numerous, and many revolutions intersect, and this is proven by the growing revolutions in the Arab world as snowball because of the injustice inflicted on the peoples, and the successive contracts of oppression, in addition to the failure of the establishment of a national state based on citizenship, and because of the control of an elite over the capabilities of the peoples, which Enter them in waves of underdevelopment and poverty increased by injustice and tyranny dependent on the security services, which increased the indignation of these peoples tri-tyranny: political tyranny,

social tyranny, and economic tyranny, political tyranny is known as a monopoly of government and preventing any participation of segments. The popularity and the various forces of power-sharing, but social tyranny is the result of the absence of social justice and the control of a limited group on capabilities, and the exclusion of the majority of social construction, which produces social injustice and diseases within society as a result of this reality, and the citizen feels that this system is not expressed but. On a limited category, economic tyranny is the monopoly of capabilities as we said, but a new pattern emerged of it because of the marriage of money and power, i.e. the alliance of businessmen and politicians, which made the state and the people and all abilities in the service of these categories, and this led to the concentration of capital and returns in a limited number and few at the expense of the majority, which produces growth of business revenues, and poverty due to the absence of development, which is a distorted development model, and therefore the reasons are many and varied, and vary according to the temporal and spatial contexts and the differences of social construction.

IV. THE SECOND AXIS: THE THESIS OF THE REVOLUTION IN PLATO'S THOUGHT

Plato decides that there are two main reasons that drive individuals to revolt against the ruling regimes, the first of which is the difference between individuals in material wealth and moral powers, the justice that Plato considered as the backbone of any sound political system, which fortifies it against revolutions and coups, is almost. There is no in many ruling regimes, especially in third world countries, including of course the Arab countries, rights, duties and freedoms are unequal and unequal between rulers and governed, the strong attacks the weak, and wealth and goods are not distributed fairly among the members of society, which has widened the gap. Between the haves and the have-nots, hatred and hatred are generated in the souls of the poor against their powerful rulers, so they revolt to recover their rights and to remove the injustice inflicted on them. (23)

The state, as Plato sees it, has a set of material and moral functions to perform, in order to ensure the loyalty of citizens to it and belonging to it, and the political system in any state must be fair in providing jobs to all segments of society, and if it violates these duties, that would be a cause. For revolution, chaos and disobedience by citizens, the state has a moral duty towards its children, and achieving this duty must be derived from the customs, traditions and religion of society, without imitating, falsifying or distorting, the state must provide its citizens with all their requirements and needs of food, drink and clothing. Housing, education and jobs, in addition to protecting citizens from internal and external dangers, and enabling them to carry out all their daily duties, in an atmosphere of security and stability.

The other reason for the revolution in Plato is the personal or psychological nature of individuals, and that this nature is ripe for revolution and violence if it feels unjust.

V. THE THIRD AXIS: ARISTOTLE'S REVOLUTIONARY PREMISES

As for Aristotle's view of revolutions, he believes that many political systems, however different, recognize within their constitutions the equality of rights and duties of individuals, but when applied they deviate from this principle, distinguishing citizens in rights and duties.

The masses then turn to the revolution against the ruling regime, whether it is democratic, aristocratic or

oligarchy (minority rule). The aim of the masses of this revolution is to replace another system, i.e. replace another principle, and of course this change leads to the creation of a new constitution that corresponds to the new power holders, the revolutionaries, and again the revolution tends to change individuals without prejudice to the constitution, whoever aspires to be governed by On the other hand, the revolution may lead to strengthening, supporting and weakening a principle, and on the fourth hand, the revolution may be aimed at changing one part of the constitution, such as creating a particular office, abolishing a position, or passing a law or repealing legislation. Aristotle comes back and says that inequality is the real and first cause of revolutions.

As Aristotle sees that there are psychological reasons that are the cause of revolutions, if one is in a humble position, he revolts in order to dominate and prevail to achieve wealth and honor, where Aristotle has identified reasons that make man arise from them:

1. Insult. When individuals are humiliated, humiliated and abused by regimes, it generates hatred, a desire for revolution and revenge.
2. When a person finds himself deprived of all privileges, and politicians and government, officials see that they enjoy these privileges alone.
3. If the powers and influence of leaders and rulers expand at the expense of the rest of the people, this is an entry point for civil strife, and then revolution.
4. When the state threatens its citizens with punishment, fear is generated in the souls of individuals, and they set off for the revolution before they are harmed.
5. When the ruling regimes despise their citizens, it generates revolutionary insinuates and actions.
6. The imbalance of class in the state due to the disproportionate growth of some classes in the city, so that a class or group of members of society grows at the expense of other groups, creating heterogeneity among the groups of society, the disproportionate growth of some classes in the city at the expense of other classes, causes coups and political revolutions.
7. The difference of origins and genealogy and the non-fusion of dynasties that are involved in the formation of the state, the lack of sexual mixing does not help the establishment of a unified state that seeks common goals.
8. The lack of real unity of the different regions of the state, which generates different political opinions between them and their lack of equality with other classes or regions. The government's policy of "self-recourse" is a priority for the Government and the government.

In addition, Aristotle pointed out that the most political systems in which revolutions occur because of inequality are the Oligarik (minority rule). While the least revolutions are for democratic systems, he also pointed out that the revolution may sometimes be directed to the constitution, either by radically changing it or making amendments to it to serve the rebel class, and may be directed against the existing regime either by its heart or removing elements from it, and introducing new elements that take into account their interests. (25).

Aristotle also addressed the trends of different governments following their revolution, showing that democracies could become autocratic, if a mob member could gain the trust of individuals and work to gain enough power to eliminate his enemies. But at the same time, democracy may not turn into authoritarianism, but to

oligarchy (minority rule) if this person works to attract the richest elements to his side, as he saw that the non-extremist democratic government may turn into an extreme type of government that does not abide by any laws, so he explained that the government He also explained that the Oligon system is the most prone to deterioration and collapse as a result of disagreements between leaders, and that different systems, such as the Republican system, are the most stable and powerful even as economic and social conditions change.(26) Aristotle proposes several ways to counter the revolutions and prevent them. The most important of these means are:

1. Maintaining the law and adhering to its texts and supporting it constantly.
2. Set a specific period for presidential posts.
3. Eliminate bickering, rivalries and disputes between individuals and groups.
4. Fair distribution of wealth to all, and the allocation of reserves in emergencies.
5. Caring for the poor and needy and providing them with continuous subsidies.
6. The ruler should investigate virtue in government, justice and moderation.
7. Taking care of education and raising children on the principles of good and virtue.
8. The proper conduct of the ruler for his colleagues and for all citizens.
9. Eliminating the tendencies of upliftment and superiority over citizens by leaders and rulers.
10. Distributing jobs to citizens fairly, especially those in need.
11. Caring for the poor and needy and providing them with continuous subsidies, and punishing the rich who oppress the poor.
12. The ruling regimes should investigate virtue, justice, non-waste, and moderation. (27).

VI. THE FOURTH AXIS: THE REVOLUTION IN KHALDUN THOUGHT

When talking about Ibn Khaldun, we remember his theory of nervousness, which is a key factor in any movement of change in human society, the nervousness at which it is related and union, whether it is because of descent or loyalty or alliance, it is the great power in which the defender, resistance, protection and claim, and determine Ibn Khaldun has a set of reasons for the revolutions, which are as follows :(28)

First: nervousness. Nervousness is the main driver of the revolution at Ibn Khaldun, and has set several conditions for it to succeed, the most prominent of which are:

1. To be strong nerves above the nerves that exist in society until they reach the king, ibn Khaldun mentions in the introduction 'it is necessary to be nervous, be stronger than all of them overcome and follow them and join all the nerves, and become one nervous'.(29)
2. This nervousness carries with it more power and expansion, and here Ibn Khaldun refers to the post-success of the revolution, which is the union between the multiple nerves.(30)
3. The multiplicity of nervousness and the increasing differences between different nervousness, which thus contributes to the overthrow of the ruling, ibn Khaldun mentions in this regard: 'States that are devoid of nervousness extend savoiic period, and have stability and do not need many nervousness, such as Egypt and The Sham'.(31)

4. Ibn Khaldun referred to the role of religion in supporting nervousness and the occurrence of the revolution or coup, where he mentions in his introduction, 'the unity of religion awakened the unity of descent, so the nervousness increased stronger, and became able to cause a reversal in the situations'.

From the above, we find that Ibn Khaldun has set a set of conditions important for the success of nervousness in its revolution on the ruling system, and not a condition that these conditions be all together, but it is enough to meet two or three conditions, which facilitates the nervousness to revolt.

Secondly, political reasons. Ibn Khaldun believes that there are a number of political reasons that lead to the revolution in society against the ruling regime, perhaps the most important of which are:

1. The weakness of the army and their small numbers, so that they are not dependent on defending the state, and this is related to the economic conditions due to luxury and increased taxes on people, ibn Khaldun mentions this in the introduction and says: 'The luxury and the amounts of gives abound, so the number of garrison suppon sits until the military returns to the lowest numbers, and weakens The protection of this and the fall of the state, and the dissoncating of those who come close to it from the states or those under its hands of tribes and calamities, and God may allow it to be destroyed' (32).
2. The injustice and cruelty of the king may be one of the causes of the revolution against him, and ibn Khaldun considered the despotic monarchy to be normal, and as some researchers pointed out, this is due to the nature of the political circumstances under which Ibn Khaldun lived, where overcoming the political arena and governance in the minds of Muslims is an absolute authority, if the king is an absolute authority, if the king Unjust and cruel to his parishioners, they resorted to lying, cunning and deception, and they may resort to killing the king. 'The king, if he is forced by sanctions, is a prospect for the disasters of the people and the multiplife of their sins, including fear and humiliation, and they have been afflicted by lies and cunning, so that they are created with them and corrupted by their visions and morals, and may have failed him in the citizens of war and defending, so the protection is corrupted by the corruption of intentions and perhaps they are unanimous in killing him, and the state will be corrupted.'(33)
3. The revolution may be due to the young age of the ruler or the king or the weakness in it, and here is the coup of the king by the ministers and the entourage, where Ibn Khaldun mentions in the introduction: 'Perhaps the position of their ministers and entourage has been overcome, and it is caused in the most mandate disqualification of a boy or weakened by the people of the house nominated for the mandate under his father or by nominating his relatives He is not able to do the king,, and he is carried out by his father's ministers, his entourage, his supporters or a tribe, and he is afraid to keep his order on him until tyranny is forgotten, and makes this an excuse for the king, withholding the boy from the people, and returning him to the pleasures to which he calls his luxury (...) until he is judged (to the minister) The nature of the tyranny and tyranny, and the king turns to him and influences his clan and son after him.' (34).
4. Ibn Khaldun also pointed out that success in reaching the rule is a motive for further revolutions in order to reach the king, and ibn Khaldun mentions in his introduction: 'Then if the overcome of that nervousness on its people, I asked by nature to overcome other nervous people away from it, then rewarded it or prevented it was a death. In particular, each of them overcomes their possession and their people, like the tribes and

nations that are divided in the world, although they prevail and follow them, they have also been more strong in overcoming their power.\"(35)

5. Diversity between tribes and nervousness is one of the causes of successive revolutions due to differences of opinion sup allow, each of which is nervous, defended when there is a lot of going out on the state (by coups). 'The countries are many tribes and the sins say that a state is ruled, and the reason for that is different opinions and whims, and that behind each opinion is a hobby and nervousness, mind less, so that the state is attacked and exited all the time, even if it is nervous, because every nervousness of those under her hand believes in itself as a prevention and a power.' He gave an example of Berber Africa and Morocco, where the barbarians wore twelve times. (36)
6. Ibn Khaldun also points out the lack of justice and injustice that leads to more conflicts, and thus the destruction of urbanization, 'the injustice is authorized by the destruction of urbanization, and that its return to the ruin of the urbanization on the state is corrupt, and anyone who takes the king of one or forced him into his work or demanded him unjustly or imposed on him by the law has not imposed it It has wronged him and the reasons for taking the money and what he took for free and the aggression against people in their money and depriving them of their blood and secrets and symptoms (37)

It leads to imbalance and corruption push, and the state quickly detracts from the resulting frenzy leading to the uprising, and this is what Mohammed bin Mukhtar Al-Shangiti pointed out when he talked about internal conflicts in the Arab countries, analyzing the reasons for the lack of justice and inequality, which generates a sense of inequality in people. Deep in injustice, which provokes people to move to protest the deteriorating situation.(38)

Third: economic reasons. Ibn Khaldun presents a range of economic reasons leading to the revolution, perhaps the most prominent of which are:

1. The need for money due to increased expenditures weakens the Sultan, who resorts to covering his weakness by wasting money, and neglects spending on the state and soldiers, so the neighbors begin to attack the state. He mentions the policy of the owner of the state then to manage things by making money and sees it higher than the sword because of the lack of his singing, so he greatly needs money in addition to expenses and the livelihood of the soldier and does not sing in what he wants and greatly the pyramid in the state and the people of the countries and states, so it dissolves naked at each stage of this until it leads to Crescent (39).
2. Too many taxes and fines, the fines and taxes are heavy and humiliating, which are not tolerated by the fatherly souls unless they dislike him from killing and damaging him.\"(40).

Ibn Khaldun refers to the state's excesses and its domination by imposing taxes, as well as some fatherly souls opposed to state policy in that, and these may be the nucleus of the revolution or supporters of any external rebellion movement as a result of the sense of injustice.

Ibn Khaldun points to a direct relationship between the weakness of the state and its increased control over people's money and livelihoods, as the more the state doubles, the more luxury and expenses and the greater its participation of people with their property and production. \"After the victory, the state shares people with their property and production and the amount of luxury enjoyed by the state, which is measured by its weakness, and is

considered to be in the process of starting a new revolution, changing the status quo to start over."(41)

3. The low standard of living of people and the spread of poverty, due to corruption and the high taxes and levies. (42).

VII. FOURTH: SOCIAL CAUSES. IBN KHALDUN IDENTIFIED A NUMBER OF SOCIAL REASONS FOR THE REVOLUTION, THE MOST IMPORTANT OF WHICH ARE

1. Moral degradation. He mentions in his introduction: 'If God authorizes the extinction of the king from a nation that forces them to commit comets and impersonate vices and the behavior of their methods, then you lose the political virtues of them as a whole, and continue to diminish until the king comes out of their hands and replaces him, to be aware of them in taking away what God had taken from the king, and made in Their hands are good.'"(43)
2. Corruption of nervousness and lack of feeling of injustice and oppression by subsequent generations. Ibn Khaldun referred to the nature of the generation in which the state ends, which he considered a prelude to the revolution by eliminating a previous generation to register its place a new generation, where it reminds in its introduction 'the existence of a generation that does not know the judgments and does not feel oppression and injustice (corrupted their nervousness, the annihilation of the generation who came out of the grip of humiliation, oppression and power and created by it They corrupted their nervousness, until another dear generation grew up that did not know the rulings and oppression and did not contribute to humiliation, thus creating another nervousness that they had followed to demand and overcome).(44)
3. Human beings avenge each other and intolerance of each other to his group. Ibn Khaldun is mentioned in his introduction and says. 'I know that wars are the types of fighters that have been in the creation since God began, and they have continued the will to avenge some human beings from each other and are fanatical to each other by the people of his nervousness.(45)
4. Human morality has been brought to the face of injustice and aggression. Ibn Khaldun says in this manners of human beings there is injustice and aggression against each other. If his eye was extended to his brother's belongings, his hand extended to take him, except to repel him and Saar.' The scruples here serve as a safety valve that prevents aggression. (46).

As for the objectives of the revolution, which are related to nervousness, it is at ibn Khaldun the king is very nervous, where Ibn Khaldun mentions in his introduction that 'the king is very nervous and that if it reaches its goal it happened to the tribe king, either by tyranny or by demonstration according to the comparative time of it' (47)

He adds that 'the royal overcoming is a very nervous' in addition to achieving social and economic change in the life of society, and this is evident when Ibn Khaldun defined the qualities of the new nervous people and the things that they will be keen to achieve in society, which of course will bring well-being and justice to the people who have witnessed the worst phase In the life of the state, it is the stage of the pyramid and the collapse. (48).

Ibn Khaldun has identified a set of qualities for the leaders of the revolution, who are on their hands the change in society, whether political change by access to power or social change by ensuring the creation of moral and behavioral values, and the achievement of justice among the members of society. He mentions in his introduction: 'If

we look at the people of nervousness and those who got them from the majority of many respects and nations, we found them competing in good ness and through it from generosity and forgiveness for the slips and the possibility of the incapable and the villages for the guests, and carrying all and gaining the destitute and patience to be able to honor and fulfill the covenant, and to make money in preserving The symptoms and the glorification of sharia, and the respect of the scholars who carry it, and stand when it limits them to doing or leaving and good thinking about them, and the belief of the people of religion and blessing them and the desire to pray from them and the modesty of the elders and sheikhs and to be tied to the right, with the one who calls for it and the justice of the vulnerable of themselves and efforts in their conditions This is the creation of politics that has happened to them and they deserve to be politicians for those under their hands.\"(49).

It is noticeable that Ibn Khaldun considered these qualities and morals generous of the ethics of politics, and in them they deserve to be leaders, and if it happens that the morals deteriorate and these virtues go, it is dangerous, and foretells the beginning of the end where it is mentioned in the introduction ' and reverse the extinction of the king the loss of political virtues of them The king comes out of them and replaces him with others.\"(50)

It is noticeable that the previous conditions, must continue to ensure the continuity of the revolution, but when the conditions change to reverse it, which comes from the natural development of the age of the state at Ibn Khaldun, then the beginning of the end and begin suppling other nervousness to prepare for the revolution on the status quo, and to return things to the right place .

With regard to the forms, methods and control of the revolution, Ibn Khaldun identified two ways of reaching power at the end of the life of the former state and the emergence of the modern state:

First: revolution from within. This method is sound without heavy fighting, as the governors on the outskirts of the state, far from the center, rebel, and the differences between these governors may begin over the king, and then the king will be the strongest nervous, as happened in the state of Bani Abbas. The war here is between the governors and the weak state, but between the governors each other, so that the state becomes weak to the extent that it is not able to reach these rebels, and Ibn Khaldun points to the division of the state into states that may be two or three, and to give the example of Andalusia, when Abdul Rahman al-Inside created a special state In the present day, we see Turks in northern Iraq, South Sudan in Sudan, and some tribes in Libya after the demise of the regimes in those countries, 'each country must display the symptoms of the pyramid with luxury and distaste and shrink the shadow of the majority, dividing its distances or the predominantly men of its state. It is a matter of many states' (51).

It is as if Ibn Khaldun refers to what is now self-governing or separatist movements in some countries, such as in Iraq and Sudan at present.

Secondly, the revolution is from the outside: it is made up of neighboring states, tribes and nations, and its leader is either the author of a particular invitation, or a nervous one in his people, and he leads them to the king. Ibn Khaldun mentions in his introduction '... He goes out on the state outside of those who border it from nations and tribes, either by an invitation that people carry on as we have indicated to him, or he is the owner of a great thorn and nervousness in his people, he has made his case worse and he will give them to the king..... And they take it to

it.....' The second type: 'The type of preachers and kharijites against the state and those who must claim because their strength is sufficient in it, but that is in a quorum that has a sense of nervousness and pride what is competent and adequate with it... They and the stable state are caught in a repeat in war that continues until they are captured and captured.'"(52)

VIII. THE FIFTH AXIS: THE FUTURE OF THE ARAB SPRING REVOLUTIONS IN THE LIGHT OF THE IDEAS OF PLATO, ARISTOTLE AND IBN KHALDUN

Thus, we note from our reading of the ideas of Plato, Aristotle, and Ibn Khaldun about the causes and consequences of the revolutions, that they contained many ideas and principles, diagnosed many of the origins of the Arab Spring revolutions, to emphasize that history repeats itself, the causes and origins of the revolutions that each of the three thinkers talked about, They are very similar, converge and intersect with the entire Arab revolutions, whether for economic, political, social or neurological reasons, and therefore Arab regimes and peoples can benefit from these ideas in the next phase, to avoid making mistakes and achieving achievements. Justice must be the basis of governance, and governance is an art that requires those who practice it to know and know, as well as not to radicalize in applying principles to ensure the protection of freedoms, and to make virtue the pillar of the state, and the Arab revolutions must believe that education and knowledge are the only way to achieve virtue and comfort. Humanity.

There is no doubt that those principles still exist despite the obsolescence of time, because they are sincere and lead to the integrity of the system of government, which will be a boon to the good of both the individual and the State. This is the goal of every healthy democratic system.

One of the most timeless ideas that has been addressed by the three intellectuals, especially by Plato, which the Arab peoples must adopt after their revolutions on the ruling regimes, is the idea of the aristocracy of intellectuals (the ruling class), political power should not be given to the richest, strongest or the most powerful. However, it must be for the most educated and knowledgeable people and this idea is one of the most existing ideas of the present era, since education is the foundation of the ruling elite. Many political regimes, especially in third world countries, have begun to move in this direction, as they have seen a decline and backwardness in many political, economic, cultural, scientific and sports activities, as a result of the adoption of their regimes on elements, power has arrived either by force or by wealth or based on ethnic or religious origins. These regimes have been eaten by their peoples, plundered their wealth and violated their dignity, and lost their sense of life and dignity, which led those peoples to rise up and revolt against the oppression of the ruling regimes, and the contemporary evidence on this is many in the Arab world, what happened in Tunisia, Libya, Egypt, Yemen and Syria, it was caused by Injustice, oppression, fear and humiliation of the peoples of those countries, none of those peoples helped and contributed to the demise of those regimes and were a supporter of the revolutionaries in their revolution.

In addition, the follower of the Arab revolutions, without exception, notes that they are free of the exclusive ideological self, and this ideological self was not present in the origins of the revolutions that Plato, Aristotle, and Ibn Khaldun, among these three thinkers, have shown that the peoples that It does its revolutions do so for political, economic or social reasons, the Revolutions of the Arab Spring did not raise ideological slogans, meaning that these

revolutions do not reflect a specific class of Arab peoples as much as they express the different classes, it is a public situation, and this is confirmed by Plato, Aristotle, and Ibn Khaldun, where they did not link the revolutions of the peoples to a class or ideological ideology, but are popular revolutions that included all the layers of society and all its political currents without exception, and raised slogans and demands mass and not factional, and accordingly, the Arab revolutions lack class leadership Specific and clearly defined, they necessarily lack a specific and clear ideology. In this sense, it is not a class revolution that belongs to this class without that, but it is the product of all the classes of society here or there, it is the revolution of the Arab people with all its components on one side against its rulers on the other. In light of the lack of the ideological class nature of the Arab revolutions, we can say that they are the revolutions of Arab societies and peoples of all kinds, ethnic, religious and sectarian components against their authoritarian regimes, whether or not they are royal, not divisions where the north and the south The two countries, they strike their own and unite the content of these regimes, a revolution that contains secularism, secularism, nationalism, religion and ethnicity, it is all these things combined and more, but without being one of them.

The class has ceased from the Arab Spring revolutions, because the long Arab ruling and authoritarianism has played a prominent role in the elimination of the class and ideological character of the Arab revolutions, due to the policies of impoverishment, decay and fragmentation of classes, especially the upper class, which is capable in its existence. To absorb the revulsion of the masses and the caste on one side, and to reduce the suppression and power of the crushed classes on the other, which at the same time are able to lead the revolutions with their centrist ideology, but that has not been achieved.

In such a situation, society becomes divided between two non-third parties, the party of power, its agents and its lining, and the tyranny and excessive violence it represents towards the closest and most remote opponents, its isolation from the concerns of the people, and another aspect represented by the people in all its layers, categories and communities. Brute power and its terrible repression, and his attempts to rebel against this power perched above his chest through his unity and the unity of his demands, which receive the consensus of the various classes.

All Arab revolutions are popular popular revolutions that have not raised class prices, but their public prices are like a people's day, and they want to overthrow the regime, in the sense of overthrowing tyranny and tyranny, and restoring dignity and freedom.

The ideas of Plato, Aristotle, and Ibn Khaldun also intersect with the Arab Spring revolutions in that the revolutions they talked about, were not dependent on a charismatic leadership figure, leading the masses to the revolution, and this is exactly what we note in the Arab Spring revolutions, where we find that these revolutions lack charismatic leadership It is clear to the programs and plans that have been made in the past by the mass revolutions, both in Europe and in the Arab region, which witnessed the revolutions of national liberation during the period of independence from foreign colonialism. (53)

The parties to the political equation in the Arab Spring revolutions, whether Arab governments or the Arab peoples, demand editing the ideas of Plato, Aristotle and Ibn Khaldun and their theories about the revolutions, to inspire lessons and lessons from them, the Arab ruling regimes must do more Political reforms, allowing for greater

popular participation in the political process of all segments of society and groups, without excluding or marginalizing a group, so that everyone becomes partners in the political construction of the state, and the Arab ruling regimes are required to undertake further economic reforms to revive their economies, This will contribute to raising the standard of living of the Arab citizen, which will achieve psychological stability, which in turn reflects on his family and community stability as a whole, and on the other hand, the Arab peoples, whether they succeeded in their revolution and brought down their ruling regimes (Tunisia, Egypt, Libya, Yemen), or are still struggling in The path of its freedom and dignity (Syria) is also required to draft its constitutions, in order to guarantee freedom, dignity, security and stability, and in order to achieve the desired political, economic and social reform on legal and institutional grounds, and it must also overcome all differences and societal sensitivities, and seek to produce Shared knowledge and concepts, make the public interest a central concept, and be able to reduce and control the energy inhabited by violence and coming from different categories of society.

IX. THE SIXTH AXIS: RESULTS AND RECOMMENDATIONS

Through the above presentation, analysis, extrapolation, and discussion of the theme of the revolution in Plato, Aristotle, and Ibn Khaldun, we conclude the following conclusions arranged according to the objectives and questions of the study:

1. With regard to the causes of the revolution, we find that the three intellectuals Plato, Aristotle, and Ibn Khaldun agreed that the political reasons based on deprivation, inequality of rights and duties, and lack of justice are the true starting points of the revolution, and these are the same reasons that pushed the Arab peoples to carry out its revolution against authoritarian regimes.
2. As for the economic and social reasons that drive peoples to revolt, we note that the economic and social causes of Ibn Khaldun, are very close to the causes of the Arab Spring economic and social revolutions, while Plato and Aristotle did not get much away in those reasons and mentioned other reasons not It meets contemporary Arab revolutions, such as human nature, which tends to be revolutionized.
3. With regard to the objectives of the revolution, we note that the objectives mentioned by Plato, Aristotle and Ibn Khaldun are very similar to those of the Arab Spring revolutions.
4. As for the results of the revolution, we find that Plato says that the revolution leads to chaos and insurrection, but Aristotle, it is clear that one of the most prominent results of the revolution is to turn the government into an authoritarian against his opponents and enemies this happens if someone among the demagogues (revolutionaries) can get the confidence of individuals, and thus work to get enough power To eliminate his enemies, Ibn Khaldun stressed that the revolution may lead to a division within the regions of the state dividing the state into several states and territories, as Ibn Khaldun points out that after the success of the revolution begins the process of distributing positions and participation among the people of nervousness with which and with their cooperation, the revolution succeeded in taking over On the rule, and then the ruler's uniqueness of power, until the state reaches the end according to ibn Khaldun theory.

In the light of the above presentation, analysis, discussion and criticism, it can be said that the sayings of Plato, Aristotle, and Ibn Khaldun, formed very successful theoretical concepts in describing and interpreting Arab social

reality, and identifying the causes, objectives and consequences of revolutions in such geographical environments, and they are indicative and effective thinking. Moreover, in-depth in social accidents, and the explanation of historical documents.

Through our review of the previous findings, and to complete the topic, we propose some recommendations that, if adopted, will remove all the causes and motives of the revolutions and their motives from the Arab street, so that security and stability will be achieved, which will have a positive impact on the Arab peoples, and the most important of these recommendations.

- Redrafting Arab constitutions to meet the aspirations, demands and needs of the Arab peoples, political, economic, cultural, and educational and media reforms.
- The adoption of democratic foundations in the various institutions of government and administration in the state.
- Restricting the powers and powers of the ruling elites in the Arab countries.
- Combating financial, administrative and judicial corruption by all legal means and means.
- Review all regulations and laws restricting individual rights and freedoms.
- Conduct further analytical and critical research on the theory of the revolution in Plato, Aristotle, and Ibn Khaldun to learn more about their sources, forms and causes in light of the changes taking place in contemporary society in light of the Arab Spring, globalization and its variables.

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