

Malek Bennabi's Concept of Society versus Western Conceptions: A Sociological Comparison

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Abstract:

This article compares Malek Bennabi's concept of society—rooted in civilizational spirituality and a unifying religious idea—with Western theories (e.g., Comte, Durkheim, Marx, Weber), which emphasize material, structural, or symbolic foundations.

Bennabi views society as a dynamic entity driven by collective purpose, contrasting with Western secular, functionalist, or conflict-based models. The study underscores his unique ethical-spiritual framework, offering an alternative to dominant sociological paradigms. It advocates for rethinking sociological categories through indigenous intellectual traditions to address contemporary Muslim societies' crises of meaning and identity.

Keywords: Malek Bennabi, society, sociology, Western theories, civilization, religion, comparative analysis.

1. Introduction

The concept of society is a central notion in sociological thought, playing a crucial role in understanding the structures, relationships, and interactions that shape the lives of individuals. While this concept has garnered significant attention in Western thought since the nineteenth century through the works of Auguste Comte, Durkheim, and Marx, contemporary Muslim thinkers have sought to reconstruct this concept based on the conditions and civilizational contexts of the Islamic world. Among the most prominent of these thinkers is Malek Bennabi, who presented a distinct view of society, integrating the spiritual and intellectual dimensions on one hand, and the historical and civilizational dimension on the other.

The significance of this article stems from its attempt to compare Malek Bennabi's view of society, which links it to the religious idea and to the dynamics of civilizational resurgence, with Western conceptions that focus on material, symbolic, or conflictual structures in analyzing society. Does Malek Bennabi offer a conceptual alternative that can enrich the sociological understanding of society? What are the limits of possible comparison between his perspective and the various Western perspectives?

From this perspective, the article aims to:

- Analyze the concept of society in the thought of Malek Bennabi through his central writings, especially (*Milad Mujtama'—The Birth of a Society*).
- Present the main classical and modern Western conceptions of the concept of society as articulated by Durkheim, Marx, and Weber.
- Conduct an analytical comparison between the Bennabian perspective and Western conceptions in terms of epistemological foundations, conditions for the emergence of society, and its functions.

This study adopts a comparative-analytical methodology, where the concept is deconstructed and its foundations analyzed for each perspective, then compared in terms of their sources and theoretical objectives. It also relies on the analysis of original texts from Malek Bennabi's books on the one hand, and from Western sociological works on the other. Through this approach, the article seeks to provide a comparative re-reading of sociological concepts that transcends unilateralism and establishes a pluralistic scientific discussion about society and its components.

2. Society in Malek Bennabi's Thought:

The concept of "Society" in Malek Bennabi's thought is one of the essential concepts underlying his analysis of civilizational resurgence. For him, the resurgence or decline of a nation can only be discussed through the dynamics of society, not merely as a biological or spatial collection, but as a "civilizational being" that springs from an idea, is nourished by a moral spirit, and is directed toward a historical goal.

2.1. Definition of Society: Between Idea and Civilizational Dynamic

In his book, *Milad Mujtama'(The Birth of a Society)*, Malek Bennabi rejects the materialistic and structural definitions of society that reduce it to a mere network of relationships or to an economic or political structure.

Bennabi defines society -through a sociological and civilizational way- as a network of social relations framed by a higher idea (religious or civilizational), which gives collective behavior its direction, and gives society a collective consciousness and a historical mission. (Ben Nabi, 1986, pp.15-16).

Thus, Bennabi views society as the product of an idea that organizes and directs life, rather than only a random gathering of individuals. This idea constitutes the driving core that transforms the elements of society -Man, Soil, Time- into a living system capable of producing civilization. Bennabi grounds his famous theory on the "trilogy of civilization components" (which forms the foundation of civilizational society), consisting of:

- 1- **Man:** The axis of action and will. He is the spiritual and ethical element that must be freed from "colonizability" to be an active agent. Bennabian society places Man at the center, not as a consumer, but as a producer of values and work.
- 2- **Soil:** The domain of work and organization. It represents the material, spatial aspect, and resources, whose value emerges only when it is organized and invested according to a civilizational idea.
- 3- **Time:** A resource for development and planning. For Bennabi, a society that consumes or wastes its time cannot rise. The effective organization of time is a condition for civilizational production, which reflects the positive relationship between Man and his intentional action.

These elements do not constitute a society or a civilization unless they are integrated and activated within a unifying idea, which is often spiritual in nature. Therefore, Bennabi considers the "religious idea" was the starting point in the formation of the first Islamic societies, as in the experience of Medina.

2.2. The Religious Idea as a Basis for Social Cohesion

Malek Bennabi believes that the first Islamic society was not founded around an economic interest or a tribal bonds, but around the monotheistic religious idea that transformed the conflicting tribal entities into a historical community conscious of itself and its mission. In this sense, the religious idea is not merely an individual creed, but a social force that unifies, gives meaning, and creates solidarity.

This is where the radical difference with most Western theories lies. While Durkheim views solidarity as the product of moral cohesion or the division of labor, and Marx sees religion as merely the "opium of the people" that alleviates the pain of exploitation, Bennabi sees the religious idea as a positive force driving history and a source of social creativity. In this context, Islamic society was not born until the day when the three elements of civilization came together around the religious idea that breathed life into all of them.(Ben Nabi, 1986, p. 38).

Here, he radically differs from Western conceptions, which often view religion as a conservative or resistance to change factor, as in the thesis of Auguste Comte or Karl Marx. On the contrary, Malek Bennabi sees the religious idea as a driver of history and a source of social creativity, provided it is linked to practice and urbanization, rather than rigid rituals.

2.3. Colonizability: Diagnosing Societal Dysfunction

One of the most provocative concepts in Malek Bennabi's thought is "colonizability," which is understood not only in its political dimension but as a sociological characteristic indicating the dissolution of the collective idea and the disintegration of the social fabric. It is a state in which the balance between the three elements of civilization is disrupted due to the absence of a unifying idea. A society that has lost its unifying idea, and is disconnected from its civilizational components, becomes fragile, easily led, and incapable of resistance or construction.

In (*The Conditions of Renaissance*), Bennabi explains that contemporary Muslim societies do not suffer from a lack of resources or population, but from a crisis of the idea and the collective project: "The problem is not colonization itself, but the presence of colonisabilité within ourselves, in our consciousness, our culture, and our social behavior." (Ben Nabi, 1949, p. 45)

Thus, Malek Bennabi links the backwardness of society to the loss of the ethical and missional spirit that gives it meaning and direction. This radical self-criticism distinguishes his conception from Western conflict theories, which tend to blame the external factor. A cohesive society is one that believes in an idea, works according to a civilizational project, and reproduces itself in time.

2.4. Society as a Continuous Birth Process

Society, according to Malek Bennabi, is not a closed or static entity, but a being that is continuously born and reborn through education, culture, and the idea, which he calls the "birth of society". Bennabi sees the moment of society's birth as a qualitative transformation in the individual's consciousness of himself and others within a shared framework that transcends selfishness and individual interest. It is a transition from the biological self to the civilizational self.

In this respect, he partially aligns with some contemporary Western thinkers such as Michel Maffesoli (Maffesoli, 1988) through the idea of "symbolic collective bonds" although Bennabi grants a deeper dimension to society as the carrier of a civilizational mission, not merely a symbolic construct. This mission is what gives life and function to social bonds, transforming the gathering from a pre-sociological state into a sociological-civilizational state.

3. Western Conceptions of Society:

Western sociology has witnessed multiple attempts to define society and understand its mechanisms and functions since its inception. These attempts have been reflected in divergent trends and theories, varying according to the philosophical and historical backgrounds from which the thinkers originated. The concept of society in these conceptions is often characterized by its positivist, rational, and materialistic nature, with a shift toward symbolic or interactionist approaches in the second half of the twentieth century.

What follows is a presentation of the most prominent of these conceptions.

3.1. Society in Auguste Comte: The Evolving Organism

Auguste Comte the founder of positivist sociology, viewed society as an evolving organism that develops through the Law of Three Stages: the theological stage, then the metaphysical, and finally the positive stage (Comte, 1830). He likened society to a living being subject to natural, observable laws, which can be organized based on reason and science. Comte considered order and progress as the two fundamental pillars of any sound society, prioritizing cohesion and functional integration, which brings his conceptions close to the functionalist perspective that would develop later.

The essence of his view lies in the necessity of abandoning religious reference (the theological stage) and relying on science and reason (the positive stage) to manage society.

3.2. Emile Durkheim: Society as an Objective Reality and "Collective Consciousness"

Émile Durkheim is one of the deepest and most influential theorists in defining the concept of society, as he considered that society possesses an objective existence independent of individuals, and is represented by the "collective consciousness" that imposes behavioral patterns, values, and traditions on individuals (Durkheim, 1893).

In his book, *The Division of Labor in Society*, Durkheim distinguished between two types of solidarity:

Mechanical Solidarity: In traditional societies, where individuals share values and religion.

Organic Solidarity: In modern societies, where specialization and the division of labor prevail, and individuals are linked by their mutual interdependence.

Durkheim views society as a moral and cultural system that maintains balance, transcends individual will, and produces its own institutions (family, religion, state). Religion, for him, has a social function in creating cohesion, but it is not a metaphysical reference.

3.3. Karl Marx: Society as a Field of Class Struggle

In contrast to the functionalist orientation, Karl Marx believed that society could only be understood through the economic structure that determines the form of social relations, where society is divided into conflicting classes: the bourgeoisie and the proletariat (Marx & Engels, 1848). For Marx, society is not a harmonious entity, but a permanent arena of struggle governed by relations of exploitation and domination. He believed that the substructure (economy) determines the superstructure (culture, religion, law), and that societal transformation only occurs through class revolution. Thus, he presents a historical materialist conception of society that highlights contradictions and structural imbalances, contradicting the ethical or religious perspective found in Malek Bennabi.

3.4. Max Weber: Society as a Field of Social Action

As for Max Weber, he presented a more complex and pluralistic

conception, focusing on the subjective meaning of social action. He considered that society is formed by the interaction of individuals whose behavior is directed toward others based on their subjective perceptions and meanings (Weber, 1922). Weber formulated four types of social action:

- Goal-rational action
- Value-rational action
- Affectual action
- Traditional action

He believed that understanding society requires understanding the meanings individuals ascribe to their actions. He also considered that Western capitalism did not develop solely due to the economic structure, but was driven by the Protestant ethic, which makes religion part of the explanation of social phenomena through its function and effect, unlike Marx.

3.5. Modern Theories: Society as a Symbolic and Interactive Space

In the second half of the twentieth century, new currents emerged that redefined the concept of society, including:

Symbolic Interactionism: It views society as being formed through symbolic interaction among individuals, as seen in the work of George Herbert Mead (Mead, 1934) and Erving Goffman (Goffman, 1959).

The Frankfurt School: It criticizes modern industrial and technical society as fostering alienation and domination, as seen in Horkheimer and Marcuse.

Deconstructive Sociology: It views society as a non-fixed linguistic-cultural structure, as in the thought of Michel Foucault and Bourdieu.

These approaches broadened the concept of society to include cultural, symbolic, and cognitive dimensions, but they often separate the individual from religion and do not grant the ethical or missional idea a foundational role, as Malek Bennabi does.

4. Comparison Between Malek Bennabi's Conception and Western Conceptions: (Expansion and Integration)

The comparison between Malek Bennabi's thought and Western conceptions of society indicates a fundamental difference in philosophical references, the conditions for societal foundation and the goals and functions assigned to society. While Western theories start from material, positivist, or interactionist backgrounds, Bennabi starts from a spiritual civilizational

conception of society, linking it to a supreme idea and missional values.

This comparison highlights the fundamental divergence between Malek Bennabi's spiritually-rooted concept of society and the dominant Western sociological frameworks, which are primarily materialistic, secular, or rational.

4.1. Philosophical and Epistemological Reference

This table effectively summarizes the profound epistemological chasm between Malek Bennabi's view of society and classical Western sociological theories, highlighting the role of religion and purpose in each framework.

Table 1 : Foundations of Society: Bennabi and Western Conceptions

Malek Bennabi	Western Conceptions
His conception of society is based on a monotheistic civilizational vision, seeing society as a moral entity founded upon the religious idea, which grants meaning and direction to the lives of individuals and to the group (Ben Nabi, 1986). Society is founded not on instincts or material interests alone, but on a civilizational meaning that transcends individual temporality.	Positivist conceptions (Comte, Durkheim) start from the principle of secularization, excluding the religious reference from analyzing society. The Marxist conception is based on the material and economic foundation as the primary determinant of social relations (Marx, 1867). Weber inclines toward a pluralistic approach but separates social action from religious values except to a functional extent.
Malek Bennabi proceeds from a spiritual-missional dimension.	Western conceptions are founded upon a material or rational behavioral dimension.

The comparison reveals that the core difference lies in the foundational reference point of societal existence.

a/ The Primacy of the Idea vs. Materiality

Bennabi's Thesis (Spiritual-Missional): Bennabi constructs society as a moral entity driven by a spiritual-missional dimension. His central claim is that society cannot be born—and civilization cannot emerge—without a unifying religious idea that transcends individual material interests and grants collective meaning. This is a teleological perspective, focused on the ultimate *purpose* (the civilizational mission) of the group.

Western Antithesis (Material/Rational): Conversely, Western theories, from Positivism to Marxism, are rooted in secular, material, or rational behavioral dimensions.

Comte and Durkheim explicitly promoted secularization, focusing on functional integration and objective social facts, thereby pushing religion to the periphery of analysis.

Marx reduced society entirely to a reflection of its economic foundation (materialism) and class struggle.

Weber, while studying the influence of the Protestant ethic, maintained a functionalist distance, analyzing religion's effect rather than viewing it as the essence of social formation.

b/ The Role of Religion: Essence vs. Function

The table underscores that for Bennabi, religion is the essence—the *sine qua non*—for the existence of a true society. For Western sociologists, religion is either an obstacle to progress (Comte), an opiate used for control (Marx), or merely a functional component that aids cohesion or rationalizes behavior (Durkheim and Weber).

Thus, Bennabi offers a holistic, value-based model that critiques the materialistic reductionism of the West, advocating for a sociology where the community's spiritual idea is the decisive force in human history and civilizational activity.

4.2. Conditions for the Emergence of Society

This table contrasts the foundational requirements for the birth of a society according to Malek Bennabi's civilizational theory and the diverse perspectives found in classical Western sociological thought.

Table 2: Constituting Society: Elements in Bennabi and Western Theory

Malek Bennabi	Western Theory
The birth of society requires the availability of three elements (Man, Soil, and Time) linked by a unifying religious idea that works to unify efforts and organize shared life. Without this idea, the elements remain merely scattered components that do not constitute a society. Society is not composed of	For Durkheim, society arises from gradual moral cohesion resulting from the division of labor (Durkheim, 1893). For Marx, society is formed around relations of production and class struggle. For Weber, society emerges from organized, meaningful interactions among individuals.

material elements alone, but of an idea that inhabits and directs these elements (Ben Nabi, 1986, p. 37).	
Bennabi focuses on the civilizational idea.	Western conceptions focus on structure, action, or struggle.

This section highlights a critical divergence: Bennabi attributes society's origin to an intentional, unifying ideological force, while Western theories cite emergent structural or behavioral processes.

a/ Bennabi: The Unifying Idea as Catalyst

Bennabi's theory emphasizes a qualitative leap from mere gathering to genuine society. The birth of society requires the integration of three material elements (**Man, Soil, Time**) catalyzed by a unifying religious idea. This idea acts as the essential "**spiritual cement**" organizing efforts and directing the components toward a shared goal. Without this idea, the components remain "**scattered components**" lacking the dynamic force required for civilizational production. Thus, Bennabi focuses on the civilizational idea as the single necessary condition for social genesis.

b/ Western Conceptions: Emergent Structure and Action

In contrast, Western conceptions largely focus on structural, mechanical, or action-based processes that emerge *without* a necessary transcendent idea:

Durkheim (Structure/Mechanism): Society arises from gradual moral cohesion driven by external necessity, specifically the increasing division of labor (**specialization**). Cohesion is functional and structural, not ideological.

Marx (Struggle/Materialism): Society is formed around the relations of production and the inherent conflict of class struggle. The condition for its emergence and transformation is purely material and antagonistic.

Weber (Action/Meaning): Society is constituted by the aggregation of organized and meaningful interactions between individuals. Its origin is behavioral and interpretive, focusing on the subjective action rather than a singular collective idea.

The table demonstrates that Bennabi views society as an act of intentional, ideologically-driven creation ("Bennabi focuses on the civilizational idea"), while the Western tradition sees it as a natural, emergent phenomenon arising from economic, structural, or behavioral necessity ("Western conceptions focus on structure, action, or struggle").

4.3. Functions of Society

This table critically compares the primary functions and goals assigned to society by Malek Bennabi and the leading classical Western sociological thinkers.

Table 3: Social Function: Civilizational Mission versus Order and Conflict

Malek Bennabi	Western Conceptions
He sees the function of society as achieving the civilizational mission and developing Man in his ethical and historical dimensions. Society is “the place where Man is born twice: once biologically, and once civilizational.” “Society is not just a framework for coexistence, but the vessel of civilization, and from it begins the movement of history” (Ben Nabi, 1949, p. 33).	Durkheim: The function of society is to maintain balance and solidarity. Marx: Society produces relations of domination or revolution. Weber: Society allows the organization and direction of social action.
Malek Bennabi grants society a teleological civilizational dimension.	Western conceptions attribute to society organizational, conflictual, or integrative functions.

This comparison isolates the core difference in how each tradition Conceptualizes the purpose of society, highlighting the contrast between Bennabi's normative, civilization-centered vision and the Western emphasis on functional, structural, or action-based explanations.

a/ Bennabi: The Teleological-Civilizational Function

Bennabi grants society a high, transcendent purpose—a teleological and civilizational dimension. Its function is not merely to exist, but to achieve a grand civilizational mission and to facilitate the ethical and historical development of Man. The powerful metaphor, "society is the place where Man is born twice: once biologically, and once civilizational," emphasizes that the primary role of the social framework is transformative and

regenerative. Society thus becomes the essential “vessel of civilization” that initiates historical movement.

b/ Western Conceptions: Organizational, Conflictual, and Integrative Functions

Western sociologists focus on descriptive functions that maintain or explain the social order itself:

Durkheim (Integrative): Society’s function is to maintain balance and social solidarity (integration). Society acts as a self-regulating system seeking equilibrium.

Marx (Conflictual): Society is fundamentally a machine that produces and reproduces relations of domination (exploitation) or, through revolution, brings about radical social change. Its function is inseparable from the dynamics of class struggle.

Weber (Organizational): Society’s function is behavioral and organizational based on rational and meaningful choices.

In essence, Bennabi sees the function of society as production (of civilization and the civilized man), while Western conceptions focus on maintenance (Durkheim), conflict and transformation (Marx), or rational organization of action (Weber). Bennabi's model asks, "Where is society going?" (mission), while Western models primarily ask, "How does society work?" (mechanism).

4.4. Society's Relationship with Religion

This table summarizes the stark difference in how Malek Bennabi and classical Western sociological thought perceive the role and importance of religion in the formation, and functioning of society.

Table 4: Religion and Society in Bennabi and Western Sociology

Malek Bennabi	Western Sociology
Religion is conceived as the initial catalyst for the emergence of society. It restores its foundational role in social organization and resurgence.	Religion is often viewed as an obstacle to progress or merely a cultural component: Marx famously described religion as the opium of the people.” Durkheim: Sees religion as a social necessity but not as a metaphysical truth. Weber approached

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	religion analytically, examining it primarily through its social and economic effects
Religion for Bennabi is the essence of society.	In Western conceptions, it is often marginal or merely functional.

The key distinction in this comparison is whether religion is the essential core of society or merely a functional component.

1. Bennabi: Religion as the Essence and Foundational Spark

For Malek Bennabi, religion is far from marginal; it is the "initial spark" and the "essence of society." He argues that the emergence of a viable, civilizational society is impossible without a unifying religious idea capable of organizing social life, restoring moral order, and driving processes of resurgence. In this view, religion plays a foundational role and serves as the primary source of social energy and ethical direction, making the relationship between religion and society intrinsic and vital.

2. Western Conceptions: Religion as Marginal and Functional

By contrast, Western sociology, committed to secular principles, treats religion as marginal, functional, or even antagonistic to progress:

Marx dismissed religion as an ideology - "*opium of the people*" - designed to pacify the exploited, making its role strictly negative and oppressive.

Durkheim granted religion a function (creating social cohesion and solidarity) but explicitly excluded its metaphysical truth, reducing it to a social necessity that reflects the group's collective consciousness.

Weber examined religion strictly in terms of its observable social and economic effect (e.g., how the Protestant ethic fostered capitalism), rather than as a constitutive source of societal formation.

In conclusion, the table reveals an ideological rupture: while Bennabi establishes a direct, essential link between the unifying religious idea and the birth of a civilized society, whereas the Western tradition largely confines religion to a secondary, observational, or functional role within a predominantly secular and materialistic framework.

4.5. Nature of Agency within Society

This table contrasts the source and nature of societal agency -the capacity for action and change within society- as defined by Malek Bennabi

and major Western sociological thinkers.

Table 5: Societal Agency and Transformation: Bennabi and Western Views

Malek Bennabi	Western Views
Societal agency is conditioned by the liberation of consciousness, the over coming of colonizability, and the restoration of the unifying idea. It holds the individual responsible for social transformation through work and thought.	Marx links agency to class and revolution. Durkheim focuses on adaptation and conformity to social norms. Weber opens the door to individual meaning in shaping society.
Bennabi sees agency as a process of self-transformation, intellectual, and value-based change.	While Western theories see it either within the framework of conflict, conformity, or symbolic interaction.

This final comparative point encapsulates the ideological differences concerning the motor of social change and the nature of the active individual (agent) within society.

a/ Bennabi: Agency through Self-Transformation and Ethical Renewal

Bennabi's conception of agency is fundamentally internal and value-oriented. Societal action is not simply material or behavioral; rather, it is conditioned by the liberation of consciousness and the ethical imperative to overcome *colonizability* (internal decay). The individual is held responsible for change primarily through work and thought, linking personal transformation (intellectual and value-based change) directly to large-scale social resurgence. In this view, the motor of history is a process of moral and intellectual awakening.

b/ Western Conceptions: Agency through Structure, Conflict, or Conformity

Western theories position agency as an outcome of external forces or internal mechanisms related to the social factors.

Marx (Conflict): Agency is linked to class consciousness and the revolutionary action of the proletariat, placing the source of change firmly within the economic structure and inevitable class conflict.

Durkheim (Conformity): Agency is constrained by the pressure of the collective. Individuals are expected to adapt and conform to the collective consciousness and social norms, viewing deviance as dysfunction.

Weber (Rational Action): While he allows for individual meaning, agency is defined by the rational organization and direction of action within social systems. This approach opens the possibility for individual choice, but within defined sociological types of action.

In conclusion, the table demonstrates that Bennabi presents a deeply ethical and intellectualized view of agency, seeing the free, morally reformed individual as the driving force of civilizational renewal. Western theories, conversely, tend to frame agency either as a function of structural necessity (conflict or conformity) or as a set of rational, descriptive behaviors.

The comparison shows that Malek Bennabi's conception of society moves beyond the instrumental or structural tendency prevalent in most Western theories, and views it as a value-based, civilizational entity, from a unifying religious idea, and directed toward an ethical and historical goal. This conception transcends secular or materialistic approaches, offering an alternative based on spiritual-material integration. Thus, Bennabi calls for the re-grounding of sociological concepts in the cultural and civilizational reality of Muslim societies, without falling into mere transplantation or rupture.

Key Findings:

- Malek Bennabi views society as a civilizational being founded on the religious idea, rather than on contractual arrangements or conflict.
- Western references proceed from materialistic or rational backgrounds, and often exclude the missional dimension of society.
- The Bennabian conception grants society a civilizing function that transcends mere organization and balance to achieve resurgence and civilizational agency.
- The comparison highlights the need for re-grounding sociological concepts to align with cultural and historical specificities.

Research Recommendations:

- The necessity of opening up to the Islamic intellectual heritage as a source for enriching sociology with new concepts of civilizational reference.
- Encouraging comparative approaches that re-examine classical sociological

concepts in light of Arab-Islamic intellectual contributions.

- Expanding research on Malek Bennabi's works to further explore his concepts regarding the individual, the *Ummah* (nation), culture, civilization, and history as tools for social analysis.

5- Conclusion

The analysis of the concept of society in Malek Bennabi's thought, and its comparison with Western conceptions, highlights the extent of the difference in the political references and aims that frame the understanding of this essential sociological concept. Malek Bennabi presents an original conception rooted in Islamic heritage and the civilizational reality of the Islamic world. He argues that society is not merely a material structure or an arena for interaction, but a civilizational entity in which the idea, Man, Soil, and Time integrate, to set forth on the course of history.

On the other hand, Western conceptions show a diversity in understanding society, ranging from Durkheim's positivist vision that sees it as an objective moral reality, to Marx's Marxist vision that sees it as a reflection of the economic structure and class struggle, to Weber's vision that considers society a field of social action and meaning, extending to modern symbolic and deconstructive theories. However, the common denominator among these approaches is the absence of the civilizational teleological dimension and the separation of religion from the sociological sphere except within limited and functional limits.

The comparison demonstrates that Malek Bennabi's conception grants society a holistic and teleological significance, transcending structural or behavioral analyses, and reconnecting it to the civilizational project and ethical mission. He thus calls for overcoming ready-made imported concepts and rebuilding sociological concepts from within, i.e., from the specificities of the Islamic experience and its historical contexts.

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