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The Intellectual references in Malik Bennabi's civilizational project

المرجعيات الفكرية في مشروع مالك بن نبي الحضاري

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Article abstract:
There is no doubt that every thinker - whether scientist or philosopher - does not set out to highlight his theories and build his edifices and intellectual systems from scratch, but rather relies on a set of sources and references, which are considered previous frameworks and intellectual backgrounds that contribute to managing and developing his thought, and shaping his intellectual experience.
These references and framing thought may be internally subjective, expressing the extent of the originality and creativity of the thinker's thought, and keeping it away from dependency and imitation, or they may be an external, intrusive import that denies him his characteristic of independence and creativity.
This article came as an attempt to clarify the most important sources and intellectual reference points on which the philosopher of civilization Malek Bennabi relied in formulating and crystallizing his cultural intellectual project.

***Keywords**: Malek Bennabi; references; thought; civilizational project*

ملخص المقال :
لا شك أن كل مفكر – عالما كان او فيلسوفا– لا ينطلق في ابراز تنظيراته، وبناء صروحه وأنساقه الفكرية من العدم، بل يستند إلى جملة من المصادر والمرجعيات، والتي تعد بمثابة الأطر القبلية والخلفيات الفكرية التي تساهم في تدبير وتنمية فكره، وتشكيل تجربته الفكرية.
إن هذه المرجعيات والروافد المؤطرة للفكر، قد تكون ذاتية داخلية، تعبر عن مدى أصالة وإبداعية فكر المفكر، وتجعله في منأى عن التبعية والتقليد، وقد تكون وافدة خارجية دخيلة، تنفي عنه خاصيته الاستقلالية والإبداعية.
هذا المقال، جاء كمحاولة من أجل بيان أهم المصادر والمنطلقات المرجعية الفكرية التي استند اليها فيلسوف الحضارة مالك بن نبي في صياغة وبلورة مشروعه الفكري الحضاري.
كلمات مفتاحية: مالك بن نبي، المرجعيات، الفكر، المشروع الحضاري.

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Introduction:

Since the Napoleonic campaign against Egypt, the projects and solutions of thinkers and scholars have successively addressed the dilemma of backwardness that struck Arab-Islamic thought, as their interest in it led to the emergence of intellectual currents and projects of multiple stripes and trends. Seeking to consolidate its ideas and theses, working to overcome the crisis that the Arab human being has been subjected to for a long time, and dreaming of achieving advancement and civilizational progress. Perhaps among the most prominent cultural intellectual projects that have emerged in this field, we find the project of the late Algerian thinker Malek Bennabi 1905-1970. This is because the idea of civilization constitutes the main axis around which his ideas revolve. All problems - according to his vision - fall under the problem of civilization, and this is what is expressed in his saying: << The problem of every people is, in essence, the problem of its civilization, and no people can understand or solve their problem unless they raise their ideas to human events, and unless they delve deeper into understanding the factors that build or destroy civilizations>> (Ben nabi, 1987, p. 21)

This cultural intellectual project, which was founded by Malek Bennabi, deserves to be rehabilitated and revived by the Islamic nation, and to be transformed from its abstract, theoretical framework into a practical reality that can achieve advancement and development, similar to what happened to the Malaysian cultural renaissance, as a result of the application and investment of this thought.

Perhaps this dreamy project, which carries a lot of human knowledge, ideas, and concepts, did not arise out of nowhere, but rather was the result of a group of references and epistemological fields, which represented the historical knowledge that preceded its emergence, and which contributed to its formation and crystallization.

Thinking about the reference to Malik Bennabi's cultural thought means his position on the various intellectual issues raised by his opponents, that is, the intellectual and philosophical principles that he adopted and discussed, or modified or criticized,This is because every intellectual discourse produced by a thinker or philosopher through his efforts and theoretical contributions in its various manifestations and dimensions is often condemned and influenced by the dimensions of those influences in its existence.

Hence, it was right for us to ask: What are the most important intellectual references that contributed to the crystallization of Malek Bennabi's cultural intellectual project?

There is no doubt that the extrapolator and contemplator of Islamic thought in general finds it full of multiple and diverse starting points and sources of reference, which may reach the point of conflict, some of them are internal heritage belonging to the Islamic environment in which the thinker was raised and nurtured, and some of them are external, incoming and intrusive.

The thinker Malek Bennabi is by virtue of his dual formation between the Arab Islamic and Western cultures, where his religious upbringing - as a Muslim - and his experience of the period in which his country - Algeria - was transformed from the grip of colonialism towards liberation, in addition to his experience of Western culture from within, for thirty years, as a student, then as an electrical engineer in France. So we find his writings, It is characterized by the combination and blending of several reference sources. In addition to inferences from religion and heritage, we find talk about contemporary thinkers belonging to Western culture, which shows Bennabi's reading of many figures of Western thought. This is in addition to investing in his training and knowledge of a scientific nature and his extrapolations of the history and reality of many peoples.

Accordingly, the starting points of reference that form Malik Bennabi's cultural thought can be classified into four main categories: Islamic sources, Western sources, scientific sources, and the Asian experience.

2- Islamic heritage sources:

2-1- The religious starting point and the universal laws influence:

A close reading of Bennabi's thought shows that the basis of his thinking was religious. His interpretation of the historical movement and its universal laws was inspired primarily through his

contemplation and understanding of the meanings of the verses of the Holy Qur'an. There are laws that control the movement of societies up and down, some of which men are aware of, and some of which they do not realize, and which require research and study in order to understand their essence. It calls for contemplation of the laws of history that cannot be changed, as indicated in the Holy Qur'an, according to what God Almighty says: << That has been the Way of Allah already with those who passed away before. And you will not find any change in the Way of Allah>> (Alhilali.khan, without date, p. 969)

<< Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allah, and disobeyed Him and His Messengers) >> (Alhilali.khan, without date, p. 94)

In this text, the thinker Bennabi calls for not being self-reliant and limiting ourselves to personal experience, even though it is directed and guided by revelation. Rather, he asks to delve into the human experience and study it, at the command of revelation itself, because this journey, which is considered a source of civilizational knowledge, is also a gift of revelation.

Malek Bennabi was very keen to alert the Muslim to the spirit of searching for norms and laws that guide human phenomena, in order to extract lessons that help to get up civilization and revive aspirations. His call and repeated emphasis on the necessity of rising to the level of human incidents, and contemplating the laws that build civilizations and destroy them, was clear in his intellectual works in order to overcome in the Muslim the fatalism of human culture in a post-Monotheist society, which submitted the Muslim to the factors of backwardness, and provided him with all justifications for futility and devotion to the earth.

The essence of history is a set of divine laws and laws that control the direction of the lives of individuals and groups, and which need good understanding and optimal assimilation by those who want to achieve renaissance. As for those who are not familiar with it, they do not comprehend its lessons and goals and are not guided by it in the course of their movement. Their movement is characterized by disorder, as it is not governed by any control or goal, which leads the laws that guide construction and entry into a period of inactivity. Where Malik Bennabi says in this regard: << It is the habit of history not to pay attention to the nations that are asleep, but rather leaves them to their dreams, which delight them at times and disturb them at other times. They delight them when they see in their sleep their immortal heroes fulfilling their mission, and disturb them when they enter into the power of a stubborn tyrant. >> (Ben nabi, 1987, p. 49)

Malik Bennabi uses the religious component, as it is the universal laws with which God created man, and that religion alone is the true component of civilizational values, and it gives the spark for civilization to enter history and be achieved in the world of achievement. Where he says: <<Religion, then, is a (complex) of social values, and it plays this role in its emerging form, its spread and movement, when it expresses a collective idea.

But when faith becomes an attractive faith without radiation, means, an individual tendency, then its historical mission ends on earth, as it becomes incapable of pushing and moving civilization>> (Ben Nabi, 2006, p. 32)

Religion aims to connect the earth with heaven, and when it creates the spiritual network that connects the individual and society with God, at the same time it builds the network of social relations that allows this society to carry out its earthly mission and perform its joint activity, so it links the goals of heaven with the necessities of the earth. This is the law that the Holy Qur'an has explained in many of its verses. History, as Bennabi says, begins with the integrated human being who always matches his effort, his ideal and his basic needs, and whose dual mission society fulfills as a representative and witness. (Ben Nabi, 2006, p. 33)<< Thus We have made you [true Muslims — real believers of Islamic Monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways)|, a just (and the best) nation, that you be witnesses over mankind" and the Messenger witness over you >> (Alhilali.khan, without date, p. 29)

2-2- The influence of Ibn Khaldun's theory of state development:

The Khaldunian political theory about the state development, as a product of civilization, through the law of three generations or the concept of phases, was the source of the ideas of many political thought

figures about the development and emergence of the state in particular and civilizational thought figures about the awareness of the civilizational phenomenon in general.

"Malek Bennabi" is considered one of these, as he owes his civilizational thought to the thought of "Ibn Khaldun" in many of his ideas and opinions, including the civilizational cycle and what it contains for some concepts, and this is by his admission, as "Malik Bennabi" said about him in his book Conditions of the Renaissance << I discovered him when I was fifteen or twenty years old about the glories of Islamic civilization in Duslan's translation of the introduction to Ibn Khaldun and what Douri wrote about it and Ahmed Reda after the Second Scientific War, and I am fully aware of what I owe to these studies>> (Ben Nabi, Major issues , 2009, p. 172)

Dr. Fahmi Jadaan agrees in his book "The Foundations of Progress among Islamic Thinkers" when he says, "Ibn Khaldun in particular remains Malik Bennabi's teacher and his greatest inspiration" (Djadaane, 2010, p. 410)

However, Malik coined Ibn Khaldun's words to keep pace with the modern era in his civilizational concept.

In the eyes of Malek Bennabi, Ibn Khaldun is considered the first to discover the logic of history. He called him a genius and considered him the master of historians. We find him considered "the first to devise the idea of the cycle in his theory of the three generations " (Ben Nabi, the islamic world destination, 2006, p. 28)

also says about his influence on him << and what he achieved... Ibn Khaldun, who is credited with devising the laws of history and their relationship to aspects of the societies activities, and this is evidence that Arab thought had a sense and taste for law >> (Ben nabi, 1987, p. 18)

Ibn Khaldun - as Malek Bennabi believes - did not study civilization in itself, but rather stopped at a specific product of its products, which is the state. Ibn Khaldun tried to trace the development of society - the state - by studying and analyzing from its origins to its corruption in his book Al-Muqaddimah, to know the various factors that helped its rise on the one hand and its fall on the other hand. Where he says: <<He might have been the first to have been given the opportunity to formulate the law of the historical cycle, but the term of his era stopped at a product of civilization, by which we mean the state, and not at civilization itself >> (Ben nabi, 1987, p. 69)

The Khaldunian conception of the emergence of states and their development over three generations "leads us to emphasize the civilization transitional aspect, that is, we see in it nothing but a succession of organic phenomena, each of which has its own beginning and end in its specific field." (Ben Nabi, the islamic world destination, 2006, p. 28) However, Ibn Khaldun considers the stage of civilization to be the end of urbanization, its descent into corruption, the end of evil, and the distance from goodness.

Accordingly, the idea of the history return, which Nietzsche said through the idea of eternal return, is not limited to his thought only, but is widely discussed in historical studies (one of the characteristics of history is that it repeats itself). Ibn Khaldun referred to it in one of the chapters of his introduction, <<that the past is similar to what comes from water with water>> (Iben khqaldoune, 2007, p. 24)

2-3- Muhammad Iqbal (1877-1938):

The philosophy of renewal according to Muhammad Iqbal was present in the discussions and writings of Malik Bennabi, as he began one of the chapters of his book with Iqbal's father's advice to him while he was reading the Qur'an in his own words, saying: <<My son, read the Qur'an as it was revealed to you>> (Ben nabi, 1987, p. 65) Iqbal stressed the importance of humans as one of the basic elements forming the equation of civilization. His philosophy was not in the style of his predecessors or contemporaries, as much as it was an attempt to restore Islam's reputation and work to remove it from the circle of suspicions, and keep it away from stagnation.

We also find that Muhammad Iqbal's civilizational ideas were specifically and clearly defined and concentrated in his book, The Point of the Islamic World, published in 1954, according to multiple forms, and looking at their nature, three positions can be revealed: the legal position, the reference position, and the critical position. The legal position, where Bennabi showed Iqbal's status and legal status, which was

defined as a thinker on the one hand, and a reformer on the other hand. He described him as a thinker in light of Iqbal's discussion of the issue of women when he mentioned him as "one of the great thinkers." (Ben Nabi, the islamic world destination, 2006, p. 77) . He described him as a "poet thinker." (Ben Nabi, the islamic world destination, 2006, p. 185) When he talked about the spiritual fate of the Islamic world.

As for the reference position, Malek Bennabi relied on the thought of Muhammad Iqbal, in agreement and support. This is done by talking about the spiritual side of a person, in which he appears to be a religious person. The religious element directly interferes in the way he follows to introspect himself, as it is the basis of a conscience that searches for itself and is linked to social awareness. Which makes religious reform necessary as a point in every social change.

The consensual position also appears, in following in the footsteps of Iqbal's position, in the deviation of the reformist movement from its original line, which no longer possessed the spiritual inspiration and Sufi uprising that it had gained at its beginning, and its teachings continued to aim to create brilliant specialists, more than to create sincere people.

In addition to Malek Bennabi's reliance on linking the renaissance of the Islamic world to lofty humanitarian goals, and transcending the limits of materialistic Western civilization, in the footsteps of Muhammad Iqbal.

As for the critical position, Malek Bennabi criticized the opinions and positions of Muhammad Iqbal, criticizing a thinker from a thinker, especially about the position of the modern Western movement in the Islamic world. Been discovered by Europe did not give it its spirit and civilization, or the Islamic world tried to discover them in their countries. This is because the European did not come to the East as a civilizer, but rather as a colonizer, and the Islamic world did not deal in a way of searching for the spirit of civilization in Europe, because the Muslim student and young man, who came to it, for trivial reasons, with the aim of studying a language, learning a craft, or achieving an immediate benefit, not to discover a culture. This contradicts Iqbal's opinion when he says that the most noteworthy phenomenon we observe in modern history is the tremendous speed with which Islam is moving in its spiritual aspect towards the West (Ben Nabi, the islamic world destination, 2006, pp. 63-64)

3- Western sources:

3-1- Friedrich Nietzsche (1844-1900):

The German philosopher "Friedrich Nietzsche" is considered one of the most prominent thinkers who influenced Malek Bennabi in building his cultural thought, as we find him starting in his interpretation of the societies civilizational cycle, from Nietzsche's famous quote <<It is an eternal law for history to repeat itself just as the sun repeats its sphere from the point of inflection>> (Ben nabi, 1987, p. 57) >> For Nietzsche, time is merely an endless series of events that return again. That is, he considered the movement of time to be a continuous circle, making eternity something absolutely unbearable. Nietzsche himself felt this description, so he described his doctrine not as an opinion on immortality. However, he looked at life by making immortality possible. What makes immortality possible, in Nietzsche's opinion, is our expectation that the centers of activity will recombine, which is a necessary factor for the birth of that ideal structure which he calls the Supreme Man, as we mentioned. However, the Supreme Man has existed before countless times, and his birth is a must.

Malek Bennabi was influenced by the idea of the eternal return according to Nietzsche. The eternal succession of life cycles will make the meeting between the time of the past and the time of the future at a gate called now inevitable. Abdul Rahman Badawi comments on the idea of eternal return and is inspired by the following. << According to this theory, a person will live again the same life that he lives now. That is why Zarathustra says, "There will come a day when the chain of causes in which I am entangled will return again and will create me again!" And I myself will be among the causes of the eternal return >> (Friedrich, Without date, p. 253) .

Malik's interest in Nietzsche's thought also came through his research into the issue of the emergence and decline of civilizations. He noted that Nietzsche and Dostoevsky predicted its collapse, that is, the collapse of civilizations, especially Western civilization.

We believe that Malik Bennabi's reading of German philosophy was not a spontaneous reading, but rather an intentional reading, especially the reading of the cultural heritage of the German philosopher "Nietzsche," who had a presence in Malik's civilizational discourse. His purpose was to seek to formulate a project of cultural and civilizational independence for the countries of the "Tangier-Jakarta" axis in general, and the Arab Islamic countries in particular.

3-2- Gustave Le Bon (1841-1931 AD):

According to Malik Bennabi, civilization consists of three elements, which he formulated in an equation as follows: Civilization = man + soil + time.

These three elements do not mean the establishment of civilization, without the presence of the compounding factor, which is the religious idea. He is as he says: << Civilization does not arise except th ro

These three elements that constitute civilization according to Bennabi, we find its presence in the thought of Gustave Le Bon, which means that Malek Bennabi was aware of the thought of Gustave Le Bon, especially during his presence in France. The influence of the human element, as he sees that "every human being does not truly represent the fruit of his close fathers only, but rather represents the fruit of his race, that is, the entire line of his ancestors." Rather, he went further than that when he considered that "the people are governed by their dead more than by their living, and by the dead the race arises, and the dead are the ones who created our thoughts and feelings, and all the characteristics of our behavior... the dead are the masters of the living" (Gustave L. , without date, p. 34)

Perhaps Malik Bennabi's talk about the post-Almohad man, who emerged from civilization, and who still exists among us, his words indicate the influence of the dead on the living, as it is unreasonable for a human being to continue to live for more than five centuries. Gustave Le Bon also spoke about the element of time. If time is considered as tool in the hand of a person that enables him to achieve his hopes, when he uses it well and invests it, According to Le Bon, it has a more comprehensive and broader meaning. Controlling time requires obtaining psychological qualities, which do not happen quickly with education and simulation, but rather require many factors and a sufficient period of time. When a generation gets better at controlling and dealing with time, it will enable it to build civilization. (Gustave L. , without date, p. 50)

If Malek Bennabi preferred the term "soil" to refer to the material aspect of civilization, avoiding the term "Material," due to its frequent use in many fields of knowledge, we find Gustave Le Bon, in turn, did not use the term "soil" in a conversation about soil, but rather preferred to use the term "milieu," and sometimes he used the term "soil" to express the factors influencing the formation of nations. The translator, Adel Zuaiter, transferred the term from French to Arabic using the word environment, considering that the environment can be either physical, natural, or social, human. However, this element is not of great importance to Le Bon, as he does not consider it on many occasions to be an important element in the factors of civilization. (Gustave L. , without date, p. 42)

As for the complex factor, we find Bennabi dealt with religion in its broad sense, just as Gustave Le Bon dealt with it. If religion has its effectiveness in Bennabi's view, it is considered "the factor that influences the mixing of the three elements with each other, as indicated by historical analysis "(Ben nabi, 1987, p. 50) .

The focus on the efficacy, rather than its logic, is strongly present in Le Bon's thought. As he stated, "Our edifice of information and knowledge rests on scientific hypotheses, while the foundations of all civilizations are built on religious hypotheses" (Gustave Le Bon, The World's Imbalance, 1928, p. 368). Religion is of paramount importance, as it continues to provide civilization with its strength, unaffected by the arguments of skeptics, because it is, in reality, based on non-rational principles.. (Gustave L. , Opinions and beliefs , 1964, p. 8)

3-3- Oswald Spengler (1880-1936 AD)

Spengler's opinions and ideas had a great influence in shaping Malek Bennabi's cultural thought, especially when it comes to his interpretation of the history movement, as Malek Bennabi went on to say that civilization is subject to a time cycle, similar to what Spengler did, where he says:<<If we look at things from a cosmic point of view, we see civilization moving as the sun moves, as if it revolves around the Earth, shining on the horizon of this people and then moving to the horizon of another people>> (Ben nabi, 1987, p. 55) Malik agreed with Spengler's views on the stages of the civilizational cycle, especially in the third stage (the fall), by saying: <<We find the reference to the third stage clear in other writers, as a feeling of the extinction of European civilization contributed, such as (Oswald Spengler) in his book (The Decline of the West) >> (Ben nabi, 1987, pp. 63-64).

However, Malek Bennabi criticized Spengler, for subjecting the component of civilization to the racial factor, as he said: << Then another German philosopher comes to us, by whom we mean Spengler, to lead us to another theory, which explains civilization as the fruit of a special genius that characterizes a specific era with the label of a basic innovation... Thus, we find in this theory the racist factor seeping into the historical doctrines, through Spengler, and it is the factor whose historical role will later be able to achieve its methodological completion in the Hitler school, at the hands of Rosenberg >> (Ben nabi, 1987, p. 71)

3-4- The influence of Arnold Toynbee (1889-1975):

The thought of historian Arnold Toynbee has witnessed a wide presence in constructive cultural thought. This historian was interested in researching the norms and laws that helped civilizational entities to establish, prosper, and achieve urbanization throughout history, by following a comparative approach between civilizations. His theory of civilization inspired his ideas, especially the cycle of civilization. Comparing himself with Marx, he says: "Within this relationship, Toynbee's ideas seem closer to the truth than Marx's ideas. In fact, the theory of challenge explains the reason why history requires a certain teleology... The challenge practically requires a certain solidarity or cooperative connection between the members of a specific human group whose situation required it to respond to this challenge in a cooperative, collective manner. >>
(Ben nabi, 1987, pp. 69-70)

He also presented his theory based on the principle of challenge and response, and discussed it critically in his two books, Conditions of the Renaissance and the Birth of a Society, where he formulated it in a new formulation in the light of the Holy Qur'an. Psychological factors represent the element of challenge instead of geographical and economic factors, and spiritual strength represents the element of response. He expresses this by saying: << We can, somehow, formulate this opinion - Toynbee's opinion - in a new formulation in the light of the Holy Qur'an. In this way, we may be able to reach a clear explanation of the origin of the movement that gave birth to the Islamic society, and its historical purpose, and explain this movement by the psychological factors that stimulated the spiritual power in this society, I mean the conditions of its movement over the centuries.>> (Ben Nabi, the islamic world destination, 2006, p. 24)

The Holy Qur'an in general and Islamic legislation in particular have placed the Muslim conscience between two limits that cannot be crossed or ignored if he wants to be effective and perform its historical function for which he was created, and in this he says about them: :<< The promise and the threat, and what this means is that he placed him in the most appropriate circumstances in which he could respond to a challenge that was fundamentally spiritual. The threat is the minimum level below which there is no effective effort, and the promise is the upper limit beyond which effort becomes impossible when the severity of the challenge overwhelms the spiritual strength that the person has been granted>>
(Ben Nabi, the islamic world destination, 2006, p. 24)

Malik believes that the Muslim conscience has been placed between two limits of effective action, which are the two limits that apply to the meaning of the two noble verses:

-“ None feels secure from the Plan of Allah except the people who are the losers“ .= A threat. (Alhilali.khan, without date, p. 215)

−“ No one despairs of Allah’s Mercy, except the people who disbelieve”. = A promise. (Alhilali.khan, without date, p. 316)

Islamic legislation has placed the Muslim individual between two basic limits that cannot be crossed. Rather, he must act on both of them without over-promising or neglecting the threat. The basis of the Muslim person is to achieve moderation between these two limits in order to achieve the desired goal of his existence.

This is without forgetting that he was influenced by another group of European thinkers and historians in strengthening his theses, especially in stating the strong influence of the religious factor on civilization, and the idea of the three phases that every civilization passes through, similar to what we find in the thinker “Hermann de Keserling” (1880-194), who sees in his book “The Analytical Research of Europe” Western civilization as a synthesis and blending of the Christian spirit and Germanic traditions. He also referred to the idea of the three phases of Christian civilization. In addition, he was also influenced by the French historian Guizot (1787-1874) and the historian Henri Perrin, who emphasized the same idea. (Ben nabi, 1987, pp. 63-64)

He was also influenced by Kant's moral philosophy through his idea of duty and right, which occupied a prominent place in his social and educational thought in most of his writings.

4- Scientific sources:

The reader and follower of Malek Bennabi’s intellectual legacy through his various blogs will find that he often employs scientific knowledge in building his system and intellectual edifice, and this is due primarily to his formation and scientific culture, which is evident to us in particular in his cultural intellectual project, as he suggests in his book “Conditions of the Renaissance”. If the Islamic world wants to pass its current stage - leaving civilization - in order to accomplish its mission of installing civilization, as Japan did, all it has to do is borrow from the chemical world its method by first analyzes the products and then performs the formulation process. According to this analytical approach, Malik Bennabi drew for us the equation of civilization in the following analytical formula: Output of civilization = human + soil + time.

He means soil by the word material and continues explaining, “In the lamp, for example, there is a human being behind the scientific and industrial process of which the lamp is the fruit, and the soil is in its elements of a conductor and an insulator, and it intervenes with its first element in the organic development of the human being.” Time appears in all biological and technological processes, and it produces the lamp with the help of the two primary elements: man and soil. (Ben nabi, 1987, p. 49)

These first three elements are material factors that control the creation of any historical movement, that is, the building of civilization. However, these three components need to mix their elements and create interaction between them, which Bennabi calls “the civilization composite.” Hydrogen and oxygen also combine in an equation, and “water” is formed from them by chemical law. Likewise, we have the right to call the “civilizational complex,” which is religion, for being the motivating idea that integrates the three elements and gives life to them. Religion is one of the moral factors that creates a single, effective and vital entity from the sides of this single equation . (Ben nabi, 1987, p. 50)

We also find that he approached civilization from various scientific dimensions, as he approached it from the socio-psychological aspect, as he approached it from the psychological aspect, when he made the spirit its starting point , and how the latter controls the instincts, where the religious idea is responsible for subjecting his behavior and thinking, which is controlled by instincts, to a process of conditional conditioning.

Where he says: “Animalism, which is represented by instincts in a tangible way, was not abolished, but was controlled by the rules of a certain system.” (Ben nabi, 1987, p. 75)

As for the social aspect, when spiritual relations are strengthened, the network of social relations is strengthened, and the social void is narrowing. The network of social relationships means the sum of relationships resulting from the connections in society between the three worlds: people, ideas, and things. The closer the social relations are, the more effective and influential the work is. And when it disintegrates, it is an indication that society is entering into decline. This network is considered a standard for the society's health or illness. When the tension of its threads relaxes, it becomes unable to carry out joint activity effectively, and this is an indication that society is heading towards its end. (Ben Nabi, the islamic world destination, 2006, p. 38)

5- The Asian experience:

Malek Bennabi often cites in his inferences and comparisons with the experiences of Asian societies, in building his renaissance and civilizational project, in explaining the role of man and his effectiveness in change, especially the Japanese experience since the Meiji era. Which invested in people, and gained time in a country that lacks many of the underground riches that the Arab and Islamic region abounds in, as he declares: << Let us compare our progress and its social results with the progress of another society that awakened ten years after 1868, which is the society of Japan. Colonialism awakened it as it awakened us... However, the Japanese realized that it was his duty to rise up and play a decisive role before colonialism took control of him and erased his personality, so he rose and walked the path... What is strange is that this society that rose ten years after us has marched towards civilization and reached it.>>
(Ben Nabi, Major issues , 2009, pp. 164-165)

Japan created a civilized society. It entered things through its doors and requested things as a need. It studied them in relation to its needs, not its desires. He says: <<Japan stood from Western civilization in the position of a student, and we stood from it in the position of a customer. He imported ideas from it and we imported things from it.>> (Ben Nabi, Major issues , 2009, p. 187)

Therefore, to build a society, we must think with the logic of constructive thinking, as Japan did, and not with the logic of hoarding thinking, because hoarding in society is a harmful phenomenon. The problem in the Islamic world is not a problem of poverty or lack of capabilities and tools, but rather the problem is the problem of man. "The post-Monotheist man does not care about effectiveness." (Ben Nabi, the islamic world destination, 2006, p. 58)

6- Conclusion:

These were the most important reference sources, through which Malik Bennabi was able to find reference as starting points in constructing and crystallizing his various concepts, theses, and theories related to civilizational thought. This is because every thinker does not start building his intellectual systems from scratch, but rather relies on multiple and diverse sources and references, as diverse as the environment, culture, and direction of the thinker himself. This is what applies to the thinker and philosopher of civilization Malek Bennabi, as the intellectual references from which his intellectual project is tested range between what is Islamic heritage, and what is Western culture, and between scientific, and its impact on other renaissance experiences, especially the Asian renaissance experience. This is in addition to Malik Bennabi's use of many intellectual and philosophical figures, which reflects his Western cultural background on the one hand and the breadth of his knowledge on the other.

It can be said that Malek Bennabi made good use of these various references in building his intellectual system and his civilizational project, as it is evident to us from the level of constructing his concepts, theses, and problems, to presenting them in an original, creative form that expresses the originality and creativity of this thinker and philosopher in his own right.

Therefore, it can be said that studying and understanding intellectual references is of great importance in various intellectual and scientific studies, as it enables
us to evaluate intellectual projects and know the extent of their limits and extension .

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