

Received: November 2023 Accepted: March 2024

DOI: <https://doi.org/10.53555/ks.v12i2.2889>

## The Philosophy of Renewal in Shaping Human Thought in the Islamic Society According to Malek Bennabi

Sellali Mourad<sup>1</sup>, Mustapha Abdellah<sup>2</sup>

### Abstract

*The thinker Malik bin Nabi placed great importance on shaping human thought and building contemporary society from a modern Islamic perspective. He continued the path initiated by his predecessors in the fields of advocacy, guidance, and direction. He provided us with a clear theory that revolves around directing individuals towards progress through ethical guidance, which represents a significant part of acquiring culture, especially behavioral education obtained through upbringing and education. Malik bin Nabi emphasizes that education is the foundation of development and the construction of Islamic thought, which focuses on work and exerting efforts for societal development. He discourages stagnation, laziness, and lethargy, as these are not qualities of a Muslim. He also emphasizes the importance of building a communicative social relationship system that connects people and contributes to global unity. He underscores that Islam rejects discrimination and isolation while encouraging community. Therefore, Islam is considered the future of the new world.*

### Introduction

- Introduction to the life of Malik bin Nabi.
- His wisdom in analyzing social phenomena.

### Firstly: The role of Reason in Constructing and Developing Human Thought

- Education and upbringing as the foundation of human thought construction.
- Islamic teachings as a source of education and upbringing in Muslim society.
- Human communication contributes to the development of human thought.

### Secondly: Intellectual Exertion as a Source of Development in Islamic Society

- What is intellectual exertion?
- Islamic ethics as the basis of intellectual exertion in the role of the Islamic society.
- Intellectual exertion as the foundation of renewal in the Islamic society.

### Thirdly: The Importance of Renewal in Human Thought and its Necessity for Building Civilization

- What is renewal according to Malik bin Nabi?
- Renewal as the core of civilizational construction.
- Islamic civilization as the future of humanity.

### Conclusion

**Keywords:** *Malik Bin Nabi, Philosophy, Renewal, Islamic Thought, Society, Humanity.*

### Introduction

The reformist thought of Arab and Muslim scholars in their countries has contributed to reviving the spirit of critical thinking and intellectual revival to varying degrees. We have observed its effects on the

<sup>1</sup>Faculty of Humanities and Social Sciences, Department of Sociology and Demography, University LOUNICI Ali – Blida 02, Algeria. Email: m.sellali@univ-blida2.dz,

<sup>2</sup>Faculty of Humanities and Social Sciences, Department of Sociology and Demography, University LOUNICI Ali – Blida 02, Algeria. Email: m.abdellah@univ-blida2.dz

stability of their countries during certain periods of time. Civilizational construction is considered one of the most important components of nations. Despite the challenging circumstances faced during the process of reform, it was successful and contributed to overcoming and liberating themselves from colonization. The efforts of Imam Abdelhamid Ben Badis did not go in vain and were crowned with success. He laid the foundation and approach for subsequent generations to work on, continuing the path of reform and exertion in order to build scientific and intellectual knowledge for the youth.

Innovative and creative thinking is the cornerstone of all communication and interaction among people. Consequently, fostering upbringing and building individuals' personalities are among the most important causes of social change and renewal. Individuals in Islamic societies are required to strive, work towards awareness, and achieve justice with others and themselves. Therefore, we can say that we constantly strive to reach the highest ranks.

### **The life of Malik bin Nabi**

His full name is "Malik bin Omar bin Lakhder bin Mustafa bin Nabi." He was born on January 1, 1905, in the city of Constantine, one of the cities in eastern Algeria. This allowed him to have a connection with the past through the few remaining witnesses, as he describes it. Malik bin Nabi mentions his maternal great-grandmother, known as "Bayya," who lived a long life, surpassing the age of one hundred. She passed away when he was three or four years old, according to his statement. He considered her a witness to many memories and old scenes, which he documented in his book "Witness's Memoirs of the Century." She was the best inheritor of family values and traditions in terms of Muslim and conservative families. The chain of memories and scenes was passed down over the years, and he documented them through his grandmother "Bayya's" daughter, named "Zuleikha," who also lived a long life, surpassing one hundred years. He described her as a woman skilled in storytelling, captivating him and his peers as they gathered around her. She was his first school, from whom he learned the meanings of ethics, selflessness, brotherhood, sacrifice, and equality. She discouraged them from wrongdoing and the consequences of such actions. The life of Malik bin Nabi's family was extremely difficult, much like that of all Algerians.

Malik bin Nabi recalls the severe poverty that prevailed in Algeria due to continuous persecution and widespread unemployment. Traditional professions in society, such as textile and leather industries, which many streets of old Constantine still bear their ancient names like "Rahbat al-Souf" and "Charlieh Shoes," gradually disappeared, making way for imported manufactured goods.

Second-hand and imported clothing stores spread, sourced from Marseille (France) and European merchandise, leading to the closure of local garment stores. Traditional clothing items like turbans, burnouses, embroidered garments, and locally made fabrics began to vanish. The elderly population increased, along with their customs, restaurants, and financial institutions. (Moussa Lahras, 2006, p. 14.)

His educational journey began at the only French primary school in the city of "Tebessa," where he dedicated special time to the young children of the locals known as "Les Petits Indigènes." However, at the same time, he would attend his former school in the morning to learn the Quran. In this regard, he said: "I used to go to it (the Quranic school). Every day in the early morning, I would be at the French school by eight o'clock, but I couldn't continue attending the Quranic school and remained in the French education system." His grandfather held resentment towards the dire living conditions under French colonization. He was a supporter of the reformist figure at that time, known as "Saleh bin Mahna," who was an advocate for reform in the late nineteenth century.

Malik bin Nabi succeeded in obtaining his primary school certificate in 1918 and received a scholarship for supplementary studies in the city of Constantine because he achieved a "good" grade. He continued

his education at the "Sidi El Jilis" school, where he prepared himself to enter the official school and the primary teachers' and assistants' training center. Bin Nabi aspired to follow the path desired by his family, which was to enter the "official school" and graduate as a judicial assistant.

He enrolled himself in private lessons with "Sheikh Al-Majid," who was a teacher at this school. He learned some prevailing traditions in Islamic society and Sufi practices from him. He was also influenced by his teacher "Martin," who taught him the art of writing and reading.

He took the entrance exam for the official school and was accepted for the academic year 1921-1922, where judicial assistants were trained. Bin Nabi began reading Western books and writings, which allowed him to shape his personality. These books mainly focused on psychological studies and stories. (Moussa Lahras, 2006, P.20)

Despite that, he remained committed to the lessons delivered by Sheikh "Mouloud bin Mohoub," who had a significant influence on shaping his Islamic intellectual orientation. Bin Nabi maintained his path of religious reform since that period, and this inclination was solidified through the books he came across at the time. Among them, we can mention the book "The Spiritual Bankruptcy of Western Politics in the East" by the author Ahmed Reda and the book "Risalat al-Tawhid" by Sheikh Mohammed Abdu. The book by Ahmed Reda provided him with a portrayal of the civilized Islamic society, while the book by Sheikh Mohammed Abdu presented him with an overview of Islamic thought throughout the ages, criticizing the significant poverty experienced by this thought today.

It is worth noting that these two books contributed to clarifying the distinction for Bin Nabi between Islamic society and Western society. He managed to align himself with modern newspapers such as "Al-'Asr Al-Jadid" in Tunisia, as well as "Al-Rayah," "Al-Iqtidam," which was published by Prince Khalid, and the newspaper "Al-Zahra," which he held great interest in as it focused on contemporary Islamic affairs.

According to statements by Bin Nabi, his gathering with his colleagues at a café near the official school called Café "Ben Yemina" allowed him to interact with students of Ibn Badis who would pass by the café. The small institution of Ibn Badis was located in the same neighborhood, and it published the newspaper "Al-Shihab." The period of his return to Constantine for studies coincided with the return of Sheikh "El Arabi Tibessi" from Al-Azhar in Cairo. He was known for defending the Algerian society's identity and combating racism and superstition. He had his supporters in the city, such as Sheikh "El Sadouk Ben Khalil" and Sheikh "Assoul." (Moussa Lahras, 2006, P.26)

Upon reaching the age of twenty, which was the legal age to hold the position of a "judicial assistant," he was appointed to this position starting from March 1927. His first place of work was in "Aflou," a city now belonging to the state of Laghouat. There, he discovered the virtue of generosity and hospitality. Ibn Nabi states that he learned about the virtues of Algerian society, which colonialism had corrupted after its presence in this pure land.

Bin Nabi began spreading the ideas of Ibn Badis by introducing them to various articles in the magazine "Al-Shihab," where the followers of the Qadiriyya and Rahmaniyya Sufi orders, known as "Al-Murabitun," used to publish. His first meeting with Sheikh Abdelhamid Ibn Badis took place in 1928 after his return to Constantine for his vacation. During this meeting, Ibn Badis provided him with an insight into the people of Aflou. In that period, Bin Nabi observed the beginning of the decline of the Tariqa (Sufi) influence in Tébessa and the emergence and activity of the reformist movement.

This was evident through the construction of the "New Mosque" and the school. After its conversion into the Chelghoum El Aid Court, he noticed that this city had a significant number of elderly individuals who had seized control over everything, while the rights of Algerian locals were undermined. Following

a dispute with the French court employees, he decided to resign and return to work at the mill with his brother-in-law and engage in trade. However, he did not pursue this work for long. Subsequently, he traveled to France, specifically to Paris, to apply for admission to the Institute of Honorary Studies. He was able to discover the life of luxury enjoyed by French bourgeois families, the European civilization, and the levels of technological advancement Europe had witnessed. He acquainted himself with the youth of the prominent "Association of Christian Youth" and gained extensive knowledge of the affairs of this association's youth. While studying at the "Wireless Institute," he became acquainted with the youth of the "North African Muslim Cell." Afterward, he married a French girl who had embraced Islam and adopted the name "Khadija." She became his greatest support in his civilizational project. ( Moussa Lahras, 2006, P.94)

In 1938, he decided, along with a group of his friends who were workers, to establish the "Algerian Islamic Congress" club. Its goal was to eradicate illiteracy and ignorance among migrant workers. He was appointed as its director. In 1956, he delivered a lengthy speech to the leaders of the Algerian liberation revolution in Cairo. In this speech, he announced his intention to disseminate his book "African-Asian Idea," which contained directives regarding the struggle and internationalization of the Algerian cause. In 1957, he served as one of the advisors of the Islamic Congress.

In 1963, he was appointed as the Director-General of Higher Education in Algeria. However, in 1967, he requested to resign from the position in order to devote himself to social activities.

On October 31, 1973, Malik Bennabi passed away in Algiers at the age of sixty-eight.

### **Malik Bennabi's Prowess in Analyzing Social Phenomena**

The ideas of Imam Ben Badis had a profound influence on Malik Bennabi's acquisition of the sovereignty of sound and balanced thinking. He began his pursuit of lessons and Quranic education since childhood, demonstrating patience in acquiring Islamic religious thought and knowledge. He possessed keen direct observation of the most significant problems experienced by the Algerian people and extensively criticized the treatment of the elderly and the French administration's suppression of Algerians' rights.

Through his trajectory in writing, we notice that he presented guiding and instructive ideas to the individual Algerian, enabling them to keep pace with the civilizational advancements witnessed by the world. Initially, Malik Bennabi focused on developing his intellectual capacities through reading and exchanging ideas. He extensively read specialized magazines and books in philosophy, social thought, religion, and history. These books contributed to enhancing his level of knowledge and awareness, enabling him to construct a powerful reformist approach. However, prior to that, he emphasized studying social thought and its history, which is a significant study, particularly considering his aim of tracking the development of the human mind and patterns of human thought throughout different eras.( Mohammed Abbas Ibrahim, 2010, p. 16.)

Since Malik Bennabi had a deep knowledge of the history of Algeria and its Islamic structure, as inherited from his grandmother "Bayya," he was well acquainted with the important Islamic customs and traditions. Additionally, his mother's grandmother, "Zalikha," transmitted to him the significance of virtuous behaviors. His sole concern was to preserve the traditions of Muslims, return to the Quran, and rid society of the French colonization that introduced undesirable behaviors, immorality, corruption, and other destructive elements to our conduct.

### **Firstly: The Role of Reason in the Construction and Development of Human Thought**

The centerpiece of the intellectual process is driven and established by thought. Thus, we can say that the thinker Malik Bennabi laid the foundation for social thought, the principle of reform, and the call for

revival. He established the principles of Islam based on the Quran and the Prophetic tradition. This is evident in his work "The Quranic Phenomenon," which he authored in 1946. In this work, he emphasizes the necessity of returning to the Book of Allah, understanding the meanings of Islam, and deepening religious knowledge. As the thinker Muhammad al-Ghazali stated, I would like to ask the Arabs whether they have studied their relationship with the Islamic world during this century or in past centuries?

This study is necessary, and neglecting it is a significant religious and historical crime. This study is not the responsibility of politicians and rulers; rather, it is the task of preachers, scholars, and writers. In this era, it becomes almost obligatory for social and economic figures as well. (Mohammed Al-Ghazali, , 2018, p. 69.)

### **Education and Learning as Foundations of Human Thought Construction**

The reform ideas presented by Malik Bennabi are all based on eradicating ignorance and illiteracy, promoting education, and elevating the levels of thinking. In this aspect, he is akin to "Imam Abdelhamid Ben Badis," the pioneer of revival and reform in Algeria, and the thinker "Mohammad Abduh" in Egypt.

The responsibility of education primarily falls upon parents from early childhood. The mother has her responsibilities, and so does the father. Starting with religious education, which is embodied in Islamic upbringing, especially in instilling faith in the hearts of children, beginning with their testimony of faith and introducing them to the sayings of Islamic scholars, as well as educating them and memorizing the Quran and the traditions of the Prophet (peace be upon him). Parents are committed to instilling moral values in their children and reminding them of the Prophet's guidance in moral upbringing, emphasizing the importance of teaching them to avoid the four prevalent phenomena among children: lying, stealing, cursing and derogatory language, and moral decay.

It is essential to instill in the hearts of children the principles of preserving their character and manners, and this can be achieved through avoiding blind imitation and reminding them of the sayings of the Prophet Muhammad (peace be upon him) regarding good character (Abdullah Saleh Alwan, 1989, p. 26.)

The responsibility of teachers in the educational process is to impart and teach children all sciences, ethics, and other educational tracks that contribute to building the individual and preparing them to face challenges in various fields such as technology and others. We should not neglect to remind ourselves of the greatness of Islamic scientific glory, as emphasized by the thinker Gustave Le Bon in his teachings on ethics. He states that there is an influential aspect in education that we cannot neglect when seeking to understand its principles and methodologies. We must address it separately, and that is the issue of teaching ethics. The moral status is the measure of the civilization and strength achieved by nations. (Gustave Le Bon, 2019, p. 12.)

### **B. The teachings of Islam as a Source of Education and Learning in the Islamic Society**

According to the advocates, jurists, and reformers, Islam is based on education and learning. However, it is necessary for a believer or a devout Muslim to believe in the authenticity of the theoretical framework presented by the religious texts, which explain the existence based on affirming the oneness of Allah, informing about the guided messengers, and having faith in the afterlife where individuals are held accountable and rewarded.

Belief in the authenticity of the teachings conveyed by the Muhammadan revelation, as mentioned in the Quran and the authentic Sunnah, is also crucial. Additionally, the practical application of the guidance provided by the religion includes the commands and prohibitions related to behavior in its comprehensive sense.

In the Islamic society, the teachings of Islam serve as the primary source of education and learning. They encompass a comprehensive system that emphasizes the belief in the oneness of Allah, the guidance of

the prophets, and the accountability in the hereafter. Furthermore, the teachings encompass moral values, ethical conduct, and behavioral guidelines for individuals to follow in their daily lives, as prescribed in the divine revelation and the prophetic traditions. (Abdel Majeed Al-Najjar, 2006, p. 35.)

Reform is primarily achieved through the application of the principles of religion, which serve as the foundation for education and the teaching of life sciences and worldly knowledge. However, it is essential to emphasize the individual's strength in embracing critical thinking and challenges to overcome difficulties and problems. Therefore, Islam is an active and dynamic religion that combats stagnation, laziness, and sloth. These qualities are not part of the ethics of a conscious, thoughtful Muslim who seeks to build civilization and shape the future.

Islam enriches hearts with unwavering certainty that motivates action and fosters impeccable character to prevent moral decline. It envelops public life with its bonds and holds its reins with its divine laws. With these aspects, Islam establishes its authority over the sources of wealth on land, sea, fertility, and industry. It harnesses the material energy of the nation as fuel to propel it towards its grand mission and lofty ideals. (Mohammed Al-Ghazali, 2012, p. 86.)

One of the most significant contributions to educational thought in the Islamic society is the work of the renowned Muslim Arab thinker, Ibn Khaldun. He highlighted that knowledge can be divided into two types: pure knowledge and rational knowledge.

The educational approach involves progression, starting with tangible concepts and gradually moving towards more abstract ones. The education of a child begins with some chapters of the Quran and selected poems, aiming to strengthen their memorization skills. (Huda Moufaq, 2013, p. 48.)

According to Ibn Khaldun, Islam solidifies the importance of knowledge and learning in the minds of children. It emphasizes the development and evolution of their thinking. The Islamic civilization reached its glory due to the application of religious teachings, the commitment to work, and a deep understanding of the faith. These aspects are among the hallmarks of Islamic civilization.

### **C. Human Communication Contributes to the Development of Human Thought**

Human beings are created to have relationships with others, starting with their connection to relatives who represent the first circle of their social relationships. These include family members such as spouses and children, as well as neighbors, friends at work, in the street, and other individuals involved in their daily lives.

Islam, through its Sharia law, has defined patterns of ethical and reciprocal relationships within the Islamic society. It is well known that the social function of these patterns is to establish a general framework for how people should interact, by promoting what is beneficial and warning against what is harmful to individuals or the community. Thus, ethics serve a dual function: they act as a driving force for behavior and as a means of social monitoring and control.

During that time, ethics played a significant role as the primary pillar in the Islamic society, immediately following the Sharia. They served as the foundation for the society, and all other constructive patterns derived from them. Therefore, ethics in Islam are beneficial for both the individual and the community, and they form the basis of the society. (Mohammed Alwan, 2008, p. 79.)

The rational human interlocutor, amidst the contrast between the will for good and the will for evil, and their commitment to the divine methodology, establishes their connection with the entirety of existence as an extension of their connection with Allah, the Almighty.

This may encompass novel non-relational patterns, and through the lens of the "Islamic self," one can distinguish between:



1. The sincere and devoted individuals.
2. Those who are unjust towards themselves.
3. The hypocritical individuals.
4. The self-serving individuals.

It can be said that in their daily communicative and interactive relationships, individuals may engage with those who are extremely righteous, as well as those who claim righteousness, benevolence, and success, but in reality, they manifest qualities such as arrogance, pride, hoarding of knowledge, self-aggrandizement, stinginess, and laziness. Here, we can highlight the presence of balanced patterns in the relationship between the self and others, as well as deviant patterns in the relationship between the self and others. (Sayyid Omar, 2008, p. 78.)

Thus, the "others" who represent righteousness, meaning individuals with whom the self (the "I") has communicative and reciprocal relationships, and who possess good moral character, can transfer knowledge and engage in the exchange of beneficial information. This process leads to the development of thought and the advancement of civilization and culture within society.

### **Secondly, Exertion (ijtihad) as a Source of Intellectual Development in the Islamic Society**

Preachers and reformers focus on important variables to achieve growth and change in human life, particularly within the Islamic community, which adheres to and learns the teachings of religion from its inception.

The most significant pillars of societal development lie in the reformation and intellectual growth of individuals, as I mentioned earlier. It is through reciprocal and interactive relationships that knowledge in its various forms is pursued. We cannot say that these interactions are devoid of "conflicting thoughts," as conflict is necessary in human life to discern between what is virtuous and what is corrupt.

#### **What is Ijtihad**

The term "ijtihad" has a linguistic definition as well as a technical definition in the field of Islamic jurisprudence (fiqh).

Linguistically, the word "ijtihad" is derived from the Arabic root "jahada," which means to strive, exert effort, and seek until reaching the goal. It implies intense effort and perseverance in understanding and solving a matter. In the context of the Arabic language, it can also mean examining or questioning someone persistently.

In the terminology of Islamic jurisprudence, "ijtihad" refers to the comprehensive exertion of a qualified jurist to derive a legal ruling based on their understanding and interpretation of the sources of Islamic law. It involves employing reasoning, analogical reasoning (qiyas), and independent judgment to arrive at a legal opinion. (Ibrahim Mustafa et al., 2010, p. 182.)

According to the renowned scholar Sheikh Muhammad Al-Ghazali in his book "Bihatha Deenuna" (With This Religion of Ours), he defines the practitioner of ijtihad as a person who lives in the atmosphere of divine revelation, deeply knowledgeable about the wisdom and rulings of Islam. This individual is immersed in the recitation and contemplation of the Quran, perceptive of its contexts and implications. They closely follow the Prophet Muhammad's life, understanding his traditions through his sayings and actions. They find inspiration in his piety, worship, character, and zealousness. As long as this person possesses a pious heart and a discerning eye, they can apply the teachings of Islam to the ever-changing circumstances of life, imprinting them with the values of religion and the essence of truth. They strive to align these circumstances with what they have learned from the Quran and the Prophet's Sunnah, ensuring they conform to the principles and objectives of Islam.

The diligent efforts of believers, who are knowledgeable individuals, regarding matters that necessitate the exchange of opinions within the community, can be described as "ijtihad." (Mohammed Al-Ghazali, 2012, p. 214.) Linguistically and technically, "ijtihad" refers to the exertion of individual endeavors aimed at attaining religious and worldly knowledge and promoting its dissemination. Furthermore, it serves the purpose of achieving the collective goals that enable the community to thrive.

### **B. Islamic Ethics as the Foundation of Ijtihad in the Islamic Society**

When an individual delves deep into acquiring religious knowledge, which entails strict adherence and strong commitment to the teachings of Islam, we can say that they are exerting effort in religious devotion, thus embodying the image of a practitioner of ijtihad.

A believer acknowledges that religion is an inherent disposition (fitrah) and that ethics constitute an integral part of religion. Islamic ethics, as derived from its principles and laws, are steadfast and do not change with time or place. In contrast, customs and traditions are societal constructs that can vary and differ from one community to another. (Anwar Al-Jundi, 1981, p. 57.)

Ethics are constant and connected to the essence of human beings and their inherent nature, which God has bestowed upon them. They remain unchanged and immutable. On the other hand, customs and traditions are subject to change as they are products of society and can sometimes contradict or oppose the essence of the religion. Moreover, they may deteriorate and fall out of sync with the spirit of the times.

Indeed, there is a very close relationship between ethics and religion. It is likely that recognition of religious customs preceded the distinction of ethical customs from religion. Thus, it can be said that the development of ethics begins through religious adherence. This distinction between ethics and religion is further emphasized by realizing the differences in duties that exist between human-to-human interactions and human-to-Creator obligations.

Furthermore, we can mention the relationship between humans and their neighbors, which represents one of the commandments that God has enjoined upon all people. This relationship continues to demonstrate the strong connection between ethics and religion. (William L. Lane, 2000, p. 130.)

### **C. Ijtihad as the Foundation of Renewal in Islamic Society**

Social scientists and thinkers in the fields of social and Islamic studies exert significant efforts to preserve the foundations of Islam and rejuvenate them across various domains through the principle of ijtihad, which is a fundamental pillar of Islam. Ijtihad serves as a means through which we strive to achieve the public interest with the aim of enhancing the material and spiritual well-being of individuals, without excess or negligence. This is accomplished by adhering to the legal guidelines that caution against falling into corruption and error.

Scholars differ regarding the definition of the renewer (mujaddid) and the jurist exerting effort (mujtahid), with their thinking inclined towards the notion that the role of the mujtahid is more influential than that of the renewer. (Ahmed Arafat Al-Qadi, 2008, p. 48.)

The diligent individual consistently seeks excellence, acquiring religious knowledge and delving into the intricacies of religious life. They also address the problems that people encounter in their interactions, communications, and relationships. Conversely, the renewer is more focused on upholding the application of religion and its laws, striving to live and adapt to what is new and contemporary. They consistently seek to move towards the future while retaining a connection to the past, preserving traditions and sound ideas that are rooted in religion.

### **Thirdly: The Importance of Renewal in Human Thought and its Necessity for Building Civilization**

Islamic civilization has witnessed the pinnacle of development and prosperity throughout history, allowing



us to understand the fundamental pillars of social and cultural construction. Scholars of religion, jurisprudence, sociology, history, philosophy, and other sciences have contributed to shaping and establishing knowledge and its principles since the early stages of Islamic development. Through social relationships, particularly within the community, which provides a suitable environment for producing positive behavior, the divine contract emphasizes the harnessing of people's potential for the benefit of one another. With their innate human nature, people accept a system that entails role differentiation, functional diversity, and submission to the requirements of social hierarchy within the community. (Amer Musbah, 2010, p. 367.)

### **A. What is Renewal according to Malek Bennabi?**

Renewal (Al-Tajdid) in the terminology of Malek Bennabi can be understood as innovation, revitalization, and reform. The term "innovation" in English refers to the invention or creation of something new, whether it be ideas, concepts, methodologies, or others. In the French language, the word "renouveau" carries the meaning of innovation, the creation of something new. (Hajar Talib, 2015, p. 15.)

The most appropriate meaning for renewal is the revival of religious teachings after they have been obscured by innovation, deviant sects, and deviations. It is related to the Muslim individual's relationship with Islam in terms of understanding, action, and application, rather than the essence of Islam in terms of beliefs, worship, and transactions. The essence of Islam remains constant, unaffected by development, change, or substitution, and any attempt of this kind aims to dilute Islam (Mohammed Al-Daraji, 2021, p. 73.)

According to Malek Bennabi, everyone is required to exert intellectual and scientific efforts and demonstrate the strength of Islam and its ability to lead life in all its political, social, cultural, intellectual, and educational aspects, among others. The dismal reality of Muslims, characterized by delay, stagnation, inertia, and apathy, is far removed from the nature of Islam as a religion and the nature of a Muslim as an individual committed to the commandments of their faith.

### **B. Renewal as the Axis of Civilizational Construction**

The thinker Malek Bennabi formulated a practical approach and methodology centered around the individual thinker's personality. This approach is based on a series of steps and a guiding program for human formation. He prioritized the cultural formula of society and emphasized an educational formation based on the following elements:

Malek Bennabi mentions the element of ethics in forming social relationships, which is crucial in the process. It is followed by the element of beauty to cultivate a general sense of aesthetic appreciation. Then comes the element of practical logic to determine the forms of public activity. Additionally, there is the element of applied art that aligns with different types of societies or industries, as described by Ibn Khaldun, while avoiding excessive effort and time wastage.

There are numerous active labor forces and intellectual minds in the Islamic countries that are capable of being utilized at all times. Planning is necessary due to its significance in the contemporary world. It influences the social and historical aspects of individuals and societies. One can guide individuals in terms of culture, which is based on moral guidance and its social dimension. It is the necessary cohesive force for individuals within the community and contributes to the formation of tribes, clans, cities, and nations.

The ethical aspect or moral principle is employed as a fundamental element for cultural construction within society. There is also an aesthetic guidance, through which individuals' works in society are recognized and highly valued. Regarding practical guidance, it involves extracting the maximum benefit from work tools or specific means.

Industry encompasses all arts, professions, abilities, and practical applications of sciences, and it is part

of cultural guidance. As for directing individuals towards work, it determines the fate of things within the social framework. On the other hand, directing capital is also essential. Malek Bennabi perceives wealth as distinct from capital, which, in reality, separates itself from its owner and becomes a mere financial power. Wealth, on the other hand, is attributed to its owner, and it is solidified money (Boudguzaam Imran, , 2015, pp. 246-247.)

### **C. Islamic Civilization: The Future of Humanity**

Islam is the greatest common denominator and fundamental component that embodies the spirit of Islamic civilization. "Tajrib" (westernization) is distant from our nation and our Islamic identity, and "stagnation" is also inappropriate for our civilization's history. They are falsely attributed to Islam, with the intention of causing division and discord among us. All these problems stem from the strong colonial assault throughout history, whose aim was to destroy all the foundations of Islamic and Arab civilization (Mohammed Amar, 2010, p. 41.)

Muslim civilization is a cooperative human civilization. It has thrived for over ten centuries, taking and giving and interacting with the heritage of the past in terms of systems, sciences, and ideas. It has not opposed Greek thought or its sciences, nor Roman civilization, Persian civilization, Egyptian civilization, or Indian civilization. It has not opposed their values, customs, or traditions. Islamic civilization has contributed to creativity in various scientific and artistic fields. All of this falls within the belief of a Muslim, which urges and commands them to seek wisdom from all sources and to view humanity as a unified entity. It recognizes that differences and diversity enrich the movement of human progress (Abdul Haleem Aweis, 2012, p. 299.)

### **Conclusion**

In conclusion, the thinker Malek Bennabi continued the reformist work initiated by eminent scholars of the Arab and Islamic nation, such as the thinker Muhammad Abduh in Egypt, Ibn Badis, El-Bachir El-Ibrahimi, and Sheikh Arabi Tibssi, among others. His call for diligence and efforts in seeking knowledge and purposeful Islamic education, aimed at nurturing ethics, elevating the intellect, reviving religion and its sciences through deep understanding and exploring paths of renaissance. He emphasized the importance of preserving the foundations of civilization, keeping pace with the era of development, avoiding stagnation, laziness, and inertia, and moving towards a future that represents the highest levels of progress.

Malek Bennabi urged the youth to strive and innovate in building the future, to mobilize everything related to development, and to elevate their Arab and Islamic countries to the ranks of civilized nations, where they can live in a healthy, clean, and advanced environment.

### **References list**

- Abdel Majeed Al-Najjar, "Guest of Religion: Understanding and Implementation," Dar Qurtuba for Publishing and Distribution, 3rd edition, Algeria, 2006.
- Abdul Haleem Aweis, "Islamic Civilization: Past Creativity and Future Prospects," General Egyptian Book Organization, Egypt, 2012.
- Abdullah Saleh Alwan, "Child Rearing," Dar Al-Shihab for Publishing and Distribution, Algeria, 1989.
- Ahmed Arafat Al-Qadi, "Renewal of Religious Discourse," Madbouli Library, 1st edition, Egypt, 2008.
- Amer Musbah, "Pioneers and Theories of Sociology," Dar Al-Umma for Printing, Publishing, and Distribution Company, 1st edition, Algeria, 2010.
- Anwar Al-Jundi, "Concepts of Social Sciences, Psychology, and Ethics in the Light of Islam," Dar Al-Kutub for Publishing and Distribution, Algeria, 1981.

- Boudguzaam Imran, "Renewal in the Civilizational Project According to Malek Bennabi," Dar Al-Huda for Publishing, Distribution, and Printing, Algeria, 2015.
- Gustave Le Bon, "The Spirit of Education," Dar Al-Majd for Publishing and Distribution, Algeria, 2019.
- Hajar Talib, "The Epistemology of Educational Renewal According to Malek Bennabi," Dar Talitalla for Publishing and Distribution, 1st edition, Algeria, 2015.
- Huda Moufaq, "Ibn Khaldun," Great Figures Series, Dar Al-Ma'arifah for Publishing and Distribution, Algeria, 2013.
- Ibrahim Mustafa et al., "Al-Mu'jam Al-Wasit" (The Intermediate Lexicon), Islamic Library for Publishing and Printing, Part Two, Istanbul, Turkey, 2010.
- Mohammed Abbas Ibrahim, "Muslim Scholars and Social Thought," Dar Al-Ma'arifah Al-Jami'iyah for Publishing and Distribution, Egypt, 2010.
- Mohammed Al-Daraji, "The Reform Movement in Algeria: Men and Ideas," Dar Qurtuba for Publishing and Distribution, Algeria, 2021.
- Mohammed Al-Ghazali, "Muslims of the New Century," Dar Al-Alam Al-Afkar for Publishing and Distribution, Algeria, 2018.
- Mohammed Al-Ghazali, "This is Our Religion," Dar Al-Shorouk for Publishing and Distribution, 9th edition, Cairo, Egypt, 2012.
- Mohammed Alwan, "A New Islamic Concept of Sociology," Dar Maktabat Al-Hilal for Printing and Publishing, Beirut, Lebanon, 2008.
- Mohammed Amar, "Islam and the Future," Dar Al-Shorouk for Publishing, Distribution, and Printing, 2nd edition, Egypt, 2010.
- Moussa Lahras, "The Strategy for Resuming the Civilizational Construction of the Islamic World in the Thought of Malek Bennabi," Education Laboratory, Deviation and Crime in Society, University of Annaba, Algeria, 2006.
- Sayyid Omar, "The Self and the Other from a Qur'anic Perspective," Dar Al-Fikr for Publishing and Distribution, Egypt, 2008.
- William L. Lane, "Introduction to Ethical Dilemmas," Dar Wa-Mina' Al-Ma'arif for Publishing and Distribution, Egypt, 2000.