

A study in Intelligence Psychology in the Arabian Islamic Heritage of Imam Ibn Al_Jawzi : A Psychological & Educational Study

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Abstract

This study sheds light on one of the great intellectual scholars in the Arabian and Islamic civilization. Ibn-Aljawzi has great contributions in the field of intelligence. The study addressed ibn-Aljawzi's theory of intelligence as it has been mentioned in his books; Tales of the Intelligent ones & and The fool and idiot ones by highlighting intelligence as a concept and its components, in addition to the role on environment and genetic in intelligence. Moreover, the study identified elements of intelligence and its physiology.

Key words: intelligence, theory, Arabian and Islamic civilization, Psychology, heritage

1. Introduction

The Arabian Islamic culture has been the cradle of a significant intellectual movement that created a competence between the intellectual competencies throughout centuries .There was a wide intellectual competence for everyone, there were no ethnic , class , or even religious discriminations. At that time, mosques were like colleges in which lecturers gave lessons day and night for everyone, above all that, the social organization have employed all the political and economic methods to enhance the intellectual superiority and creativity. Although the Islamic science field was the most thriving field ,other human accomplishments like linguistics, natural science, social science ,in addition to the fields of industry and art were sufficiently practiced.

At that time, it was common that the tales of superiority and the superior ones have concerned people, as well as, scientists and others. This made scientists review the translations of the wise, intelligent, and sagacious ones, also the knowledgeable scientists of linguistics, Islamic and medical science. As a result, it led scientists to search in the concepts of intelligence, mind, and mental functions on one hand, and the concepts of mental retardation and foolishness on the other hand. In addition, writings of Al-Farabi in mental functioning paved a way for IbnSena , Al-Ghazali, and others;they have fully discussed the cases of memory and thinking, which provided the vocabulary and concepts for a detailed discussion in procedures and mental abilities fields.(search Taha,1990,1991)

As for the patrimonial discussions that directly dealt with the intelligence concept ; they can be divided according to evolution and development into three main stages; the first one was one of Al-Jahiz's contributions in partnership with Abi Al-Donia,Ahmad bin Noman , and Abi Ali Sahel bin Ali Al-Baghdadi. It seems that the discussions about intelligence concept were bounded to humor and night talks.As for the second stage,it witnessed a qualitative improvement by Abi Al-Qasim Al-Hasan bin Muhammad bin Habeeb who died in 406 Hijri.It's possible that bin Habeeb's book "The Wise Madmen" has formulated the first direct methodological discussion for the concepts that are related to mind and intelligence,as he has shown his gratitude to the writings of Al-Jahiz and others. Unlike other scientists, he only discussed one concept. So his book represents creativity in its methodology and organization. Based on IbnHabeeb's book, Ibn Al-Jawzi wrote his book "The Tales of Humorous and impudent ones"; as it describes humor by some traits like (strong memory, good sense, and witticism). As he began his book by a short introduction and he mainly mentioned the tales of the humorous and impudent men, women and children.

Despite the discrepancy in the names of books by IbnHabeeb and Ibn Al-Jawzi, they have in fact discussed only one concept ; which is the subconscious intelligence ; it implies behind a concealed and contradictory attitudes and conditions. In modern psychology ,this concept has been clarified as Savant Syndrome or The Idiot Savant ;

a mentally defected person who is unable to solve the simplest mathematical problems ,yet able to calculate the square root of the most complicated numbers ,or for example to define every month in which Tuesday meets with the date 18th in the 20th century.(search 1989,Feldman,page 210)

IbnHabeeb's book "The Wise Madmen" was psychologically characterized by a profound discussion that included a detailed introduction for the concept, types, syndromes, and causes of insanity using appropriate literary texts.In addition to many significant and variable intelligent perceptions. Moreover, Ibn Al-Jawzihas adopted this style in his book "The Tales of the Humorous and Impudent ones" by showing witty situations for the disputant and famous men, as well as, women.After a further consideration of such attitudes and witty situations; it mainly became clear that the modern intelligence studies of verbal intelligence have included certain typologies, for instance; vocabulary conception, broad explicit knowledge, comprehension and reasoning, in addition to intuition.

Therefore, it's possible to say that the first stage of the discussions about intelligence in the Islamic heritage was one of the contributions by Al-Jahiz and his contemporaries in which IbnHabeeb was the pioneer of it , it carried the development of amount and methodology .However, both of the stages did not result out of the Causerie literature; it's the type of Arabic literature that is concerned with humors and anecdotes which is rich by spontaneous witty situations. Perhaps it's the case of initiating discussions about intelligence from the perspectives of the insane and impudent ones. Thus, both of these stages are literary discussions. It's difficult to include them in natural science discussions. This illustration corresponds with what Ibn Al-Jawzi wrote in the introduction of the Tales of the Humorous and impudent ones.

Notwithstanding , it's possible to classify the third stage of the studies of intelligence in the Islamic heritage within the Natural science discussions , it's represented by the best two books by Ibn Al-Jawzi ; the book of the Intelligent ones and the book of the fool and idiot ones.

Despite the humor in the tales of the two books, there meaning is figurative; as it is not for pleasure rather they deeply question intelligence and mental retardation. As we find practical discussions for some issues like the instinctive and acquired intelligence, intelligence mechanism (brain or heart),definition issues (conceptualizing) intelligence,mind, and instinct. In addition to the remarkable representation for the categories of the intelligent attitudes regarding vocabulary meanings (hyperbole),problem solving (evasion),interference (sufficient answer) and other verbal and interactional intelligent perceptions.

Moreover , the two books contained a broad explanation seeking the intelligent and retardation phenomena despite the resource , as IbnAl-Jawzi explores the phenomena in men ,women ,children , adults, the famous and impudent ones, in addition to different craftsmen.Also, he explores it in animal's behavior . As Ibn Al-Jawzi's discussions for this issue expands to include the physical traits of intelligence and mental retardation, which is an old reinvigorated case by all standards, the third stage of the patrimonial intelligence studies is an integrative stage. What is noteworthy here is that the writings in this stage included the contributions of Causerie literature, in addition to the philosophical and medical ones.For instance; the instinct function which scientists like Al-Farabi and IbnSina have discussed many times (search ,Taha 1991).

2. The intelligence theory by Ibn Al-Jawzi

It's possible to say that the most significant contributions of Ibn Al-Jawzi about intelligence were mentioned in both of his books; the Book of the Intelligence Ones and Tales of the Foolish and Idiot ones. Considering all his writings that indicated this issue ,whosever wanted to understand the features of Ibn Al-Jawzi's theory in intelligence can find sufficiency in it. As each book has a relatively detailed introduction for many theoretical issues related to intelligence. Moreover, the classification methods of these books and the selected titles for classifying the intelligent or foolish situations all have contributed in exploring Ibn Al-Jawzi's theory of intelligence .By Allah's will , the content of the book will be presented as the following:

Firstly: Intelligence Definition

Secondly: Intelligence Elements

Thirdly: The Genetic and Ecological Discussions of Intelligence

Fourthly: The Determining Factors of Intelligence

Fifthly: Intelligence Physiology

Sixthly: Mental Retardation (Definition, classification, causing factors)

Seventhly: The Practical Aspects of Ibn Al-Jawzi's Theory of Intelligence

2.1 Intelligence Definition

(The definition of mind is one's will to accept other viewpoints with confidence, the definition of comprehension is one's ability to be confident, the definition of intelligence is one's instinctive ability that comes from confidence ;it comes in a short, limited time). Thus, they defined comprehension as processing knowledge once acknowledged. The purpose of Ibn Al-Jawzi's definition is to show an accurate distinction between the concepts of mind, intelligence, and comprehension, as most people and even scientists are still not able to distinguish those concepts according to similarity.

Ibn Al-Jawzi considers mind as the psychological function (self-confidence), the word confidence has been used by heritage scholars like Al-Farabi and then Ibn Sina in their psychological researches as Function; as they discussed the function that conserves the memory (the memory function). (search, page 991).

Ibn Al-Jawzi illustrates mind as the psychological function which enables human being to make processes like comprehension (one's ability to be confident). As for intelligence; the part of brain or as commonly known the Mental Structure; it mainly activates the comprehension processes as mentioned earlier (intelligence is instinctive ability, as the intelligent processes what is said once acknowledged). Thus they defined comprehension as processing knowledge once acknowledged.

Therefore, knowledge is the mental structure which activates the comprehension processes. Moreover, Ibn Al-Jawzi adopted other definitions for intelligence which contribute in explaining the comprehension concept of the context; as he firstly illustrated that intelligence is measured by the value and fullness of the perceived meaning. Secondly, by the rapidity of acquiring comprehension. He said (the instinctive ability processes in a short limited time), he also said (some said that the definition of intelligence is the rapidity and sharpness of understanding ... as Al-Zajaj also said ;intelligence in language is the fullness of a thing ..which is a full fast perception). Based on that the disparity between people in intelligence is a disparity in intelligence, firstly, in full understanding and secondly, in rapidity of understanding. As for the purpose of comprehension it could be clarified by the intelligent situations as mentioned in his book; the classifications that include the verbal and practical metaphors and hyperboles, escaping argumentative discussions by adequate answers, and using tricks for intentions. In addition to other conclusions from the tales of the intelligent ones. Thus, Ibn Al-Jawzi's definition of intelligence is similar to the common definitions and nature of intelligence at the beginning of the 20th century.

As Binet defined intelligence (19.5); the ability to comprehend, judge wisely, and manage attitude for intentions. While Terman (1920) gave a close definition; he defined it as the ability to think abstractly (search Nashwati, 1985). It's possible to say that the core concept of intelligence definitions at this stage is to comprehend. However, the definitions of intelligence went into a new stage based on the factorial studies of intelligence, which excluded the fact that intelligence is the only mental ability, it also indicated the existence of variable mental abilities like mechanical, numerical, verbal, memorial, inductive, and cognitive abilities.

Since then, there were some debatable discussions between psychologists whether intelligence is one or numerous? if it was numerous, what are the abilities (Thurston) or factors (Guilford) or forms (Cattle) that formulate intelligence. It is not possible to give a short-term definite answer, and if there was, comprehension will be the concept that combines them all. Therefore, after running through this long scientific marathon, Ibn Al-Jawzi's definition still has fuel in its tank.

As for the intelligence controversy; whether it is numerous or one, Ibn Al-Jawzi had a different image for that. However, it is possible to recognize the beginnings of this aspect for him:

Firstly: his concern on mentioning the skills that every occupational group uses to solve problems they encounter; to accomplish their profession. Ibn Al-Jawzi has used several factors to categorize the intelligent situations, for instance; kind (human, animal), gender (male, female), age (children, adults), and the most

important factor is to classify on the base of occupational group, as he prolonged in mentioning intelligent situations for ministers, princes, police, judges, jurists, linguists, and a few for doctors and soldiers. It also included professionals and tailors.

Secondly: in Ibn Al-Jawzi's categorization for intelligent attitudes on the base of mental activity, for instance; metaphors and hyperboles that influenced the intelligent attitude despite gender, age, or profession. Obviously Ibn Al-Jawzi is really close from the viewpoint which says that intelligence is a numerous mental ability.

Ibn Al-Jawzi's viewpoint of Mental Activity

The theory of intelligence by Ibn Al-Jawzi was based on observation not on what is commonly known as The Statics of Factorial Analysis. Generally, the theory of mental activity comes a bit different from the common categorizations, as well as, the mental abilities; as scientist currently define it. Ibn Al-Jawzi has directly discussed the classification of intelligent attitudes, as he dedicated a chapter for figurative language (chapter 20), metaphors (chapter 23). In addition, he mentioned several examples for intelligent situations that show the abilities of general knowledge and arithmetic.

Symbolism

It's one of the rhetorical of the rhetorical devices in Arabic language that depends on being knowledgeable of vocabulary meanings, as Ibn Al-Jawzi has mentioned almost 22 examples. For instance, Anas bin Malik's hadith, he said "there was a man who came to the prophet asking him for a conveyance, the prophet said: I will give you a calf (baby camel), then he said what should I do with the baby of female camel? The prophet said: isn't every camel a baby of a female camel? (Tales of the intelligent ones, page 130).

Ibn Al-Jawzi has also mentioned the tales of the foolish ones. For instance, the example of Joha who failed to understand the meaning of the word jame', as he was passing by he said: what is this, someone said: Al-Jame' (mosque), he said: may Allah bless Jame's' soul as he built the best mosque. (Tales of the foolish ones, page 47). It's noteworthy that the most common IQ tests by Binet and Wechsler depends on dealing with vocabulary as one of the main verbal abilities of intelligence, in fact it's the most important one. The priority of vocabulary scales in IQ tests comes from a highly genuine factors, it reached (0.63) for Wechsler; which is the highest genuine value. (Search, Wechsler 1949, page 12, search also Wechsler 1955, page 16-17).

The Sufficient Answer:

Ibn Al-Jawzi has mentioned almost 43 tales under this title, all from the verbal inferences that he mentioned in all of his tales. (A man was angry with another man...he said: what angered you? He said: a confidant has told me something about you, he said: if he was confidant, he would not gossip. (Tales of the intelligent ones, page 139). As for the inferences of the practical situations, the book is filled with a variety of examples. For instance, the humorous tale of Modhar, Rabia', Eyad, and Anmar, while they were walking. Modhar saw a grazed grass, he said: the camel grazed this for one-eyed man, Rabia' said: and he is impudent, Eyad said: and he is amputated, Anmar said: and he was stray. Modhar said: I saw him grazing one side and leaving the other, and then I know that he is one-eyed, and then I knew that he corrupted it by evil deeds, and then Eyad said: I knew that he was amputated when I saw his camels gathering, then Anmar said: I knew he was stray because he was grazing one side and then he moves to a place better. (Tales of the intelligent ones, page: 92). Mentioning these tales in the book indicate the concern of the author with the Reasoning Ability; which was mainly adopted by the modern IQ scales.

Problem Solving:

Under this title, Ibn Al-Jawzi has mentioned almost twenty situations for problems that the intelligent ones have successfully solved, for instance; the tale of Al-Asmai' about his son, he said: they brought a man for Abdul Malik bin Marwan who was one of those who rebelled against him, he said: kill him, then he said: oh caliph (commander of the believers) is this my reward!, he said what your reward should be? He said: I swear by the name of Allah that I have never rebelled with anyone against you, I'm an unlucky man, I have never been with anyone who could win, and what I claimed is obviously the truth as you can see, I'm better than a thousand who are with you, then the caliph laughed and released him. (Tales of the intelligent ones, page 121).

Such of these situations are currently called problem solving, which is considered as one of the main aspects of intelligence. However, for Ibn Al-jawzi it's not confined to what he mentioned in this chapter, in fact in included

other tales with real situations in other chapters as what he mentioned in the chapter of Narrations about the Scholars and Jurists of the Nation. For instance; what was mentioned about Abu Hanifa while he was on the road to Mecca with a folk, (he roasted a fat baby camel for them , they desired to eat it with vinegar , but they did not find anything to pour the vinegar, so they vexed, they I saw Abu Hanifa digging a hole in the sand ,and then he spread the feast and poured the vinegar on, then they ate the roasted meat with vinegar). Tale of the Intelligent ones, page 78. It's particularly noteworthy to mention tales about solving some mathematical problems that encounters the jurists about personal statue provisions. Ibn Al-Jawzi says (these folks have frequently mentioned this problem which only the clever on can notice, here we mention some of these problems to get the attention of the clever...) Tales of the intelligent ones, page: 85.

An example for the jurisprudential issues is (if he had three wives and he bought two veils and they fought over them, he said I will divorce the three of you if each one of you did not wear the veil for 20 days of this month. The paramount thing is that the elder one and the middle one wear it for 10 days, then the elder one will give it to the youngest and the middle one keeps it for 20 days, then the elder one takes the veil from the middle one until the end of the month. Tales of the intelligent ones, page 85.

Away from the personal statue, Ibn Al-Jawzi mentioned another mathematical problem in the tales about the jurists' chapter.

He said: (if the dates, figs, and dried currants all weighed 20 pounds, and the merchant swore that he sold each pound of dates by half a dirham, each pound of figs by two dirhams, each pound of dried currants by three dirhams, and the total was 20 dirhams; as the dates weighed 14 pounds, the figs weighed 5 pounds and the dried currants weighed 1 pound) Tales of the intelligent ones, page 87.

All of these virtual problems correspond with what is called Mental Arithmetic in current IQ tests. Ibn Al-Jawzi has mentioned complicated problems that only the clever one can notice, more like those intricate provisions by Binet and Wechsler.

Precautions

Ibn Al-Jawzi has mentioned almost nine tales in this chapter. What he meant by precautions is the prior prudence from falling in a mistake or a problem, some of these precautions are verbal and others are practical. However, the details of these precautions require a unique and creative perception. For instance, what Al-Abbas bin Abdul Mutalib said (he was asked to tell which one is older him or the messenger of Allah, he said: the messenger of Allah is older (as a way of respecting him) and I was born before him. (Tales of the intelligent ones, page 185).

Another example is the tale of Muhammad bin Omar Al-Dhabi (he taught Ibn Al-Mu'tazurat Al-Nazia't, he said to him if the caliph asked you what surah did your teacher taught you,tell him that you are memorizing the one after suratAbasa, and don't say that you are memorizing surat Al-Nazia't (it means the soul-snatching angels)). Tales of the intelligent ones, page 158-159. This particular type of precautions was core aspect for the teachers of rulers' children in the Islamic culture.

Ibn Al-Jawzi some of the practical precautions, some said (I went out at night for a need, and there was a blind man carrying a pot on his shoulder and holding a lamp in his hand, he kept walking till he reached the river ,filled his pot and returned. Then I said: O you...you are blind and the day and night are equal for you, he said: O curious I carried it (the lamp) with me for a foolish like you, so you won't trip in darkness and break my pot.(Tales of the intelligent ones, page:160).

However, Ibn Al-Jawzi prolongs in mentioning precautions to indicate ethical situations which distinctively differentiate his theory from the modern intelligence theory. Ibn Al-Jawzi believes that the word mind can also mean the instinctive ability in human being that controls the desires of the needed pleasure. Tales of the intelligent ones, page:9.

He inferred the power of this ability by actions (he infers by the mind of the sane, his calmness, silence, manners, appropriate attitudes, observance of consequences; as situations do not provoke him, he searches for the greatest and the best of food, drinks, clothing, advice and action. He is cautious of danger and ready for results...he respects the rich and he doesn't belittle the poor, he is not arrogant, he is wise, he takes a little and doles more. For him, humbleness is better than affluence...he strives for knowledge as long as he live, he accepts helping others, appreciates the good from others and he belittles the good he gives...he believes that people are better than him and he is the worst.

Although the modern intelligence theories have signified social intelligence, that helps human beings in adapting with the social environment, Ibn Al-Jawzi's theory have richly discussed this aspect. Nevertheless, all modern intelligence studies assure that the intelligent ones have higher ethical standards more than anyone else. (SearchNashwati (1988, page 132), Abd Al-A'al (1990, page 45). And those who do not respect the ethical standards of their societies (especially criminals) will have low IQ comparing to others.(Adel Sadiq,1971),(Aba Alroqoush 1409Hijri, page: 598).

A comparison between Ibn Al-Jawzi and Binet – IQ Scaling

It's possible to consider The Tales of Intelligent and Fool Ones as a way of expressing Ibn Al-Jawzi's estimation on the perceptions that conceptualize the sharpness of intelligence. At the first glance,Ibn Al-Jawzi's categorization of intelligence perceptions does not correspond with a lot of his contemporaries .However ,by scrutinizing Ibn Al-Jawzi's writings ; many similarities have appeared ,especially that Ibn Al-Jawzi and Binet entirely depend on the verbal responses in estimating the sharpness of intelligence .Moreover, Binet depends a lot on intelligent perceptions in IQ scaling by mentioning tens of denoting tales .If Ibn Al-Jawzi was satisfied by mentioning one or two of these tales ,it's possible to suppose that he did not notice the idea that organizes and combines them.Nevertheless,he mentioned many denoting examples on many mental capabilities that wholly formalizes the perception of intelligence .For instance; information, comprehension, word similarity, vocabulary, mental arithmetic.

Ibn Al-Jawzi mentioned general information in his writings about Taher Al-Zahri , he said : there was a man sitting next to Abu Yosuf in silence , Abu Yosuf said : can't you talk ?,he said : yes I can, when a fasting person can break his fast ?, Abu Yosuf said : if the sun sets , he said : what if the sun did not set until midnight ? , Abu yosuf laughed and said : you were right to keep silent . (Tales of the intelligent and fool ones , page 149). Another example is the tale of the orator,who had an average intelligence , he was asked who is better Moa'wiya or Issa (the Christ,son of Maryam (Mary)), he said La IlahIlla Allah (No God except Allah) do you compare the Afflatus writer with the prophet of Christians?. Another example; there was a man who wanted to do circulation for his son , he said to the cupper , please be gentle on him, he never did circulation before . (Tales of fool ones, page 158).In addition to many tales that shows a misconception.

Ibn Al-Jawzi have mentioned many examples on the mainstream knowledge in his writings; situations that people have dealt with through their explicit knowledge about their surrounding environment ; media , cities ,countries , animals , things , history and the provisions of religion.Forinstance ;it was narrated about Hamza bin Saeed that he said to his boy : What day have we prayed Al Juma'a prayer (Friday prayer) ?in Al- Rasafa, the boy thought for a while and said : on Tuesday,(Tales of the fool ones , page 43). Also, what was narrated about the man who came to the judge asking him to imprison his son ; claiming that his son was a psycho , the father said to the judge : (may Allah bless ,if he knows a verse from the book of Allah (Qura'an) , do not imprison him,the judge said : read,the the boy said : "they have lost me and which boy they have lost..for an unpleasant ; to fight in war",he thought that it was a verse from the Qura'an.Then his father said : may Allah bless you ,if he read another verse don't imprison him .Then the judge imprisoned both of them.(Tales of the fool ones, page 75).

Binet and Wechsler depend a lot on word similarity as one of the important sub metrics of intelligence. Wechsler believes that its value remains in observing the individual's ability of abstracting ;for what makes a human being understand that circulation combines the ball and the wheel is exactly what makes a human able to abstract.

There are many examples on synonyms in Ibn Al-Jawzi's tales,forinstance;the tale of the Bedouin Arab man who stopped by a folkand asked them about their names ,one of them said : my name is Watheeq (Solid),the other one said : my name is Manee'a (invincible),the third one said : my name is Shadeed (Sturdy), then Bedouin Arab said : I believe they created locks from your names.

Ibn Al-Jawzi have also mentioned many examples on the acts of the intelligent ones in his writings,related to mental arithmetic .researches for all the similarities between Ibn Al-Jawzi's tales of the intelligent ones and terms of subsidiary tests by Binet and Wechsler needs more time and effort than what this research needs.

It's generally to look for the similarities that have been mentioned in his talk about word similarity, comprehension, mainstream knowledge, in addition to vocabulary ,and mental arithmetic .Therefore, tales of Ibn Al-Jawziformulates a tacit knowledge to choose verbal intelligence that results from the Arabian culture without losing the global standards.

This belief could be demonstrated depending on several considerations:

Firstly :Ibn Al-Jawzi has combined a large number of intelligence notes and situations that naturally emanate from the Islamic culture ; it challenges the human intelligence with a various degrees of complexity .It's possible at least ,to consider Ibn Al-Jawzi as one of the main resources in amount the outline paragraphs for this test.

Secondly: tales of Ibn Al-Jawzi are characterized by humor,and so provisions that formulate or follow the same style will provide an amount of motivation for examined people that even known IQ tests might not provide.

Thirdly :Ibn Al-Jawzi pays attention for age factor and gender, hence, it's possible that tests can come in accordance with accredited psychometric tests in accepting the forms of provisions according to age to simultaneously suit males and females.

Forthly : Tales of intelligent ones can be raw material for the most difficult provisions ,while the Tales of fool ones provides a less complicated provisions .Therefor, it provides a sufficient amount of varieties for scaling. and still above all that , a thousand year has passed on Ibn Al-Jawzi's writings, and certainly his achievements have contributed in formulating a modern IQ test. Nevertheless, they are limited in use.Moreover, although the contemporary Arabian Islamic culture stems from one origin , it's forms and vocabulary has been affected by considerable sequential factors that are not least important than the culture of the 20th century.

Hence, formulating an Arabic IQ test ,as pointed out , does not necessarily mean copying Ibn Al-Jawzi's writings,rather it means being inspired by the main cultural structure in formulating the provisions according to the global classification .In addition, conserving the Arabian humorous soul that the tales of the fool and intelligent ones are rich with .Hence,the researcher used all the safeguard provisions and indeed , he formulated some provisions to scale the IQ ,which he inspired from IbnAl-Jawzi;as he used the multiple choice style which has been adopted by dr.Raja' Abu Allam(1978).And so , a comparison has been implied on the test of provision inspired by Ibn Al-Jawzi with the Intelligent scale by Wechsler .Although this study had a relatively small percentage ,it carried some significant indications :

Firstly: the study has shown that the correlation factors reached 0.61 in performance ratings in both provision groups.

Secondly: provisions that were inspired from Ibn Al-Jawzi are characterized by complexity and difficulty, unlike those by Wechsler .In addition ,the tested students mentioned that provisions by Ibn Al-Jawzi were more humorous and suitable for illiterate people too. Attempts are still in the initial state.

IQ determinants in Ibn Al-Jawzi's theory:

What is interesting about Ibn Al-Jawzi's examination for IQ tests case is that he started by demonstrating the term brain and its variable conceptions which people and scientists have frequently used.This explained hi accurate way in using vocabulary after scrutinizing meanings, especially that many researchers are still mixing up between the concepts of IQ and brain .Hence,his examination shows how the word intelligent can have four meanings and IQ is one of them .Therefor, this concept exactly is the preparation for accepting the theoretical science and planning the hidden intellectual creations.(Tales of the Intelligent ones, page 9)

This concept is closely related to brain concept; one of Terman's concepts, he defined intelligence as the abstract thinking ability (Terman 1965).Even Wechsler, defined intelligence as the overall individual's capacity to think(Tales of the Intelligent ones, page 9).

It was not possible for the researcher to stop on this abstract meaning, which Ibn Al-Jawzi has used to define brain as IQ or intelligence. The first one says (As if it's light extruded into heart that is used to recognize things).(Tales of the Intelligent ones, page 9).Hence, in this way,intelligence is not acquired byhuman being, it's rather placed in heart.The second one says that people have variable circumstance (Tales of the Intelligent ones,page 9).Thus ,they vary in their ability to perceive theoretical science. If these two concepts were combined to define intelligence, it's possible to say that Ibn Al-Jawzi has tendency to consider intelligence is originally not acquired, it's an instinctiveaptitude. For some people it's strong, while for others it's weak.Intelligence concept can come in accordance with the modern concept of Genetic Intelligence,so a human being is born with an innate intelligence,without the need to acquire it.However, people vary in luck.

Ibn Al-Jawzi has introduced another concept for the word brain,not necessarily different from the other

concepts;(it's what is inherited of science),Ibn Al-Jawzi calls it substantial science. He assures that people are similar in it, as if it's a group of basic logical rules that formulate a part of human intelligence, which a human is born with, as it also differ a human from animal.(Tales of the Intelligent ones, page 9).

Despite the fact that Ibn Al-Jawzi focuses on instinct and genetic susceptibility ,he does not ignore the impact of experience that a human being has acquired from life experiences. He also adopted a third concept for brain which says that (It's a science used in experiences).(Tales of the Intelligent ones ,page 9),or as the Bedouin Arab said (brain is a jewel I have gained by experience),(Tales of the Intelligent ones,page 9).

In conclusion,Ibn Al-Jawzi depends on both of the Genetic Susceptibility and life experiences as the determinants of intelligence. This dual theory of intelligence puts Ibn Al-Jawzi in the center of modern pedagogical courses that exceeded the classical discussions between Geneticists like Galton, Stoddard, Jensen, and ecologists like Watson. And so, the question is not whether intelligence is genetic or acquired, it's rather how much genetics determines intelligence and how much the environment does?

Physiological Intelligence

The Scientist Ibn Al-Jawzi has introduced two opposing perspectives about Mind Mechanism; he did not explicitly indicate one above the other.About its place,he said : Alfadel reported Zaid who reported Ahmad that its place is in the brain, said Abu Hanifa. While others like Al-Shafi' said that it's in the heart; they were inspired by the verse in the Qura'an which says “ And have hearts by which to reason..”, and as Allah the Almighty says “Whosoever has a heart and understanding”; which means a mind, he expressed using the word heart ,where it's placed. (Tales of the intelligent ones, page 10).

This semi neutral viewpoint reflects Ibn Al-Jawzi's basic perspective regarding intelligence mechanism, as he gave the mind two definitions; Intelligence and instinct.He also defined mind by the social by which manners are the main attribute.

It goes without saying that intelligence mechanism, whether it's brain or heart?. Greece scientists have been concerned, some of them said that it's heart; like Aristotle, others say it's brain; like Galenos (search Taha,1990).Discussions have also involved the Islamic heritage.

The scientific dictionary that they have used that time identified the word heart .In Ibn Al-Jawzi and Al-Ghazali's perspective the physical meaning is “the pinaceous shaped muscle what is place in thoracic cavity”, or metaphorically as the psyche that is attached to the physical heart. (search ,biology).

If intelligence was placed in the physical heart, this might seem a bit far from the modern research inputs of intelligence physiology, which certainly Ibn Al-Jawzi did not recommend or profess.

However, researchers were not concerned with this physical heart that might be related to intelligence. Nevertheless, many test results indirectly indicated this relationship. Modern studies proved that Adrenaline and Acetylcholine injections, that run through other systems ,the whole circulatory system ,heart also blood pressure affects the cognitive and deductive processes, in addition to other mental processes that wholly formulates intelligence process.(search for Shakhtar example,1962).

These studies do not suggest that the heart condition decreases or increases the mental disabilities. However, they surely affect the ability of using these abilities. In this case, it's possible to compare the heart with the valve of the water pipe, and intelligence with the water that runs through this pipe; as the pipe decrease or increase or totally stop the water flow in the pipe. Notwithstanding, this pipe does not actually control the quantity of water.

Ibn Al-Jawzi might believe that brain is the intelligence mechanism; according to some notes he mentioned in both of his books, (whoever lost his brain, lost his mind)(Tales of fool ones, page 28).Elsewhere, he mentioned (if the head was small,and not beautifully shaped,this means that it has a bad brain) (Tales of fool ones,page 28).

Some modern researchers were concerned with comparing Ibn Al-Jawzi's viewpoints in the context; physiognomy adopted by Joseph in the 18th century.(search Ibrahim Abd Al-A'al ,page 42,reference 122).

Modern psychometric have witnessed an endorsement for the idea of brain mechanism by Pavlov and Thorndike, they said that IQ has a direct relationship with the synapses of braincells.

Modern studies show that there is a relationship between the level of sufficiency of mental processing and the brain neural circuits' usage. If we consider that there are almost 12 billion cells, it's possible to imagine an infinite number of neural circuits in the brain. It's a common belief, using the factorial multiplication process, that the number of circuits might exceed the number of universe atoms.

Intelligence and the body morphology:

Ibn Al-Jawzi made sure to pay attention to the physical signs by which it's possible to infer the cleverness of the intelligent and the inadvertency of the fool. These signs included other body parts like head, neck, eyes, eyelids, lips, forehead and the whole body. He constantly mentioned notes about physiognomy in his researches; it discussed the relationship between the creator and creatures in general.

It could be difficult to judge Ibn Al-Jawzi's viewpoints about intelligence morphology. The scientific research in this field is not sufficiently available to judge. Therefore, the factors that determine intelligence morphology or those who have intellectual disability are divergent; some are genetic (explains trait inheritance) which Ibn Al-Jawzi have used for notes. There are genetic syndromes that are related to the physical mental traits; for instance Down syndrome; it results from the presence of an extra copy of chromosome 21. In this syndrome the intellectual disability is related to some physical traits like short neck with an excess skin at the back, flattened facial profile, and small fingers. Ibn Al-Jawzi has indicated that these traits also include the intellectual disability.

Other factors like Endocrine Disruptor that simultaneously affect the mental and facial profile. Lastly, the Pathologic Condition factors; the growth of some body parts like head with its side effects on the Nervous System and the mental functions.

On the basis of these factors, we can explain the relationship that Ibn Al-Jawzi has determined between the physical traits and mental functioning.

Hereby a simplified representation of Ibn Al-Jawzi's perspective for the shape of head, eye and body:

The head: Ibn Al-Jawzi believes that if the head was small then it's a sign of low IQ or it might be a sign of microcephaly; congenital deformities in which the head is very small and it might be accompanied by a noticeable intellectual disability.

The eye: medically, there is a relationship between the Endocrine Glands disorder; which in its turn affect the growth of the nervous system, eyes, eyelids shape and size. As for Graves; it results from an increase in the thyroid hormone production, there is also a noticeable disorder in mental functioning, it's easily irritated, and it's accompanied by bulging eyes and eyelids retract.

This reminds us with Ibn Al-Jawzi's note (if the eye and the whole eyelid is bulging, for sure whoever owns it is fool) (search, Ibn Al-Jawzi, page 29, search also Abd Al-A'al, page 43).

Before Myxedema and Graves diseases were known the way they are currently recognized, people would not excuse the foolish attitudes of those who are infected, as they don't have any apparent physical causes.

Stature and Body

As for the relationship between stature and intelligence, Ibn Al-Jawzi issued some contradictory views. On one hand, he mentioned the tale of Ajlan who reported Zaid, he predicted that a man was intelligent because he was tall and handsome, and he actually was. Thus, Ibn Al-Jawzi's notes conform with what is currently known as the positive relationship between height and IQ level. In addition, those who are talented, mostly, are distinguished by a beautiful facial profile.

Terman's longitudinal study lasted for fifty years shows that children who are gifted by 140 IQ percentage and above will grow healthier, taller and have a successful career. (search, 1966, Sears). On the other hand, Ibn Al-Jawzi mentioned notes which states that intelligence has a balanced relationship with height, and excessive height might be a sign of foolishness. He might also intended the excessive height in which body parts are asymmetric.

It is noteworthy that Acromegaly disease; which results from excessive growth hormone GH, is related to abnormal height and mental functioning disorder.

Mental Retardation

Ibn Al-Jawzi's intelligence theory is characterized by inclusiveness; he did not ignore discussing the other views of this aspect. Moreover, most of his notes about this issue were mentioned in the Tales of the Fool and Intelligent ones. While in his other writings, he included notes and discussed the concept, determinants, signs, and categorizations of foolishness issue.

He said that ;"foolishness is a corruption of mind and brain, and they don't seem synonymous ";he believes that mind is the psychological function that comprehend and brain functions as the social and ethical intelligence. Hence, for Ibn Al-Jawzi, foolishness is a disability in mental functions ,social ,and ethical intelligence. It is similar to the modern concept of the intellectual disability;which includes low IQ and social skills.

Ibn Al-Jawzi is keen on not making a confusion between the intellectual disability and insanity , as he says "foolishness and density means using the wrong way for what is desired with the right intention,unlike insanity ; it's a defect in both intention and the way; as the fool has a right intention but wrong way. (Tales of Fool ones , page 22).

Foolishness characteristics

Ibn Al-Jawzi had a specific method he used in an encyclopedic survey for the knowledge in his era,it was the characteristics of foolishness in human, animal, men and women, different occupational groups of government, judges, religious men, teachers, and extremists in general. These traits also included the dynamic ,verbal and social characteristics the way they recognized in modern researches about this issue.

The physical characteristics have included head,neck,face,stature,eyes,ears,lips and chin ;as mentioned earlier in his talk about intelligence morphology.

what is remarkable is that the physical characteristics of foolishness were more variable and maybe more disturbing than the physical characteristics of intelligence which Ibn Al-Jawzi have mentioned. This issue specifically shows that Ibn Al-Jawzi suffices only by mentioning notes,without commenting or scrutinizing .This chapter focuses more on the spiritual purposes than the scientific ones ; as the physical characteristics issue has been one of the topics that people have enjoyed commenting and discussing it.

As for the dynamic characteristics of a fool ; it included "hesitation in walk and non-confidence"

What is also remarkable is that Ibn Al-Jawzi was concerned in reconciling between the ethical characteristics of foolishness and intelligence. In addition, distinguishing his studies from the current psychological studies , which do take the ethical aspect into consideration.

Intelligence Disability or Mental Retardation

Ibn Al-Jawzi believes that people vary in mentality and its essence, and the quantity of gift, that's why they vary in foolishness .Hes assures it by saying that "some foolishness is lesser than the other.(Tales of the fool ones, page 26).However, the ultimate level of foolishness and the lowest level of intelligence are infinite; as IbnAljawzi believes.

Ibrahim Al Nazzam was once asked : what is foolishness?, he said : you have asked about what is infinite.(Tales of the fool ones , page 25).As IbnAl-Jawzi believes; none of have survived foolishness ,he also believes that "dereliction in Allah's right is sign of foolishness. Therefore, every person did foolishness between himself and his Lord".(Tales of the fool ones,page 26).

He quoted Omar (Omar bin Alkhattab) when he read what Allah the Almighty said in Qura'an(Oman! what has seduced thee from thy Lord most beneficent).Foolish human said; O Allah! (Tales of the Fool ones, page 25).

Between the two extremes, Ibn Al-Jawzi divided Mental Retardation into two types; instinctive and acquired.As for the instinctive (it's what was placed in essence is an instinct that requires discipline); this could be a sign for those who are mentally retarded for constitutional reasons.However, Ibn Al-Jawzi realized that even the spontaneous foolishness, disciplinary treatment could be useful in all conditions, (If foolishness was a nature, it's unchangeable).(Tales of the fool ones, page 16).

As for the acquired Mental Retardation it's (whosever's essence is not corrupted,it's benefited by exercise and

discipline, as exercise protects from corruption).(Tales of Fool ones, page 25).

What is meant here by corrupting effects is the circumstantial factors that affect the growth of human being after he is born, for instance;the economic and social conditions, which is currently known as one of the most important causes of Mental Retardation (search,1979higard , page 367). It's also noteworthy that Ibn Al-Jawzi has assured the possibility of managing some Mental Retardation conditions by exercises and disciplinary treatment; which certainly conform to the modernist psychologicalorientation. In addition, some contemporary trends consider Mental Retardation as a total social phenomenon and the influential methods are in the first place social. Moreover, the psychological and social methods are useful in all conditions, even the biological factors that affect some retardation cases.

The practical value of Ibn Al-Jawzi's theory

The purposes of Ibn Al-Jawzi's discussions were pedagogical in the first place.In the introduction of the Tales of the Fool ones he wrote "I started collecting the tales of the intelligent one and I have mentioned the narratives to serve as a model; as the tales of the brave ones teaches bravery", (page 15).He also wrote in the Tales of the Intelligent ones ' I admire collecting a book about the tales of the intelligent ones ..I did that for three purposes; the first one is knowing about their livings by mentioning their circumstances .The second one is;pleasing the listeners who strive for that status, as it was approved that interacting with the wise is useful for mind. The third one is guiding the admirer of his views if he heard the tales of those whom he could not coexist with, page 32.In another context ; mentioning the tales of the fool ones urges the sane to avoid the acts of the fool ,if it was related to acquisition and exercise.(Tales of the Fool ones , page 26).

So it's not peculiar if Ibn Al-Jawzi's intention was the pedagogical application of his theory ,especially in education field.The idea of developing the mental abilities during childhood is extremely clear,to the degree that he was able to formulate some pedagogical norms based on it ,as in his opinion; "children create another creation out of creation".(Tales of the Intelligent ones,page 35,search also Abd Al-A'al,page 91).

Dr.HassanAbd Al-A'al provided a cohesive outline in a research for some of the pedagogical applications for Ibn Al-Jawzi'sresearch,for instance; Ibn Al-Jawzi believes that the ability to memorize grows between the age five to fifteen ,he specified an important period that requires taking advantage from growing mindset, and here Ibn Al-Jawzi calls for an intensification for the Islamic science , and language with memorization and comprehension ,in addition to arithmetic and calligraphy.

As Ibn Al-Jawzi considers congenital growth a significant part of the mental growth,the most important one. He specifically ensures to develop the ethical resources for children leading teachers to teach children tales of the righteous ones and avoid love poetry; for it's a seed of corruption, while liberal poetry is acceptable; to praise and glorify.(search Abd Al-A'al,page 64/32).

For Ibn Al-Jawzi,ethical raising should be included in the pedagogical environment to affect the child's general behavior,control eating disorder, manners while yawning in someone's face and to respect people. As he also that children should be accustomed to rough food and bed; as it's better for the child's body.(Tales of the Intelligent ones, page 46 , Abd Al-A'al , page 151).

In conclusion, it should be admitted that noticing all the details of the intelligence theory by Ibn Al-Jawzi is elusive; firstly: most of his writings are lost, out of a thousand of compilations ,(Ibn Al-Jawzi,tales of smugglers and humorous ones, page 31), his writings did not exceed twenty in the Arabian library. Secondly, because the pedagogical and ethical intellect of man did not get what it deserves of study, which helped in understanding the most detailed, illustrated vocabulary of the Intelligence theory. Through the old (search Ahmad, 1940) and modern (search Abd Al-A'al , 1990) attempts.

Hopefully in future his contributions be recognized in studying intelligence in addition to the modern psychological and pedagogical movements, at least in the Islamic world, and unto Allah is the lead for the way.

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