Malek Bennabi's Perspective on the Civilizational Crisis: The Right Questions

منظور مالك بنبي حول الأزمة الحضارية: الأسئلة الصحيحة

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Abstract :

This article examines the ideas of Malek Bennabi as revealed in his collection "*Problems of Civilization*", in which he argued that Algeria as well as the whole Islamic World suffers, in effect, from a civilizational crisis that ensue all aspects of backwardness. The importance of this article lies in the fact that through dissection of this crisis, Bennabi uncovered the real reasons and factors that caused it and their repercussions. The essence of the disintegration of the Algerian civilization is of humanitarian nature that lies in the change of the individual. This article, thereby, is an attempt to spot the light on what Bennabi asserted is the initial necessary step to get out from the civilizational crisis, which is to accurately expound the right questions that lie at the heart of it. In addition to the suggested solutions that make up the necessary conditions for a civilizational "décollage" through which Algeria can regenerate its civilization. This article aims, also, to highlight some basic ideas of Bennabi such as colonialism and colonisability, the ideological conflict, and the role of religion; besides, it calls for embracing his ideas and rendering them alive.

Key words: Malek Bennabi, Civilization, crisis, disintegration, right questions.

ملخص :

أكد المفكر مالك بن نبي في سلسلة "مشكلات الحضارة" ان العالم الاسلامي يعاني، في حقيقة الامر، من ازمة حضارية ترتبت عنها جل اشكال التخلف الحضاري. تظهر اهمية المقال في من خلال التحليل المفصل للازمة حيث كشف بن نبي عن كل من العوامل الحقيقية المسببة للازمة وتداعياتها. لب الانحلال الذي اصاب الحضارة الجزائرية و تفسخ المجتمع هو في حقيقته ذو طبيعة انسانية، والتي تكمن في تغير الفرد الذي يصفه بن نبي بإنسان ما بعد الموحدين الذي فقد القدرة و الامكان الحضاريين .يهدف هذا المقال الى تسليط الضوء على فكرة بن نبي الذي اكد ان اول خطوة في طريق الخلاص من المأزق الحضاري تكمن في التحديد الدقيق للأسئلة الصحيحة حول الازمة الحضارية من اجل ايجاد الحلول الفعالة التي تحقق شروط الانبعاث الحضاري. بناء على هذا, يهدف هذا المقال الى تحديد هذه الاسئلة و كذلك الحلول المقترحة من طرف المفكر بن نبي. كما يهدف الى ابراز بعض الافكار المهمة مثل الاستعمار والقابلية للاستعمار, الصراع الفكري ودور الدين. اضافة الى ذلك يدعو هذا المقال الى تبني افكار بن نبي واحيائها.

الكلمات المفتاحية: مالك بن نبي,الحضارة, الازمة , الانحلال,الاسئلة الصحيحة.

Introduction :

As a witness of the last third of the 20th Century, as a Muslim intellectual and thinker who holds and enjoys a deep understanding of the essence of both Islamic and Western civilizations, and as an Algerian who experienced the bitterness of colonialism, the joy of independence and the turmoil of post-independence, Malek Bennabi was able to critically analyze the causes and factors behind backwardness from which Algeria as well as the whole Islamic world suffer from. Through his in-depth diagnosis and deep insight, he advocated that the Islamic World is in a "state of salvation", an emergency situation. It is surviving a civilizational crisis that engendered all the ensuing aspects of backwardness with the foremost Post-Elmouahidin individual.

In this vein, this article advances the idea that the first step needed to get rid of the civilizational crisis in which Algeria is drowned lies in a successful determination of the accurate right questions. This allows for finding out the needed solutions and the right way that ought to be pursued to resolve the crisis. Bennabi expounded the Algerian civilizational crisis by dissecting it into important units that fall under the same umbrella of the civilizational problems instead of backwardness problems. He tackled the ideas of civilization's creation, culture, planning and ideology, involvement of the Islamic tendency, as well as colonialism and colonisability.

Bennabipursues the "Algebra Method" in treating the problem of social degeneration, to enables us to find out a solution that can be applied on society. On this basis, the first right question to be raised is **How to create a civilization?**In tackling this issue, Bennabi discusses the theme of civilization from different angles: its principles and essence, its unity and relationship with its products, its composition and function (Saoud, 2006, p. 120).In studying this civilizational problem, Bennabi (2011a) confirms that some segments of the civilization that are its social products should be critically analyzed. He affirms that all civilizations were built due to certain conditions overwhelmed with the idea of riddance. This idea of riddance cannot be useful without the sustainment of a challenge to nature and to history such as colonialism, war and slavery (pp. 49-54).

What Bennabi (2011a) means by a civilization is the specific kind related to underdeveloped countries whose societies are not adjusted to that kind of civilization, possessing neither the will nor the capacity to fulfill its function. He claims that both of the will and capacity that the developed society owns have resulted not from accumulating the products of civilization, but instead from an original combination of man, soil and time (pp. 58-67). He defines a civilization as a group of moral and material conditions, a total movement of thought and economy with a balance between spirituality and materialism. It is the outcome of the movement of society without which it cannot be a true society but instead a gathering of people (Essahmarani, 1986, p. 144).

Bennabi admits that all the problems that we refer to as backwardness do, in fact, express one single problem that all Third World countries suffer from: it is the problem of a civilization. There needs to be an earnest commitment to address three basic civilizational problems to be resolved: firstly, to tackle the problem of the individual and to determine conditions of his integration with the historical path; secondly, the problem of soil and the conditions of its exploitation according to the

social manner; thirdly, the problem of time and inspiring its meaning in both the society's spirit and the individual's psyche (Bennabi, 2009a, p. 201; 2011b, pp. 79, 113-114).

The first door to be opened in order to be able to initiate a civilization is to confront society's problems with an optimistic rather than a pessimistic spirit, bearing in mind that nothing is impossible. It is important to get rid of the psychosis of easiness and impossibility. The second door is that of duty, in that, the social, cultural and political logic should be based on doing duties more than getting rights (Bennabi, 2006, p.30). Bennabi argues that to create a civilization implies, from a dynamic perspective, providing ideas the utmost meaning of efficiency in people's conscience in order to set up the ideological basis.Bennabi insists on the idea of efficiency that is the combination between the idea's logic and the logic of work in order to get rid of social sterility and negativity (Abada, 2007). And according to the practical side, it motivates the utmost social energies to confront the greatest number of problems that are related to social reality via a project of a well-planned work. The work on the project needs to be a constructive work and not a work of accumulation, because a civilization cannot be built upon imported ideas or even products accumulated, but rather a construction impressed by a certain idea (Bennabi, 2006, p.121). This is the task of culture which is the engine of civilization.

Consequently, the ensuing question would be: **How a given culture is made? How to create a culture that constructs an efficient behavior?** At first, it is important to know the way Bennabi relates between culture and civilization. He explains that there is an interchangeable relationship between them in that it determines the relationship between the individual's social behavior with the life style of his society. It, also, determines the life style with the individual behavior (Bennabi, 2011c, p. 57).Bennabi (2011a) proclaims that culture cannot be imported from one place to another. It has to be created in its territory because the environment cannot be taken from its birth place. The environment contains an accumulation of elements that should be at first reorganized and regulated as the initial constructive phase of cultural elements. The result would be an exchangeable action between the way of living and behavior (pp. 73-83).

In fact, culture's basic rule is the mutual insurance between the individual and society. Society necessitates and dictates a specific behavior on the individual who would react in the image of pursuing a certain way of life (Djilali, 2010, p. 48). This process would spontaneously modify the cultural framework as a critical operation on the one hand, and as an obligatory procedure on the other. Social obligation and the critical stand of the individual make up the fundamental norms and basic parameters of culture in its social function (Bennabi, 2011 a,p. 84).

The primary role of culture is to generate a social bond that binds the individual to his social body. Bennabi (2011a) advised that in making its cultural choice, Algeria has to take into consideration a new reality that is every cultural value determined within the nation's framework will be mixed and merged in a universal culture. Every culture, then, is responsible on defending and protecting its heritage by implanting the exchange principle between the individual and society (pp. 85-89; Bennabi, Malek). It is, also, of utmost importance to recognize that the first step to resolve the cultural crisis is to purify individuals' psyche from 'colonisability', that is the outcome of colonial legacy. It is an urgent change which is

the cornerstone for any social and cultural change (Karouaze, Edaoudi. Dec. 19th, 2014).

In order to engender such a civilizational culture, a third question arises: **Does Algeria have a plan?** The answer on such a question implies knowing the extent to which the government's works are results of its expectations and that every activity in the country develops regularly and according to a pre-conceived direction. It is, in essence, a matter of ideology, at a time Algeria suffers from the problem of ideological emptiness (Bennabi, 2005, p. 32).

After independence, Algerians faced a new challenge which is the challenge of freedom. They were limited to individual activities that went away from joint action because they lost the motives. Algerians were not aware of the motives needed for the next phase of the revolutionary path that is post-independence. Besides other weaknesses that disappointed any efforts mainly Machiavellianism and citizenship inadequacy; Bennabi warned from the danger of bureaucracy that is what handicaps development. All these problems and weaknesses are symptoms of a "childish crisis" (2009b, pp. 103-106, p. 125).

Unfortunately, Algerian society has no faith in ideas; its members' age reflects the psychological age of the world of things. Algerians have to recognize that the road of freedom is confined between two limits: on the one hand, excessive protection that generates petrification of thought politically and handicaps society from development. On the other hand, a non-planned protection creates chaos of ideas, people, and things causing, then, a political explosion and generating a broken society incapable of doing or initiating any joint action (Bennabi, 2009b, p. 110).

To resolve such a serious problem, it should be understood that from a psychological perspective, education should highlight that both individual and joint action pass through two psychosis: the psychosis of easiness, i.e.: something is easy and the psychosis of the impossible which makes us pre-judge from the very beginning that a certain activity is beyond our means, or cannot be accomplished and this leads to paralysis (Bennabi, 2009b, p. 111).

Accordingly, Algeria's popular and school education has to work on opening up eyes that there is nothing easy or impossible. Every realistic problem has a solution which depends on the exerted efforts. All kinds of idleness that halt efforts and all types of justifications that vindicate laziness should be eliminated. In addition, the shameful complexes inherited from the colonial era generated an individual who lives only for himself, for his own sake with a phobia of interaction. While the colonizer has adopted the Roman rule of 'divide and conquer', the post-independence Algerian government was in itself the greatest cause behind regionalism and division within the Algerian society. Bennabi (2009b) affirms that the government is responsible on breaking up the moral unity of the country just to fulfill selfish interests (pp. 112-116).

Bennabi (2009b) asserted that it is important to rethink about post-independence problems and to understand that these are problems of 'infrastructure', that is of 'man, soil and time'. The catalyst unifying factor is ideology which has to be an ally to people, an art driven towards objects and a methodology for ideas. In this respect, every Algerian policy should be loyal to its spiritual sources, martyrs' message and social compact. Bennabi argues that our martyrs' message should have a meaning in both Algeria and the entire world. It bears the idea of construction

inside Algeria and presence and participation on the international arena (pp. 118-129).

There is an urgent need to get rid of the problem of accumulation of ideological terms built on ideas, i.e. to cope an idea with its opposition as a solution in the quantity framework, for instance, problems of idleness, poverty and illiteracy whose suggested solutions are wealth and knowledge without any recognition to the phenomenon of weakness in social work unity and its backwardness. More, Bennabi emphasizes that the problem of accumulation of imported civilizational products rendered Algeria a market which lost the culture of needs and priorities' organization. In this way, there is no chance for the emergence of a plan built on motives that depend on social efficiency with the individual as its axis (Bennabi, 2006, p. 24).

The colonizer has imposed on Algeria his ideology, traditions, customs and way of living. Algeria inherited from colonialism all measures related to the Western World and its historical experience. Algerians have accepted them as obvious without examining their health and accordance with their identity and philosophy of life. This is another stumbling block for the country's development, to adopt the other's ideas as readymade solutions. While it is useful to observe and think about the other's experiences, Bennabi stresses that planning loses all its technical meaning once its major idea is brought from abroad. He claims that such an act renders it merely a skill (2005, p. 32).

We cannot neglect the importance of learning from the other's experiences that is why Bennabi referred to the German, Chinese and Japanese experiences from which we learn good lessons of success and progress from scratch. They teach us that:

• The Impetus and urge for change comes from within the individual and society's true traditions, customs, values, history, and all what makes work sacred,
• Voluntary work which was the cornerstone of the German miracle,
• A well-designed ideology that draws the path towards development,
• A culture that would purify minds and hearts from colonial legacy, individualism and psychological issues. It ought to afford the drive for the individual to adhere to joint action and cooperative attitudes that bound people together and unified them around a common purpose.

While tackling the issue of politics, ideology and Islamic trends, one cannot neglect the topic of democracy that becomes the measure of country's justice and development. Bennabi targets this issue by asking: **How can we compare between Islam and democracy?** Islam refers to the total submission of the person to God's will with a metaphysical connotation, while democracy refers to the individual's power or authority in a given social system (Bennabi, 2009b, pp. 135-136).

Bennabi explained democracy according to the following framework:
1. Democracy as a feeling towards the I,
2. Democracy as a feeling towards the others,
3. Democracy as a group of socio-political conditions needed to construct and develop this feeling within the individual.

These are the basic requirements of both subjective and objective democracy; its psychological arrangements on which the democratic feeling is based. It cannot be realized as a political reality without this starter kit.

It is important to note that the democratic feeling is bounded with certain conditions without which it could not have been realized. These conditions were engendered due to historical events and circumstances. They are the results of a specific culture and a   new evaluation to the value of the human being, his evaluation towards himself as well as towards the others. It is the outcome of the renaissance movement that evolved through centuries outlining the value of the European individual for the first time in its history (Bennabi, 2009b, pp. 137-138).

Bennabi (2009b) explained that the general law about the nature of the democratic feeling is that it is the consequence of a certain social constancy. From a psychological perspective, it is the middle way between two limits that contradict each other: servitude or slavery and despotism. The free person represents the democratic values and their commitments. Any democratic development is, in essence, a purifying operation that generates a new person who got rid from both despotic tendencies and servitude (pp. 139-140).

Based on this, Bennabi (2009b) advocates that the right question to be raised is: **Does Islam possess and insure those subjective and objective conditions that create the democratic feeling?** Does it generate within the 'I' and the 'others' the feeling that matches with the democratic spirit? Does it create those social conditions suitable for developing this feeling? Does Islam decrease from the negative tendencies and those that contradict the democratic feeling (p. 143)?

To find out the right answer for such questions; Bennabi states that it is not necessary to find out only a clear Quranic verse or a direct Prophet' statement. The answer can be found in the essence of Islam. We have to perceive Islam in this context not as a constitution but as a democratic project that resulted from practice. The Muslim individual's historic action and movement is bound to general principles dictated by Islam and implanted in the conscience as well as the general feelings and motives of every Muslim individual.

Democracy is neither a political process nor a procedure of submitting authority to people whose sovereignty is clearly stated in the constitution. It is the construction of subjective and social feelings and measures that make up the basics of democracy in people's faith and conscience. A statement about democratic rule and values in the constitution is meaningless without the historical impulses and rational which founded its necessity (pp. 144-145).

Throughout the world, there exist different democratic samples that aim at providing the individual with either political rights or social insurances. They leave the individual; however, vulnerable to be either a victim of a certain interest-guided conspiracies and profits, or to subdue the others to the pressure of class dictatorship. Western secular liberal democracy does not protect the individual neither from dictatorship nor from servitude.

Islam, however, provides the individual with a value that transcends every political or social value. It is dignity which adds to the value of the individual a kind of sacredness. Thus, the individual who holds such a sense of dignity afforded by the creator evaluates himself and the others on this basis. The Muslim psyche is

protected from the contradictory feelings of both servitude and despotism (Bennabi, 2009b, pp.146-148).

Accordingly, an Islamic democracy means first of all to vaccinate the individual and empower him against the negative tendencies that contradict the democratic feeling and to purify him against those tendencies. Bennabi explains that democracy in Islam should be considered during the era of the birth and development of Islamic traditions and not the era when those traditions became ineffective. The democratic project put by Islam took over 40 years to be fully realized. In this milestone epoch, all the psychological principles were constructed to become the moral basis of democratic Islam. One prominent democratic principle was that of freeing slaves (pp.148-150).

Prophet Muhammad, peace be upon him, outlined in 'Hajat Elwadaa' (Farewell Address) the philosophy of the human being in the Islamic democratic project. The Prophet set up the realistic as well as theoretical laws of how to rule, obedience, and the relationship between the governor and the governed. In addition to the norms that protect moral and individual freedoms highlighting, in the meantime, the limits needed for those freedoms in order to secure the basic principle of the Islamic law which indicates that society's benefits and interests precede and prevail those of the individual (pp. 152-155).

Islam has successfully combined political democracy with the social one. Justice is the cornerstone law in the Islamic rule. Zakat, for example, makes up the fundamental principle of social law while interests and monopoly are forbidden as rules for any economic construction and development (pp. 155-160).

The Islamic democratic spirit bears in its core the feature of sacredness. On the one hand, historical records reveal the impact of the principles and norms characterized by the sacred feature. On the other hand, history has showed that the effect of the democratic spirit fades away when it loses its basics within the individual psyche; when the individual loses the sense of self-value as well as the other's value, which is the virtue of the human being. The 'Battle of Siffine' marked the turning point of the Islamic world history that prevented the Islamic democratic project from moving forward and evolving (Bennabi, pp. 162-164).

There is, in effect, an organic relationship between Islam and democracy. The objective side of democracy in Islam is to be found in the Muslims' world in reality and not only from religious texts. In this sense, it is an intolerable mistake to import ready-made constitutions from abroad because we do not and cannot bring with those laws all their basic psychological principles and historical experiences. It merely means an attempt to realize a democratic project void from any realistic basis (p. 149).

In this vein, the question that comes to mind is: **How to include the Islamic tendency in our ideological methodology?** Bennabi demonstrates that the issue is not about teaching the Algerian individual his Islamic dogma but rather to teach him how to use it and render it alive and efficient. The Algerian people encountered an identity dilemma between Islam and atheism which identifies itself as modernization (2009b, p. 124).Bennabi highlighted in his books the importance of the religious idea that correlates between efforts of the members of society and enables them to realize the needed coherence and homogeneity, unity of purpose and joint action. It triggers efficiency, the pioneering spirit and changes the status quo from negativity

and pessimism into positivity and optimism (Dif Allah, 2005, p.75).Such an inquiry engenders another question, that is: **Can Quran create in a given society the suitable climate for scientific spirit and push people to accept knowledge and be its messengers?**

Bennabi notes that such an inquiry uncovers the socio-psychological side of the Islamic world problem since the historical record of scientific developments proves the effect of Muslim scientific scholars. More, it is Quran which provided the necessary new mindful climate that enabled science to develop and flourish (2009b, pp. 182-183). Additionally, it is important to recognize that scientific development cannot be rendered solely to scientific information and explorations, but rather to all socio-psychological circumstances that are constructed in a certain environment (p. 188; 2010, p. 6).

Quran has put the Islamic thought in the road of science and provided it with all necessary guidelines and methods. It is an educative methodology. The Quranic doctrine has been clarified and implemented in the Prophets' statements as rules that target every detail of Muslims' daily lives, their economic and political activities, works and systems. More, Islam is able to save the world from the dangers of power and oppression because it draws two basic principles to secure humanity from all kinds of religious and temporal oppression. On the one hand, Quran has clearly put in the Muslim conscience a prominent meaning of the will of power as it is indicated in Surate Alkassass verse 83, p. 394:"That is the last residence. We make it for the ones who would not like exaltation in the earth nor corruption; and the (fortunate) End is for the pious."(Bennabi, 2009b, pp. 190-191).

It is a seed implanted in the Muslim conscience that can be regenerated in new historical conditions. Quran has protected this seed from spiritual oppression as it is indicated in Surate El Bakara verse 256, p. 42:"There is no compulsion in the religion; right-mindedness has already been evidently (distinct) from misguidance. So whoever disbelieves in the Taghut and believes in Allah, then he has already upheld fast the most binding grip, with no disjunction (ever), and Allah is Ever-Hearing, Ever-Knowing." This points out to the second principle that is immunity of the human conscience. Accordingly, Islamic culture has determined the danger of obsession temporally and spiritually (Bennabi, 2009c, pp. 232-233).

Muslim intellectuals, however, neglected the social side of Quran and all the social embryos it contains that help in developing the Islamic world. Social virtues and behavioral norms of positive efficiency are neglected and ignored. The practical logic of Islam which comprises a whole chapter in the Islamic culture has not developed in Muslims' lives. Negativity that exists in the Islamic world cannot be rendered to Islam, but instead to its historical practice, that is Muslims lost its social role (Abada, 2007, p. 111).

In this vein, it is necessary to revive Islamic principles, to interpret spiritual virtues into social virtues, thereby, generating a culture that fits the Islamic society and enlightens humanity's culture with Truth and Goodness on the basis of the Quranic principle founded in Surate El Israa, verse 70, p. 289 : "And indeed we have already honored the Seeds of Adam and carried them on land and sea, and provided them of the good (things), and graced them over many of whom we created with marked graciousness". This is the historical role that the Muslim individual must adhere to (Bennabi, 2016).

Since the Islamic religion affords all what is needed to create a civilization, Bennabi renders the reasons behind backwardness to both colonisability and colonialism. On this basis, a twofold core question ensues: **First, why do the Muslim elite search exactly for the deadly ideas of Western culture?** Bennabi explains that the true problem is not about the nature of Western culture but the nature of our relationship with this foreign culture. What determines the choice of this elite is not the containment of Western culture, but what the elite's conscience contains in this Post-Elmouahidin age which opted for a voluntary or non-voluntary choice to this elite. There is, in fact, a choice in the Western culture which cannot be fully deadly ideas since it does still afford life to a civilization that is leading the world. The deadly components found in Western culture are the rubbish, the dead part of this civilization (Bennabi, 2011a, p. 150).

Second, **how does the intellectual conflict start in the colonized world?** It should be well understood, as Bennabi advocates, that what frightens the colonizer is when people decide to lead their own political life by themselves. The colonizer, then, works on isolating politics from thought to insure the blindness of the first and the invalidity of the second. He would pursue the policy of 'to know, to orient' to accomplish his plan that is based on two main principles:

1. Obscurity that disguises behind colonisability, in order to alienate people from their norms.

2. Halting or freezing efficiency by targeting ideas that can direct social energies. The colonizer would work on isolating intellectuals by trivializing their ideas, or the issue for which sake they are struggling (Bennabi, 2009d, pp. 39-40).

The colonizer would work on transferring the struggle from one against it to one against several smaller units that he initiated; creating, thereby, competition and disputes between the internal popular forces of the state. This meets two aims of the colonizer: to undermine the spiritual and ideological level of the struggle and to disperse and scatter the existing forces in it. The colonizer, then, works on preventing the revolutionary forces from uniting under one political basis besides imposing a strict asurveillance device on the movement of ideas.

Bennabi likened the process of the ideological conflict to a play of five characters: the idea that is explored by the colonial observatories, a public that ignores the existence of such an idea, a leadership that ignores the direction of the idea, the idea's creator who conveys its message and the colonizer who works on halting or killing this idea (Bennabi 2009d, pp. 47-49). Bennabi (2009d) noticed that the public would react either by surrender or revolt. Both reactions, despite their moral differences, have the same practical outcome making up the cornerstone of the colonizer's plan to put a sleep the Islamic conscience (pp. 67-68).

Because its way of thinking depends on the idea of efficiency and the logic of force, the Western world targets the underdeveloped world basic source of force that is the demographic boom via three main avenues: to weaken it, to orient it or to destroy it (pp. 105-107). Based on this, it is important to learn and understand the method pursued by the colonizer in fighting ideas. The final aim of the colonizer is to make up from the individual the betrayal of his own society. That is why there is an urgent necessity for cooperation among intellectuals to protect the society's basic idea and to confront the colonizer's plan in the field of ideological conflict. Bennabi (2009d) has further suggested establishing a commission for self-criticism to

observe every international conference, to critically analyze the final reports to be able to fill the gaps that might be used by the colonizer to sterilize decisions (p.131).

In order to counter the peril state that jeopardizes the whole Islamic world, Bennabi (2009c) calls for a revolution inspired from Quran. Its cornerstone should be the psychological law found in the Quranic verse 11, p. 250 of Surate Arraad:"… Surely Allah does not change what is in a people until they change what is in themselves …" That indicates that every change ought to begin, at first,from within the individual (pp. 253-254).

Conclusion:

Throughout his study about the problems of civilization, Malek Bennabi propagated the factors behind which civilizations flourish or decline. He postulated that the separation between the phenomenon of disintegration from civilization is the real reason behind the failure of the previous Islamic world attempts for resurgence. He elucidated the right way through which to build a civilization. By spotting the light on the civilizational problems, he argued that what really happens to Algeria and the Islamic World civilization is a change of the individual who lost his civilizational will and is incapable of being creative. In effect, Bennabi ordained the necessary solutions and measures that must be taken to defeat the stumbling blocks that impede development and to get out of this turmoil.

Bennabi's critical analysis implies that: firstly, a civilization cannot be built upon imported ideas or by the accumulation of civilizational products. It is, in essence, a combination of man, soil and time triggered by the idea that duty is a priori while right is a posteriori and energized by an important catalyst that is religion. Secondly, to regenerate a civilization, it is of utmost importance to revive the Islamic principles and to interpret the spiritual values into social virtues in order to engender a culture that fits the Algerian society and generates efficiency and a positive optimistic attitude, rather than idleness and pessimism. Thirdly, Education is the most important means through which Algeria can get rid of the repercussions of both colonisability and colonialism. It is for Algerian schools and universities to embrace Bennabi's ideas and render them alive.

The upshot of the aforementioned right questions must be a commitment to pursue the right path to accomplish the right resolutions. To trigger the needed social energies and realize the necessary psychological changes, every Algerian policy, as Bennabi argued, should be loyal to Algeria's spiritual sources: Quran and Prophet Muhammad statements, martyrs' message and social compact. To accomplish this, an important measure needs to be taken, that is, moral and social sciences should be given utmost importance because the people who ignore about their reality and the truth behind underdevelopment cannot regenerate and emanate.

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