

Reading in Malik Ben Nabi's Civilizational Project -Principals and Embodiments-

قراءة في المشروع الحضاري لمالك بن نبي - المقومات و التجسيدات -

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Abstract:

The following researching paper seeks to highlight the most important speeches that Ben Nabi had used in establishing his civilizational project. There is no doubt that Ben Nabi's social equation is based on identifying the civilization supports, then integrating them in a unison to put into effect the role of soil and recognizing the man's value and respecting time. To accomplish this, Ben Nabi used the comparative approach to prove that the civilizational renaissance requirements are phenomenal and incarnate as long as nations have responded to the idea of civilization.

Keywords: the Conditions of Civilization; the Social Equation; Models of Civilization.

ملخص:

تروم الورقة البحثية إلى الوقوف على أهم المقولات التي استند إليها مالك بن نبي في تأسيس مشروعه الحضاري، فلا غرو أن المعادلة الاجتماعية لمالك بن نبي تعزى إلى رصد دعائم التحضر ودمجها في توليفة لتفعيل دور التراب ووعي قيمة الإنسان واحترام الوقت، حيث استعان بالمنهج المقارن ليدلل على تظهور شروط النهضة الحضارية و تجسدها طالما استجابت الأمم لفكرة التحضر. كلمات مفتاحية: شروط الحضارة، المعادلة الاجتماعية، نماذج التحضر.

1. INTRODUCTION

The Arabic societies particularly, and Islamic ones generally, have witnessed overwhelming crises that have affected the social assonance structures, they generated a great gap between then and the western communities these latter have reached top grades of prosperity and booming these crises were mot due to the social accidenty and spontaneousness.

In fact, they were owing to actual determinism, especially, as these societies passed through intern fluctuations as stagnancy and weakness which overcome the Muslims. In addition to this, we shouldn't forget the extern item, colonialism, that has hampered the development wheel.

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Due to this drastic situation in which the Islamic societies have dropped, many thinkers and researchers started trying to look for efficient treatments, even though they had had diverse views towards the mother issue some described it as bleak plight, others suggested hyper unapplied solutions.

A third port has provided an extreme thought, more distant from their tradition and integrity, claiming a thorough openness on the western civilization this category called themselves the modern liberals or laic.

They still consider tradition and integrity or a development curbing, and a divulgation degradation they have not been dole to reach the audience, above all, this speech and statements have been encountered with deaf ears because there exist really a separation between them and the Muslim's mind however, this is an opposite extreme attitude enchanting isolation and prefer being remote from the western civilization positives.

A knowledge and scene protagonistic team of thought emerged among the striving attitudes; they look at science as a weapon in favour for our nation to cope with the remaining nations.

Among the paramount thoughtful men is the Algerian thinker Malik Ben Nabi (1905- 1973). He endeavored himself thirty (30) years in order to provide a core of precise analysis to the Islamic situation.

He used an objective scientific method in his studies to whatever a social issue, showed its real causes, relying on deducing the human communities history he deeply immersed in the ancient human civilization, also he profited from the modern technological and scientific achievements, particularly, he lived the period, he summed up a set of ideas of great importance, he targeted a nation called the civilizational project, aiming through it to establish plans and terms of a modern profile, this modern profile or character is looked at as an alternative to get rid of inferiority prospective.

He inserted such models of those who raised their societies hoping to be the forerunners in human prosperity and civilization like Japan.

Via our scientific sample sheet, we shall stand before his main ideas in building up the civilizational project, its cope of use in the Asian societies, and how they have realized his efforts like Malaysia, Indonesia as they are classified the Asian tigers.

2. The Principles of the Civilizational Project in Malik Ben Nabi's Thought:

The precarious and worst conditions in which the Muslim nation was living pushed and boomed up Malik Ben Nabi's thought; thus, he composed his serial searches and termed them in "Problems of Civilization". His ideas have given birth to principles, solutions and backgrounds for civilizational project; if applied, it would yield fruits as following:

2.1. Emergence and variety of human societies:

Ben Nabi had classified them into two categories due to their emerging causes, power and weakness: stagnant primitive societies, even before being colonized; and on the other side, historic and evaluating ones. This last group has also divided into two types emerged as a response to natural expression (Ben Nabi, 2006, p. 09).

In this sense and context, both Ben Nabi and the British historian Arnold Twinbi (1889- 1975) are compatible. However, he opposed him that the highest defy is natural rather than human. Therefore, Twinbi had focused on the internal and external human shocks more than the natural one.

The second type in Ben Nabi's thought intellectual and ideologic which make the results of the idea of its motion typically. Hereby, the Islamic, European, Chinese and Soviet communities belong to. This kind can make the civilization powerfully. The human consciousness and awareness lead people to mould ideas according to the material world in finding out and considering brightly the key to civilization.

2.2. The Intellectual and Civilizational Articles of Malik Ben Nabi:

After studying and assimilating the African and Asian renaissance and lightness movements, he had drawn out his civilizational and intellectual speeches in which he showed the clear weakness that affected the notion of civilization since the beginning of the 20th century. Colonialism had curbed and hampered the communities' progress. After only the study of civilized models in the world.

As a paramount user of methodology in studying the country/ state, Ibn Khaldoun (1332-1406) saw that nations evolve then collapse periodically. To him, nation's notion is equivalent to civilization. While being at prosperity era during extra luxury way of life, the nation starts to perish and fall down, then death as it is considered a living being (Ibn Khaldoun, 2004, p. 352).

Ben Nabi shared the same vision of Ibn khaldoun in seeing the doctrine of cause/ reason in studying history, unlike to the previous definition of history which just narrated sequence of events (Ben Nabi, 2005, p. 27).

He incorporated it in sciences of mind (Kahila, 2007, p. 24). Consequently, he could objectively discover similar laws such as the relation between the climate and human and beast character. Also, he found out the causes of nation's emergence and collapse. More confidently, those who are their rivals.

Determinally, what Ibn khaldoun had introduced of formidable social rules are seen to be permanent effective laws.

He saw that if a country collapsed, it would regain its power and renaissance after so long period of time as throne and authority would shift from a people to another alternatively as long as they keep tight in race.

The new outcome with Ben Nabi while dealing with this issue of civilization was that he set requirements, a method and results up which proceeded methodically events starting from parts to the whole and drew deductions broadly. He also implemented the comparative method. Together with the reader, both would reach a convincing consequence. In addition to that, he was admired too much with Ibn Khaldoun's historic reasoning. However, he never confined himself just to analytical mechanisms; moreover, he spanned to objectivism which guides the human history, not as countries' history but as a societies' fact responded to an idea that made him prosperous and promoted. In his analysis to the nation's history, such idea has been used widely. According to him, a response in itself is a proof of civilizing and booming, a thing much spread in civilized countries.

Throughout this mechanism, Ben Nabi has shown kinds of bonds with the Islamic concept where he studied the period of collapse- the post- Mowahids' society (Ben Nabi, The Problem of Ideas in the Islamic World, 2005, p. 44)- in which he emphatically and optimistically states that they could return to the civilization path even after being away from it.

For instance, the Islamic society was born at the Quranic revelation era when a Muslim spiritually accepted it, his heart started to vibrate and throb towards its noble goals. Afterwards, the materials' and individuals' world sprang out, and the mind had to achieve the balance and apply the concept, then transmit it.

Gradually, such vibrating began to weaken; as a result, the item mastered on the concept. This is the last phase of civilization development, named by Ben Nabi "The most beloved/ deared phase when the idea could be frozen and affectless socially/ sociably" (Ben Nabi, 2005, p. 49).

Nevertheless, Ben Nabi is interacted and overlapped with the belief that the community would return to the civilization lane one day. All that made him to believe strongly the society would return to it once again. Consequently, he elaborated greatly in the civilization problems to find out practical solutions.

2.3. The Requirements of Civilization according to Malik Ben Nabi:

2.3.1. The Ethical Guidance/ Orientation:

Ben Nabi has given great importance to the ethical oriental owing to the religious instructions whether their source is human or revealed by God. However the moral spirit in the heavenly religions weaves a social assonance and harmony (Ben Nabi, 1957, p. 104) that create accordance in their vital vigours permitting people to live and build up a set of tied social bonds progressively (Ben Nabi, 2006, p. 09), as Allah almighty says: "So as to brighten truth and crush falsehood regardless to the criminals' hatred" (Surat Al-anfal: verse 08). Can you imagine a prophet's supporter who would share an immigrant companion his wealth and let him choose one among his wives to marry her before the coming of the Islam? (Ben Nabi, 2005, pp. 79- 81).

Therefore, Ben Nabi makes religion overcome racism and tribehood as well as Ibn Khaldoun did. He looked at it- tribehood- the direct cause in the appearance of the state, and religion is the main factor in strengthening its existence (Ibn Khaldoun, 1983, pp. 132-133).

Depending on historical events, Ben Nabi sees that the tribal bonds only is not enough to make a type of people capable to fulfill their historic role (Malik Ben Nabi, 1957, 22). Religion- to him- is the biggest influencer in the birth of civilization.

Religion pushes the human spirit to be disciplined so as not to be selfish and possession-eager, unlike the ethical reason language. A cast example is that of the European and North American citizen who appreciated science more than religion; as a result, the first has become a tool of demolition.

John Jack Rousseau (1712- 1778) criticized science because it has led the man to abandon their good nature. Therefore, the society individuals quarrel among themselves. The same reason which made the German philosopher of History Oswald Spengler (1880- 1946) believe that any great civilization never appears only if its people find out a quick collective way to feel and pulse

the world. Moreover, they have to attach themselves to the same moral principles which polish their ambitions away from confronting behaviours.

Also, Ben Nabi thinks that the influence of the religious concept is so remarkable in the civilization foundation. He German philosopher Herman Keyserling (1880- 1946) saw the appearance of the Christian civilization began with the rise of the moral codes spirit. This idea is supported and endorsed by the physician philosopher Albert Schweitzer who thought that the accomplishment of any civilization relies in the good spiritual and moral functions of individuals.

Although the French philosopher Gustave Lebon (1841- 1931) considered religion an allusion and the history admires as doubtful, he recognized that the begat religious men's principles are the greatest pillars in building nations since religion is a cumulus spirit which is well-constructed in guiding the nation towards the paramount. He cast an example of the French revolution that was led by a society who developed such religious principles. If such a principle dissolves, it will result in the civilization collapse. In the case those principles shifted they would lead to the birth of a new civilization (Lebon, 1957, pp. 157-185).

2.3.2. The Aesthetic Orientation:

Aesthetic or beauty according to Ben Nabi lies in what the same taste and steady spirit's acceptance of colours, forms, and motions. Consequently, they would reflect and affect someone's ideas positively. So, they would feel their dignity, and then grade themselves towards sincerity while behaving. Unlike the evil prospects which spoil the doer's thought and deeds. Any aesthetic aspect, whether natural or artistic can be an impetus in orienting human essence and promoting his thinking and core. It is a form of layers that suit his positive psychological fits with his compatible same moral ideal.

It is legible that a moral principle is aesthetic. It is credible and efficient in a society's daily life. A thing that provides liability for thinkers to create to combine between the moral principles fittings and the actual requirements of an aesthetic taste that push individuals to apply it as the action in ornamenting the religious benchmarks. The orientation is superior sprung from leaders, the family great men. This aesthetic orientation shifts to dealing with nature in general.

In an approach to study the role of art in establishing civilization, a paradox appears in looking at the relation between beauty and civilization in W. F. Hegel's philosophy, where he saw the material outcome would disappear as it never includes a kind of spirit or soul unlike the durable artistic work that upraises consciousness.

Beauty has to be promoted till it becomes taste. Herein, Hegel expresses the faith-aesthetism controversy: faith or creed is an impetus to an artistic creation. This latter in itself pushes the receiver themselves to promote morally. Not any so-called art produces a straight ethic; that's what Ben Nabi has wholly indicated in his achievements. The relation between moral and beauty is parally paradoxical; he moves to show superiority as a considerable reason in indicating the civilization's type and orientation.

The Arab society pays more importance to beauty taste than to a moral principle that is well-appreciated by the Islamic society. It is a core difference between both civilizations which

categorized the first as materialistic (Arab) and the second as spiritual (Islamic) that abjures the matter; consequently, it has become extreme and stagnant.

2.3.3. Effectiveness:

It is the basis for the Ninetieth and Twentieth centuries' philosophies. Karl Marks (1818-1883)- for instance- begged philosophy to be an effective tool in changing the world, unlike others who implemented it to perceive "reasonism". As a result, they beautify Eutopic Socialisms far from reality. Thus, he called the world labor force to unite and engage in a bloody revolution to topple the Bourjousic system down (Marks, 1967, p. 79).

Under the impact of the European disputes, Twinbee has reacted introducing a philosophy which enables man to response to various civilizationally challenges putting in mind his level of response reflecting his progress.

The existence philosophies start from the human consciousness which releases a person off his material desires towards building up his free progressive soul.

Bergeson has a philosophy of life that requires him to develop morally. On the other hand, there is pragmatism which has spread worldwide. It looks at the success of any idea according to its factual effectiveness. So, Ben Nabi shouldn't have diverged away from such philosophies as he had had a great deal of their knowledge. Moreover, he has a warm whif of changing the post- Mowahids man into an effective individual rather than being negatively influenced by surroundings.

Ben Nabi's efficiency idea is essential in his philosophy as being a reliable condition in the renaissance of nation. After scrutinizing different efficiencies, he recommends the man to use a flexible and tangible method to draw perfectly what can be in his daily life profitable service, implementing the so-called notions of "Efficiency", "Workable Logic" and "The Practical Mind".

Ben Nabi considers that th "working logic" or "practical mind" draws their standards from the potentials of social fact so as the person would be able to link between work, its tools and goals. Effectiveness represents the manner of that link, it is a necessary thing needed by the abstract abundant mind in our societies. As for "the Practical Mind", it sets off from willingness and attention which the developing countries miss. It needs to be criticized progressively for being useful through time. Life is changing in needs. As the whole of discoveries is moving, the man is tacked to it and never left immovable. He feels flexibility in his methodological tools due to an aware spirit. Consequently, his spirit would work strongly and willingly. The effect of such psychological frequency influences soul than the matter (from Physics to Philosophy). Thus, he would response positively and invest powers to change both themselves and their society.

2.3.4. The Principles of Making/ Manufacturing:

Ben Nabi has termed "Manufacturing" in Technique, Science and Artistic Orientation. However, at other thinkers, they are infrequent/ uncommon. But, while on one side, they are an outcome of the practical mind being incorporated in the real world, it will lead to examining the efficiency of human will and the person's managing of "workable logic".

Nevertheless, he hasn't presented/ elaborated details when he defines "manufacturing" and "Scientific Logic".

Here, there is an interrelation between the artistic orientation which means making and aesthetic taste. If “making” is the blooming and promoting tool for the individual’s life (social appreciation); therefore, it is broader since it constructs the community.

At this point, Ben Nabi has realized that if university study has partially affected some of thinking forms, it won’t abolish it (manufacturing). On the other side, he considers that the social environment is able to change it radically (making) thanks to education.

He also deduced the nature of problems which the Islamic world suffers from. These problems are as following:

- The man’s problem and determining the conditions of his integration with history chronology.
- The land/ soil problem and its exploitation conditions in the social process.
- The issue of time and its value in the community’s essence and individuals character.

3. The Role of Social Equation in Balancing the Civilization Scale Up: Japan as a Model:

The double role intended typically to be played by Japan in science has attracted Ben Nabi’s interest. Japan has agreed to be a link between the East and West. He sees that an African- Asian person must draw benefits off the chemical experience and combination of the Japanese civilization’ components so as to get back quickly to the civilization path again. The developing countries’ thinkers recommend detecting deeply the Japanese afforded features of civilization. He exposed the core required factors in a particular society for orienting the man, exploiting soil/ land and time, and then selecting the liable legible religious idea.

3.1. Realizing the Man’s Value and investing it Civilizationaly:

Ben Nabi pointed out the most important feature that made the Japanese person so efficient and pushed him to mobilize that great civilization when he overcome “soil” and made it so obedient, profited from “time”; all that in the frame of the religious idea/ religion doctrine since their appearance.

3.1.1. The Individuals’ efficiency Owing to Society’s Duty in Preserving their Dignity.

Ben Nabi saw the essential basis of establishing civilization refers to the creators’ appreciation to the man. So, he would become positive, evaluating himself and the others. Otherwise, if the man is belittled, he wouldn’t be viable in benefiting his community.

3.1.2. Caring for Science Ethics and its Practical Reflections:

The hyper desire of the Japanese for acquiring science and endeavoring themselves collectively in work has made them mindful in managing and pouring out their “vital energy” regularly. Their mind combines between the steady noble moral and the superior practical level. As a result, both unemployment and ignorance have no place among such people- the Japanese- who have lived happily.

3.1.3. The State’s Role in Building the Man Up:

It is a complex process. Thus, the country political leadership has to possess a thorough sociable project aiming to get an efficient man. Therefore, Ben Nabi urged the inferior country to follow the Japan’s efficient model in changing the rest of situation in the state. As the success of Japan in achieving its goals, it enables it to impose and state its decisions independently in face of

the West. Therefore, this latter has begun to improve manners of the dealings. In such societal change, Japan must have greatly cared for education and organized the regulations. Consequently, Japan has become a combined- typical society of modernity and integration/ tradition.

3.2. Putting into Effect the Role of Soil Civilizationaly:

Ben Nabi urges the developing countries to follow the steps of Japan in choosing a management method so as to get rid of the “soil commitment”. He has thoroughly introduced a plan to change society. Japan could select a unique economic sample characterized by capitalism, socialism and strengthened locally. That sample has permitted to its economy to move forward and achieve an economic as well as social prosperity. He thinks that such realization would push the developing countries to initiate the same conditions which have been offered in orienting the Japanese individual.

3.2.1. Selecting Strategies of Development Based on the Human Consciousness:

Japan has defeated the puzzle of the abroad sent students who had been dispatched to colonizing countries in order to follow high studies. Japan has applied a smart method to gain techniques and science. It has held chances after studying its results whether theoretically or empirically (scientific application).

Japan banned trade which followed narrow- cultural frames. Ben Nabi highly appreciated Japan’s policy in encouraging the household production while the people had been taught to rely on themselves. The Japanese government has set up a coalition between the public and private sectors for preventing bilateral destroying conflict. So, it served both the individual and the public.

3.2.1.1. Actualizing the Development Tools to Face Shortage in Resources:

Japan is so poor in the energy natural resources. However, it worked to overcome this obstacle through using alternative. The alternative second energy such as the solar and wind energies. While the Third World countries are scattered by sect conflicts and internal complots that have been misfortune. Reasonably, it shows that the power of economic orientation is an essential part of the country’s policy. So, the resources shortage is not a shrinking factor, but the civilizational willingness I an impetus to perform.

3.2.1.2. The Respect of Man by Their Institution:

The Japanese government has offered factors that support the civilization uprising. Therefore, there have been economic and social flourishments. All that is due to “a moral principle” which respects and appreciates the essence and value of a scientific that has been granted all preserved rights by his government. He is graduated owing to his qualifications, not to his influence and nepotism, unlike to what is happening in many developed countries.

3.3. Respecting and Investing Time Socially:

Ben Nabi pays the attention of the developing countries that Japan has reached the phase of civilization in less than 40 years when it moved the natural social wheel quickly because this country has used artistic and methodic principles. On the other hand, he refers the drawback of the Islamic world’ renaissance to the reason that they have just accumulated the society items (elements). That agglomeration is illegible to organization and aesthetism.

3.3.1. The Awareness about the Society Value and its Well- Centered Managing:

The Japanese government has thoroughly outlined plans to organize the community. First of all, it refused the Western destroying ideas in a brief time as its leaders had perceived and realized the time needed for establishing social principles shouldn't be spent in vain.

3.3.2. Administration Must Be Serving the Citizen to Save the Societal Time:

The Japanese Corporations have characteristically encouraged its workers to create and develop their production progressively both in quantum and quality. In addition to that, the product has to be precise and quick in achievement. Consequently, it (product) invades the world market swiftly. Thus, the developing countries' governments have to take care of creation/ invention through multi ways social facilities on all levels, in respect to the social time which must be filled with anything useful and positive progression. He hopes that would have more discipline on social performance.

3.4. The Positions of the Japanese Religious Idea among the Most Outstanding Current Religious Ideas:

"The Japanese religious idea" is stated in Ben Nabi's works as the main factor in the modern Japanese renaissance. The Japanese believe that they are the best children of gods; therefore, they should protect such a unique step. The leaders have brought up this idea and assessed it in the man's self after purifying and filtering the religious heritage of many "dead ideas"; on the opposite side they feed with portion of useful western thought.

3.5. The Application of Civilizational Thought in Asian Communities:

The states of Asian communities have considerable and targeting initiatives to boom their economics up and fulfill social luxury/ high living standard, tehn grade in civilization path, among them after Japan, there are:

3.5.1. The Popular China:

"Mao" had a vision trying to get rid of capitalism and adopt Soviet Socialism. As a result, that vision helped China to realize and rank the best economically. China relied on the central programmes together with reforms embodied in freeing science via encouraging the people's creative thinking efficiency. This idea suits Ben Nabi's civilizational project. All in all, China has become among the most economically advanced nations.

3.5.2. Indonesia:

Being an Islamic state, Indonesia has perceived its economic inferiority/ underdevelopment. However, it could raise its economy and become among the Asian Tigers. It adopted many attempts like the German experience of Shakht. It tried unfortunately to apply it. The matter that made Ben Nabi to declare "the Western virtue has to patronize its folks, and the Westerner outside Europe is just a European, not a man". Due to this fact, the Indonesian politicians have worked to exploit their Kanar islands

The chairman had been influenced by Malik Ben Nabi's civilizational thought. Now he is studying to apply the Quranic phenomenon, particularly when there are some thinkers like the

Jewish man Robin Ohrie who translated the holly Quran into the Hebro language and showed up its influence/ position.

He said: “I had found in Quran a big mystery whether in its form, letters or the reason to be written prosely in super balance and assonance”. I think that I reached a point where the Quran book wants to create a wordly complete human. That won't be only if its deep context is applied/ carried out. It is the key for completeness.

3.5.3. Malaysia:

As an Islamic country, Malaysia has achieved a giant leap in the economic, social, and cultural fields, it is classified among the Asian Tigers. The president Mahater is one who developed Malaysia. He is greatly influenced by Ben Nabi's thought. He tried to use and implement the renaissance conditions. At the beginning, Malaysia had been an agricultural country, and then turned to become an industrial one.

The Financial Islamic orientation in banks dealings helped it to avoid the 2007 financial crisis. So, Ben Nabi had worked to shift an Islamic orientation into lessons for the development of Asian countries whom the thinker has witnessed their success items, and avoided their failures. He called them to share with his Islamic society, the pre-renaissance requirements.

5. Conclusion:

Ben Nabi's civilizational project is considered as a development plan that must studied thoroughly to pick out its positives precisely. To him, civilization is ideas before being a fact. Civilizations complete each other through communication.

The Islamic countries- like Algeria- must conceive the advantages of Ben Nabi's civilizational project, while at the present time countries have to set plans and join economic coalition so as to flourish their societies, then raise up their civilizational rank.

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