

الفكرة الدينية كمنطلق لإعادة بناء الحضارة الإسلامية :

قراءة معاصرة لشروط النهضة مالك بن نبي

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## ملخص البحث

من أهم سمات خزائن فكرية للمفكر المسلم الجزائري مالك بن نبي هو اعتقاده السليم على اشتراطية الفكرة الدينية كدافع وباعث في تكوين حضارة إنسانية ما، من بينها الحضارة الإسلامية. بجانب اعتقاده الوثيق بإمكانية "الدورة التاريخية" لحضارة الإنسان اتباعا وتأثرا بلفكار ابن خلدون (732-808هـ) إذ من المعلوم أن لهذه الأمة الإسلامية لها طاقاتها الضخمة لنهضة لإعادة ازدهار حضارتها من جديد حيث قد سجلت تقدما وإنجازا هائلا في مجالات شتى ما يبلغ أكثر من ثمانية قرون عبر التاريخ، فمن الممكن لها إعادة تاريخها الحضاري.

انطلاقا من هذه الفكرة، بنى مالك بن نبي أطروحته على أن تكوين الحضارة تتركز في تأثير الفكرة الدينية الممتزجة في تفاعل العلاقة المتينة الفعالة الثلاثية: بين الإنسان والتراب والوقت، حيث لكل منها تحتاج إلى توجيهها الخاص سواء أكان من ناحيتها الثقافية والعمل وتجميع رأس المال وتوظيفه لإعادة بناء الحضارة حتى تتمكن من إعادة دورتها التاريخية.

هذا البحث يعتمد على الدراسات المكتبية من خلال أعمال مالك بن نبي خاصة عمله المعنون "شروط النهضة" قراءة معاصرة. باستخدام طريقة البحث الاستقرائي التحليلي، يهتم هذا البحث بطرح قضايا البحث، منها: إلى أي مدى تأثر الفكرة الدينية في إعادة بناء الحضارة الإسلامية؟ كيف ترجم مالك بن نبي مفهوم فقه التغيير لإعادة بناء الحضارة؟ لماذا أقام مالك بن نبي أطروحته على تأثر الفكرة الدينية لبناء الحضارة مع أن أوروبا والدول الغربية في الوقت الراهن قد وصلت إلى دور ما بعد السيكلارية (post-secularism) المبتعدة عن الدين؟ وما هو ال تحليل المقترح لحل مشكلة حضارتنا الإسلامية الآن من أوضاع "المستعمر" أو حتى "قابل للاستعمار"؟

ونتيجة البحث حصل عليها الباحث أن مالك بن نبي ركز جل اهتمامه أن لصناعة أي ناتج حضاري لا بد من أن يحصل من تراكم القوى الثلاث ذات علاقة وظيفية حسب

طريقة الجمع المستخدمة في علم الحساب من إنسان + تراب + وقت . ثم تقوم الفكرة الدينية كمركب الحضارة أي العامل الذي يؤثر في مزج العناصر الثلاثة بعضها ببعض . وتأثير الفكرة الدينية ذو أهمية كبرى في بناء الحضارة . وتكون الفكرة الدينية رافقت دائما تركيب الحضارة خلال التاريخ، ومن دونها لا يتم التفاعل المطلوب.

**الكلمات المفتاحية:** الفكرة الدينية، مركب الحضارة، الدورة التاريخية، الثروة البشرية، فقه التغيير

### ○ABSTRACT

One of the most important features of the prominent intellectual and the Algerian Muslim thinker, Malik bin Nabi, is his belief in the requirement of the religious idea as a motive and promoter in the formation of a human civilization, including Islamic civilization. As well as his close belief in the possibility of the thought "historical cycle" of human civilization which quite influenced by the ideas of Ibn Khaldun (1332-1406 AC), as it is known that this Islamic *ummah* has the enormous potential for the renaissance and the re-prosperity of its civilization again where it has made progress and enormous achievement in various areas of more than eight centuries throughout history, so that it is possible to re-establish its cultural and civilized history.

Based on this idea, Malik bin Nabi wrote his thesis that the formation of civilization is centered on the influence of the religious idea that is intertwined in the interaction of the strong, effective relationship of triple: among man, soil and time, each of these needs its own direction, whether it is cultural, labor, capital accumulation and employment so it can re-build civilization in its historical cycle.

This research is based on the bibliographical studies through the work of Malik bin Nabi especially his work entitled "Conditions of Renaissance" (*syuruth nahdhah*): a contemporary reading. By using the method of analytical inductive research, this research deals with the issues of research, including: to what extent is the religious idea affect upon the reconstruction of Islamic civilization? How did Malik bin Nabi translate the concept of the doctrine of change to rebuild civilization? Why did Malik bin Nabi raise his thesis on the influence of the religious idea to build civilization, even though Europe has now reached the post-secularism of religion? What is the proposed analysis to solve the problem of our Islamic civilization now from the current Muslim conditions of "being colonized" or even "surrender to colonialism"?

As the result of the research, it is found that Malik bin Nabi focused his attention that to produce any cultural and civilization product must be obtained from the accumulation of the three forces that have a functional relationship according to the method of collection used in computational science of human + dust + time. Then the religious idea as the composite of civilization, which affects the mixing of the three elements of each other. The influence of the religious idea being great importance element in building

civilization. The religious idea has always accompanied the installation of civilization throughout history.

**Keywords:** *Religious Idea, Catalyst, Historical Cycle, Human Capital, Doctrine of Change*

## 1. مقدمة

يعدّ كتاب "شروط النهضة" للمفكر المسلم الجزائري، مالك بن نبي، ذا أهمية بالغة في القرن العشرين إذ يقدّم في داخله تفحّيص أسباب التدهور والانحطاط لبلاد المسلمين بعامتها و للأمة الإسلامية بأسرها تحليلا منهجيا . ويزداد الكتاب أهمية لأن الكاتب لا يكف الإشارة عن مشكلات الحضارة الإسلامية التي تواجهها الأمة في الوقت الراهن فحسب، بل أيضا يقدّم بدقّة النقد وعمق التحليل و صرامة المنطق المناقشات والشواهد في محاولة حل هذه المشاكل معتمدا على اعتقاده الوثيق بتأثير الفكرة الدينية وفقه التغيير لإعادة بناء الحضارة الإسلامية من جديد .

الكتاب الذي صدر أصلا بالفرنسية عام 1949م تحت عنوان *les Conditions de la Renaissance* ما زال—ولا يزال—مهما للغاية حيث يقدّم البحث فيّه عن قضايا حضارية إسلامية راهنة ويتناقش فيه أيضا عن إمكانية الدورة التاريخية حيث إن التاريخ يعيد نفسه فلا بد إذن من العثور على أسباب التدهور والتراجع وعوامل التقدم لأي حضارة من أجل النهضة والصحوّة. أما ترجمة الكتاب إلى العربية صدر أولا عام 1957م ثم عام 1960م للطبعة الثانية مع بعض الإضافات والتعديلات من قبل المؤلف استجابة لتعليقات وأسئلة قراء الطبعة الأولى .

بالرغم من أن الكتاب يتحدث كثيرا عن أحوال ظواهر معظم بلاد المسلمين المستعمرة في قارة آسيا وأفريقيا في الخمسينيات مع اهتمامه المتركّز بالجزائر كالمثال، فإن الكتاب يأتي بتصوير حالة عامة لبلاد المسلمين المستعمرة وقتذاك، بل قابل للاستعمار (بن نبي، 2000أ: 33). رغم أن أرض بلاد المسلمين أرض خصبة غنية ب ضخامة ثرواتها الطبيعية، لكنها لا تتمكن من الخروج من مزلق التخلف والتبعية والمحاكاة، بل

يتسم العالم الإسلامي بالألم والجوع والأسمال والجهل . و في هذا، كتب مالك بن نبي "أن أي شعب لاينجو من الاستعمار وأجناده، إلا إذا نجت نفسه من أن تتسع لذل مستعمر، وتخلصت من تلك الروح التي تؤهله للاستعمار ."

في تلك الحالة المؤسف لها، يأتي عمل مالك بن نبي المعنون "شروط النهضة" بأهمية تفحيص وتحليل الحالة المسلمة الراهنة المتخلفة بمساعدة علم الاجتماع تحليلا منهجيا . من الجدير بالذكر أن مالك بن نبي في اعتقاده الوثيق أن الفكرة الدينية عاملا اجتماعيا يؤثر في توجيه التاريخ وتكوين وتطوير الواقع الاجتماعي، بل الفكرة الدينية تتدخل كمركب في تركيب عناصر التاريخ ، أو بأدق العبارة، ي مكن أن يقال أن الفكرة الدينية لاتقوم بدورها الاجتماعي إلا إذا كانت متمسكة بقيمتها الغيبية (بن نبي، 2000ب) .

وعلى هذا، بنى مالك بن نبي أطروحته بأن لصناعة أي ناتج حضاري لابد من أن يحصل من تراكم القوى الثلاث ذات علاقة وظيفية حسب طريقة الجمع المستخدمة في علم الحساب من إنسان + تراب + وقت. ثم تقوم الفكرة الدينية كمركب الحضارة أي العامل الذي يؤثر في مزج العناصر الثلاثة بعضها ببعض . وهذا المركب موجود فعلا، كما أن تركيب الماء نتاج للهيدروجين والأكسجين، لكنهما لا يكونانه تلقائيا، بل يخضع لقانون معين يقتضي تدخل (مركب) ما حيث لا تتم عملية تكون الماء بدونه، وكذلك الحال للفكرة الدينية التي رافقت دائما تركيب الحضارة خلال التاريخ، ومن دونها لا يتم التفاعل المطلوب .

تأثر مالك بن نبي بكثير في بناء أطروحته المذكور أعلاه بفكرة فيلسوف التاريخ الألماني، "هرمان كيسرلنج" (1880-1946م) حيث استخلصت آراؤه من دور الفكرة المسيحية في تركيب الحضارة الغربية مما يمد بن نبي بتخطيط تحليلي للواقعة المسيحية لكي يتمكن من أن يدرج في نطاقه الواقعة الإسلامية لما فيها من وجوه التماثل البيولوجية

التاريخية المعينة التي تضع الحضارة في كلتي الواقعتين ضمن حالات تطويرية متشابهة، وهي الحالات الثلاث: النهضة، والأوج، والأفول .

كما تأثره أيضا بفكرة فيلسوف التاريخ البريطاني، "جون أرنولد توينبي" (1889-1975م) في الكشف عن العوامل التي تسهم في قيام الحضارة وتقدم الشعوب حيث جاء توينبي بتفسير ضخم للحضارة يلعب فيه العامل الجغرافي دورا أساسيا ، حيث يكون عنوان هذه النظرية بصفة خاصة على غايات سياسية وعسكرية (القاعدة الجغرافية للتاريخ) .

غير أن اقتناع مالك بن نبي بفكرة ابن خلدون (732-808هـ / 1332-1406م) في تفسير الوقائع التاريخية في إطار معين المعروف بقانون الدورة التاريخية عن تطوّر الدولة وليس عن تطور الحضارة، لكن هذا قد ملّوّه من تفسير قانون ظاهرة الحضارة. إذ من المعلوم، أن حضارة معينة تقع بين حدين اثنين :الميلاد والأفول .وبين الطورين يوجد اكتمال معين، و هو طور انتشار الحضارة وتوسعها (بن نبي، 2000: 69-73).

بالنظر إلى الوضع الحالية، فإن أطروحة تأثير الفكرة الدينية كباعث ودافع ومنطلق لإعادة الحضارة الإسلامية من جديد يحظو أهميته ويحتاج إلى بيان كاف لهذه الفكرة معتضدا بالشواهد الاجتماعية والتاريخية وغير النقلية فقط . والأمة الإسلامية لها طاقاتها الضخمة للنهضة لإعادة ازدهار حضارتها من جديد حيث قد سجلت تقدما وإنجازا هائلا في مجالات شتى ما يبلغ أكثر من ثمانية قرون عبر التاريخ، فمن الممكن لها إعادة تاريخها الحضاري.

هذا البحث يعتمد على الدراسات المكتبية من خلال أعمال مالك بن نبي خاصة عمله المعنون "شروط النهضة" قراءة معاصرة . باستخدام طريقة البحث الاستقرائي التحليلي، يهتم هذا البحث بطرح قضايا البحث، منها :

- أ) إلى أي مدى تأثر الفكرة الدينية في إعادة بناء الحضارة الإسلامية؟
- ب) كيف ترجم مالك بن نبي مفهوم فقه التغيير لإعادة بناء الحضارة؟

ت) لماذا أقام مالك بن نبي أطروحته على تأثير الفكرة الدينية لبناء الحضارة مع أن أوروبا والدول الغربية في الوقت الراهن قد وصلت إلى دور ما بعد السيكلارية (post-secularism) المبتعدة عن الدين؟

ث) و ما هو التحليل المقترح لحل مشكلة حضارتنا الإسلامية الآن من أوضاع "المستعمر" أو حتى "قابل للاستعمار"؟

للوصول إلى إجابة تلك التساؤلات، من المستحسن أن يقوم هذا البحث المتواضع بسرد موجز عن لحظة حياة مالك بن نبي أولاً. ثم يليه البحث في ترجمة مفهوم فقه التغيير حسب ما قصده مالك بن نبي وإمكانية الدورة التاريخية لإعادة بناء الحضارة الإسلامية من جديد. وبعد ذلك، البحث في شروط النهضة لإعادة بناء الحضارة عند مالك بن نبي، إلى أن تنتقل إلى جوهر هذا البحث في الحديث عن تأثير الفكرة الدينية كمركب الحضارة قراءة معاصرة. وتختتم هذه المقالة ببعض الخلاصة الهامة من هذه الدراسة .

## 2. لحظة من حياة مالك بن نبي

لا يكون هذا القسم جزءاً من البحث سوى معرفة حياة مالك بن نبي سرداً موجزاً، ومعرفة خلفياته الدراسية وتكوين ثقافته العلمية وديناميكيات حيوية جدلية فكرية وعلمية مرّ بها مالك بن نبي في حياته إلى أن يصل إلى نتيجة وخلاصة أهمية أفكار شروط النهضة للأمة الإسلامية. فإن معرفة حياته نقطة مهمة قبل البحث والمناقشة عن أفكاره .

ولد مالك بن نبي، مفكر إسلامي بارز ، في مدينة قسنطينة في الشرق الجزائري سنة 1905م، في أسرة فقيرة بين مجتمع جزائري محافظ تخرج بعد سنوات الدراسة الأربع، في مدرسته التي اعتبرها "سجناً" يعلم فيه كتابة "صك زواج أو طلاق" وتخرج سنة 1925م.

ثم انتقل وسافر بعدها مع أحد أصدقائه إلى فرنسا حيث كانت له تجربة فاشلة فعاد مجدداً إلى مسقط رأسه . وبعد العودة تبدأ تجارب جديدة في الاهتداء إلى عمل، كان

أهمها: عمله في محكمة أفلو، احتك أثناء هذه الفترة بالفئات البسيطة من الشعب فبدأ عقله يتفتح على حالة بلاده.

ثم أعاد الكرة سنة 1930م بالسفر لفرنسا، ولكن هذه كانت رحلة علمية .حاول أولاً الالتحاق بمعهد الدراسات الشرقية، إلا أنه لم يكن يسمح للجزائريين أمثاله بمزاولة مثل هذه الدراسات . تركت هذه الممارسات تأثيراً في نفسه . فاضطرّ للتعديل في أهدافه وغاياته، فالتحق بمدرسة (اللاسلكي) للتخرج كمساعد مهندس، ممّا يجعل موضوعه تقنياً خالصاً، بطابعه العلمي الصرف، على العكس من المجال القضائي والسياسي.

بعد ذلك انغمس في الدراسة، وفي الحياة الفكرية، واختار الإقامة في فرنسا وشرع يؤلف، في قضايا العالم الإسلامي كله، ف كان سنة 1946م كتابه "الظاهرة القرآنية" ثم "شروط النهضة" سنة 1949م، الذي طرح فيه مفهوم "المستعمر" و"القابلية للاستعمار". أما كتابه "مشكلة الأفكار في العالم الإسلامي" فيعتبر من أهم ما كتب بالعربية في القرن العشرين .

انتقل إلى القاهرة بعد إعلان الثورة المسلحة في الجزائر سنة 1954م وهناك حظي باحترام، فكتب "فكرة الإفريقية الآسيوية" 1956 "أو سنة بعد المؤتمر لقارة آسيا أفريقيا المنعقدة في باندونج، إندونيسيا ، لأجل الاستقلال وفك دول آسيا وأفريقيا من الاحتلال والاستعمار الغربي .

وبعد استقلال (الجزائر) عاد إلى الوطن، فعين مديراً للتعليم العالي الذي كان محصوراً في (جامعة الجزائر) (المركزية، حتى استقال سنة 1967م متفرغاً للكتابة والعمل الفكري، بادئاً هذه المرحلة بكتابة مذكراته، بعنوان عام "مذكرات شاهد للقرن" حتى أن قضى نحبه يوم 31 أكتوبر 1973م .

جاء في مذكراته صورة عن نضال (مالك بن نبي) (الشخصي في طلب العلم والمعرفة أولاً، والبحث في أسباب الهيمنة الأوروبية ونتائجها السلبية المختلفة وسياسة الاحتلال الفرنسي في الجزائر وآثاره، ممّا عكس صورة حية لسلوك المحتلين الفرنسيين

أنفسهم في (الجزائر) ونتائج سياستهم، ووجوهها وآثارها المختلفة :الاقتصادية، والثقافية، والاجتماعية.

كما أن مذكراته عبّ بشكل قوي عن صلته بوطنه، وآثار الاستعمار والدمار الذي أحدثه في (الجزائر) سياسياً، وزراعياً، واقتصادياً، وثقافياً، واجتماعياً، فهو شاهد على حقبة مظلمة في تاريخ الجزائر وظروف مواجهة الفعل الاستعماري العنصري .

### 3. فقه التغيير وإمكانية الدورة التاريخية

لو أمعنا وتأملنا بدقة أفكار مالك بن نبي من خلال كتاب "شروط النهضة" لوجدنا أن جوهر فكرته يتبلور في حتمية التغيير لترتفع أحوال الأمة من "المستعمرة" أو "القابلة للاستعمار" إلى النهضة ليتحقق ما قصده من الدورة التاريخية للشعب .وردّد مالك بن نبي مرارا عن أهمية فقه التغيير لأجل النهضة .وفكرة النهضة وروح الصحوة لا يمكن أن تتأني على السطح تلقائيا في حياة الأمة الإسلامية بدون روح فقه تغيير الحال إلى ما هو أحسن مما كان، نظرا بأن حالة معظم بلاد المسلمين كانت مستعمرة، فرأى مالك بن نبي أن الاستعمار ليس مجرد عارض، بل هو نتيجة حتمية لتدهور المسلمين وانحطاطهم .إن كان الاستعمار في الزمن البعيد على وجهه عسكريا— وما زال ولا يزال ، فيكون الاستعمار والاحتلال والاستغلال في الوقت الحاضر يكون على وجهه اقتصادي وسياسي وهيمنة (hegemony) من الدول المتقدمة الغربية على الدول النائمة التي معظمها الأمة المسلمة .

وأوضاع المسلمين الراهنة المتدهورة يمكن رؤيته جزءا من ضمن الدورة الخالدة للتاريخ منذ الميلاد ثم انتقل إلى الأوج بفترة طويلة من الزمان لانتشار الحضارة الإسلامية وتوسعها وتنافسها حتى أن تنزلق الآن في عصر الانحطاط. من هنا، فإن الأمة الإسلامية في حاجة ماسة إلى فقه التغيير وتغيير العقلية (mindset change) وتغيير

الفكرة لليقظة والنهضة من جديد من كونها الحالي العملاق النائم لأن التغيير من الحياة قد أقلق كثيرا أولئك الذين كانت مواردهم وإمكانياتهم مستمدة من سبات الأمة الإسلامية. وهذا التغيير يبدأ أولا من تغيير النفس ليكون أساسا لكل تغيير اجتماعي . وهذا متفق تماما على وعد رباني كما جاء في القرآن الكريم (إن الله لا يغير ما بقوم حتى يغيروا ما بأنفسهم - الرعد 11/13). فإن التغيير لايتأتي بدون جهود وكفاح الإنسان والمجتمع لتحقيقه حتى إنها لشرعة السماء : غير نفسك تغيّر التاريخ ! لأن الحقوق تؤخذ ولا تعطى! و لأن الحق ليس هدية تعطى ولا غنيمة تغتصب، كما جاء على حد التعبير لمالك بن نبي في كتابه .

في هذا الصدد، للتأكيد على أهمية التغيير والإصلاح، قارن مالك بن نبي بين التجربة والتاريخ مع التحليل بطبيعة الحال، لكل من الحضارتين : الحضارة الغربية والحضارة الإسلامية لتبرير ما بنى عليهما من أطروحته . فوجد مالك بن نبي أن التغيير لأجل النهضة لابد من تحديد الأوضاع و وضع الفكرة بطريقتين :

الأولى :سلبية تفصلنا عن رواسب الماضي

الثانية :إيجابية تصلنا بمقتضيات المستقبل

وكلتا الطريقتين ساريتا المفعول إذا تتبّعنا تجربة وتاريخ كلتي الحضارتين : الغربية والإسلامية . في الحضارة الغربية، يوجد توماس الإكويني الإيطالي (1225-1274م ) الذي كانت ثورته ضد ابن رشد و ضد القديس أغسطين—ولو عن غير قصد منه—مظهرا للتجديد السلبي بتصفية فكرة إسلامية أو ميراثا ميتافيزيقيا للكنيسة البيزنطية لتكوين الأساس الفكري للحضارة الغربية . ثم يأتي بعد ذلك بفترة من الزمان ديكارث (1596-1650م) (بالتجديد الإيجابي بتعريف الطريقة الموضوعية التي يبنى على المنهج التجريبي، الطريق الذي مهّد وأصبح سببا مباشرا لتقدم المدنية الحديثة للحضارة الغربية تقدّمها المادي .

مقارنة إلى ما سبق، كذلك الحال إذا نظرنا إلى تاريخ الحضارة الإسلامية، فإنها جاءت بالتحديدين: السلبي والإيجابي. غير أن الحضارة الإسلامية قامت في بداية تاريخها بهذين التحديدين مرة واحدة: بنفي الأفكار الجاهلية البالية ثم برسم وتصميم طريق الفكرة الإسلامية الصافية التي تخطط للمستقبل بطريقة إيجابية (بن نبي، 2000: 86-88). أما القرن العشرون حتى وقتنا المعاصر الحالي، من الضروري إذن تحديد هذين الأمرين اليوم لأجل تركيب النهضة الإسلامية من جديد. بعد أن استغرقت الأمة الإسلامية تحت الاستعمار الغربي لعدة قرون ماضية، فقد شهدنا فعلا روح الإصلاح والتغيير من قبل دعاة ورواة الإصلاح أمثال جمال الدين الأفغاني (1838-1897م) (و محمد عبده (1849-1905م) التي هبت على العالم الإسلامي ولا سيما دول آسيا وأفريقيا لإيقاظها من نومها العميق والفك من سيطرة قوى استعمارية .

لكن مثل هذه الحركة فقط في ال تحديد السلبي الذي حاولوا فيه تحطيم علل المسلمين وعوامل انحطاطهم . بينما التحديد الإيجابي—رغم وجوده، بوضع منهاج جديد للتفكير من عناصره الجوهرية لأجل نهضة الحضارة الإسلامية وإعادة بنائها من جديد، مثل ما فعله ديكارت للحضارة الغربية، لا يزال غامضا ولم يكن واضحا، إن صحّ التعبير بذلك) بن نبي، 2000: 87) .

حتى بعد الاستقلال من عهد الاستعمار، مازال العالم الإسلامي نفسه يواجه تحديات شتى لتأكيد الفك عن قبضة الاستعمار في ثوبه الجديد فكا تاما، ألا وهي وجود الحكومة التي في الأصل ما هي إلا آلة اجتماعية تتغير تبعا للوسط الذي تعيش فيه وتتنوع معه، لكن الحكومة في واقعها أيضا هي وجه آخر من الشعوب التي تمثلها . لذلك، "إذا كان الوسط نظيفا حرًا، فما تستطيع الحكومة أن تواجهه بما ليس فيه . وإذا كان الوسط متسما بالقابلية للاستعمار فلا بد من أن تكون حكومته استعماريّة) " بن نبي، 2000: 33. (بناء على هذا، فإن الاستعمار لا يتأتي تلقائيا إلا بقبول الإنسان والمجتمع نفسه لذال الاستعمار أو قابل للاستعمار قبولًا مذلًا .

وكذلك الحال لمعظم العالم الإسلامي والبلاد الإسلامية التي كانت حكومته مستبدة من تأدية حقوق شعبها كما هي موجودة كثيرا في الأوقات الراهنة ، فإن التغيير لايجيء مباشرة مجانا، لكن من المفروض أن يتأتي التغيير بتحوّل نفسي أولا، يصبح الفرد معه شيئا فشيئا قادرا على القيام بوظيفته الاجتماعية باحترام كرامته لكي يرتفع عنه طابع (القابلية للاستعمار). (وكان التاريخ يقرر أن الفرد أو الشعب الذي لم يقدّم بوظيفته ورسالته، ما عليه إلا أن يخضع ويذل . بعبارة أخرى، أن بتغيير نفسه قد غير وضع حاكميه تلقائيا إلى وضع أحسن يرتضيه) بن نبي، 2000أ:33؛ الريسوني، 2011).

نظرا لأهمية فقه التغيير، فلا بد من تدقيق فحص المسائل والقضايا لكي يتمكن العالم الإسلامي وشعوبه من الخروج من كونه المستعمر أو القابلة للاستعمار و من أي عقدة النقص (inferiority complex). ثم بعد الانتهاء من ذلك، بدأ يأخذ محاولة العثور على دواء أنسب لمعالجة مشكلات حضارية وتصميم فكرة حضارية مرضية للمستقبل لكي تتحقق الدورة التاريخية المنشودة من الأفول إلى النهضة.

وعلى هذا الأساس، بنى مالك بن نبي أطروحته على إمكانية الدورة التاريخية للأمة الإسلامية إذ لها طاقاتها الضخمة للنهضة لإعادة ازدهار حضارتها من جديد حيث قد سجلت تقدما وإنجازا هائلا في مجالات شتى ما يبيلغ أكثر من ثمانية قرون عبر التاريخ، فمن الممكن لها إعادة تاريخها الحضاري مع المحافظة على أصالتها (التأصيل)، وأيضا كونها مرنة للتلّ تغيرات صالحة التغيير.

ولكون التاريخ دورة وتسلسلا ، اقتبس مالك بن نبي مقولة لنييتشه " :إنه من السنن الأزلية أن يعيد التاريخ نفسه، كما تعيد الشمس كرتها من نقطة الانقلاب ."

#### 4. شروط إعادة بناء الحضارة

في الحديث عن بناء الحضارة، بنى مالك بن نبي أطروحته بأن لصناعة أي ناتج حضاري لا بد من أن يحصل من تراكم القوى الثلاث ذات علاقة وظيفية حسب طريقة

الجمع المستخدمة في علم الحساب من إنسان + تراب + وقت . ثم تقوم الفكرة الدينية كمركب الحضارة أي العامل الذي يؤثر في مزج العناصر الثلاثة بعضها ببعض . وهذا المركب موجود فعلا، كما أن تركيب الماء نتاج للهيدروجين والأكسجين، لكنهما لايكونانه تلقائيا، بل يخضع لقانون معين يقتضي تدخل (مركب) ما حيث لا تتم عملية تكون الماء بدونها، وكذلك الحال للفكرة الدينية التي رافقت دائما تركيب الحضارة خلال التاريخ، ومن دونها لا يتم التفاعل المطلوب.

انطلاقا من هذا، فالحضارة لايمكن إنتاجها من حالة الإنسان المستعمر أو خاضع لذل الاستعمار، لأن مكانة الإنسان أو الأمة المذلة فقط تؤدي إلى حالة أمة مستهلكة وليست بمنتجة . وهذا هو الواقع ما واجهته الأمة الإسلامية الآن بعد عهد الاستعمار حيث لاتتمكن من النهوض من حالتها الراهنة المسيطرة .

بينما يمكننا مقارنة تلك حالة الأمة الإسلامية الراهنة بحالة بعض الشعوب الأخرى مثل ما وقعت على دولة ألمانيا واليابان اللتين تحطمتا بعد تغلبهما في الحرب العالمية الثانية، لكنهما سرعان ما تحولهما إلى الإصلاح والتطوير والتقدم في السنين العديدة وتبري حضارتها من جديد حتى أن أصبحت الآن ضمن دول متقدمة . فاليابان مثلا من الشواهد الناجحة في التحول من بادرة الحضارة إلى الحضارة الحديثة خاصة بعد ما وقعت إصلاح ميجي بين عام 1868-1912م .

من هنا، صناعة الحضارة ليست بسهولة، ولكن تقتضي إلى الأعمال الجادة والمخططة، إذ يعني ذلك عند مالك بن نبي، إغراس شيء معنوي وليس بحسي في العناصر الثلاث من إنسان، وتراب، ووقت . وصناعة الحضارة لايمكن أن تحصل إلا بوضع وتحديد نظرتها الكونية ورؤيتها العالمية (worldview) التي لا يمكن إستعارته أو إقتراضها أو حتى بيعها من حضارة أخرى، لا كما ولا كيفا (بن نبي، 2000أ: 47-49). Al-Attas, 1995: 2؛ 49).

ولأجل النهضة وبناء الحضارة من جديد، لابد من فكرة التوجيه لكل من عناصر ثلاثة لتكوين الحضارة وهي الإنسان والتراب والوقت. والمراد بفكرة التوجيه هنا كما حذر مالك بن نبي هو تفعيل قوة في الأساس وتوافق في السير ووحدة في الهدف مع تجنب الإسراف والتضييع في الجهد والوقت حتى لا تتسرب وتتضيع الطاقة والقوى (effective and efficient).

بالملاحظة إلى حالة القرن العشرين، فإن الإنسان — حسب فكرة مالك بن نبي — يؤثر في المجتمع في تركيب التاريخ بثلاثة مؤثرات، وهي بفكره، وبعم له، وبماله. والحاصل أن قضية الإنسان منوطة بتوجيهه في نواح ثلاث: بتوجيه الثقافة لإنماء فكره المتحضر؛ وتوجيه العمل لإنماء أخلاقيات العمل؛ وتوجيه رأس المال لتحريكه ليتداول لنفع المجتمع وليس باحتكار عند فئات أو طبقات معينة من المجتمع (بن نبي، 2000أ: 83-119). والبحث في موضوع الإنسان من أهم البحوث والدراسات الراهنة عن التنمية المعروفة بترقية كفاءة وإنماء الطاقات البشرية (human capital).

بينما العنصر الثاني لتكوين الحضارة، وهو التراب، فإن البحث فيه عن قيمته الاجتماعية. وهذه القيمة الاجتماعية للتراب مستمدة من قيمة مالكيه. إذا كانت الأمة تعيش في الحضارة المتقدمة، فإنه يؤدي إلى قيمة التراب غالي القيمة. وكذلك العكس، إن كانت الحضارة متدهورة ومتخلفة بسبب التأخر، فتكون قيمة التراب على شيء من الانحطاط. فلا بد للأمة الإسلامية من تفعيل طاقاتها ومنتجاتها الأرضية للدعم الذاتي أولاً ولتكن ممسكة عن الحاجة إلى منتجات مستوردة.

وأما العنصر الثالث، الوقت، لاشك أن الوقت الزاحف لا يجب أن يضيع هباءً. بتحديد فكرة الزمن لتكوين الحضارة يتحدد معنى التأثير والإنتاج لأن الوقت في مجتمع متحضر أعلى من الذهب لإدراك قيمته (بن نبي، 2000أ: 139-147).

## 5. الفكرة الدينية كمركب الحضارة

بعد الحديث عن أهمية تراكم القوى الثلاثة بين الإنسان والتراب والوقت، فإنه يحتاج الآن إلى العامل الذي يؤثر في مزج العناصر الثلاثة بعضها ببعض، ألا وهي الفكرة الدينية. ليس من السهل فهم فكرة مالك بن نبي مباشرة فيما يخص دور الفكرة الدينية كمركب الحضارة. سلمنا هذه الأطروحة إذا رأيناها وقاربناها من ناحية الاعتقاد بلقيم الدينية أو الغيبية. لكن ما أبداه مالك بن نبي من الأفكار والآراء يجاوز ذلك، إذ حاول بناء الأدلة والحجج العلمية لتبرير ما قدمه من الأطروحة من منظور علم الاجتماع معتضدا بالشواهد المعقولة للإشارة إلى الارتباط بين وجود الدين وظهور الحضارة، وليس بتأييد وقائع تاريخ الحضارة فحسب.

من خلال كتابه "شروط النهضة"، لوجدنا أن مالك بن نبي تأثر بشكل ملفت للنظر في بناء أطروحته هذه— وكثر ذكره مرارا— بفكرة فيلسوف التاريخ الألماني، "هرمان كيسرلنج" (1880-1946م). تأثره هذا يرجع إلى تأليف كيسرلنج المعنون "البحث التحليلي لأوروبا"، حيث يقول (( ومع الجرمانيين ظهرت روح خلقية سامية في العالم المسيحي ))، بل ولم يتردد كيسرلنج في القول (( إن الميلاد النفسي للحضارة المسيحية متوافق مع ظهور روح خلقي... بل إن الروح المسيحية ومبدأها الخلقي هما القاعدتان اللتان شيدت عليهما أوربا سيادتها التاريخية. )) (وبالجملة، يتلخص أن الأمر يتعلق بحالة خاصة وشروط خلقية وعقلية ضرورية للإنسان لكي يستطيع أن ينشئ ويبلغ حضارة) بن نبي، 2000أ: 61-62. )

واستخلصت آراء كيسرلنج من دور الفكرة المسيحية في تركيب الحضارة المسيحية الغربية مما يمد بن نبي بتخطيط تحليلي للواقعة المسيحية لكي يتمكن من أن يدرج في نطاقه الواقعة الإسلامية، لما فيها من وجوه التماثل البيولوجية التاريخية المعينة التي تضع الحضارة في كلتي الواقعتين ضمن حالات تطورية متشابهة، وهي الحالات الثلاث :

النهضة، والأوج، والأفول .

انطلاقاً من الفكرة التي بناها، فإنه مما يجدر للاختبار والبحث فيه بواقعنا الحالي عما يتعلق بتفسير الواقع الاجتماعي عن تأثير الفكرة الدينية في تكوين الحضارة هو النظر إلى شأن الأديان وحاجة الناس إليها في الوقت المعاصر. فقد شهدنا وقائع عدة وتحولات جمة في القرن العشرين منذ سقوط الخلافة العثمانية سنة 1924م، وتحولت تركيا من خلافة إسلامية إلى جمهورية سيكولارية<sup>1</sup> (secularism) بفصل الدين عن الدولة في التاريخ المؤدية إلى الانحطاط والتدهور. كما شهدنا أيضاً الحرب العالمية الأولى والثانية التي تهز العالم وتغيّر الجيو السياسية لدول العالم، وغيرها من الحرب الباردة والحرب للحصول على مصادر طبيعية .

ومع ذلك، فقد وصلت الحضارة الغربية، في نفس الوقت، المتمثلة بأوروبا باختزال دور الدين من حياة المجتمع إلى التقدم الباهر من حيث أن بلغت إلى ذروة هائلة من تقدمها المادي بعد تاريخ فصل الدين عن الدولة المعروف ببداية عصر السيكلارية (secularism) منذ العصور الوسطى . على الرغم من أنهم فضلوا تسمية حضارتهم بالحضارة اليهودية- المسيحية (Judo-Christian) تالية للحضارة الإغريقية- الرومانية (Greco-Romano) القديمة (Al-Attas, 2014)، غير أنهم قد حصلوا على تقدم باهر في العلوم البحثية والتقنيات والعلوم التجريبية حتى أن وصلوا إلى العصر الحديث أو العصر ما بعد الحداثة الآن، مع كونهم مبتعدين عن الدين . بل قاموا بشعار المجاهرة ببور ما بعد السيكلارية (post-secularism) الحالية المبتعدة عن الدين المتسمة باللاينية (atheism) أو حتى باللاأدرية (agnosticism).

والسؤال يزداد تعقيدا عند إجابة سؤال بعده عن مدى أهمية الدين وحاجة الناس إليه في العصر الحالي المتقدم المعروف بعصر تكنولوجيا المعلومات، عند ما أصبحت شؤون دينية مقتصرة على معيار أمور فردية (private) فقط مثل ما طبقه معظم الدول المتقدمة الغربية؟

فإن مثل هذه الوقائع لم تحدث في زمان حياة مالك بن نبي أثناء كتابته "لشروط النهضة"، لأن جلّ اهتمامه في تقديم تحليل منهجي لتلويخ الحضارة الغربية والإسلامية . ولكن هناك في دراسة التاريخ إشارات تدل على إمكانية حدوث تشابه وقائع تاريخية . فمالك بن نبي لم يتحدث عن ا لسيكولارية أو عهد ما بعد السيكولارية، ولكنه في اعتماد وثيق مقتنع بأطروحته بدور تأثير الفكرة الدينية في بناء الحضارة. وعلى هذا، استنتج مالك بن نبي فكرته " : بأن الوسيلة إلى الحضارة متوافرة مادامت هنالك فكرة دينية تؤلف بين العوامل الثلاثة : الإنسان، والتراب، والوقت، لتركب منها كتلة تسمى في التاريخ حضارة ومشكلات الحضارة تقع عند عدم توفر فكرة دينية تحيظها وتهدد مدنيّتها بالفناء " (بن نبي، 2000أ: 64).

ومما يؤيد ما بنى عليه مالك بن نبي من فكرته المذكور أعلاه أن التجارب التاريخية تشهد على أن ظهور الشيوعية المتمثلة بقيام الاتحاد السوفييتي بعد انتشار مؤلفات كارل ماركس (1818-1883م (وأنجلز (1820-1895م)، فإنّه مضطر إلى اعتبارها أزمة للحضارة المسيحية، بل للإنسانية كلها (بن نبي، 2000أ: 60)، ويؤيد ذلك سقوط نظام الاتحاد السوفييتي سنة 1991م.

من المعقول إذن فكرة مالك بن نبي على تأثير الفكرة الدينية كمركب الحضارة لتسهيل فهمنا، في هذا الصدد، يمكننا طرح سؤال بسيط: بالملاحظة إلى التاريخ، ما هو سر القوة الكامنة التي تززع وتغيّر مكة من حالتها الأولى، أرض بدوية خالية من الديانة السابقة والثقافة إلى أن أصبحت أرض حضارية ومدنية؟ (Hart, 1992). وما هي العوامل الهامة التي تسهم سير تاريخ الإسلام والمسلمين حتى أصبح الإسلام ليس الدين فقط، ولكنه حضارة؟ (Hodgson, 1974). هذا، ويمكننا تقديم سؤال يليه بناء على وقائع تاريخية، ما هو الدافع الذي كان يحث الصحابة يقوم بأضعاف العمل في حفر الخندق حول المدينة في غزوة الأحزاب؟ وأمثالها من الأسئلة .

بدراسة الدورة التاريخية على حسب فكرة ابن خلدون، علمنا أن الحضارة تبتدأ في بادئ الأمر من الروح. "فالحضارة لاتنبعث إلا بالعقيدة الدينية. ولا يختلف تطور الحضارة المسيحية عن تطور الحضارة الإسلامية إذ هما ينطلقان من الفكرة الدينية التي تطبع الفرد بطابعها الخاص وتوجهه نحو غايات سامية... لذلك، فقد كانت العوامل الثلاثة: الإنسان، والتراب، والوقت راكدة خامدة، بل مكدسة لاتؤدي دورا ما في التاريخ، حتى تجلت الروح، فنشأت من بين هذه العناصر الثلاثة المكدسة حضارة جديدة " (بن نبي، 2000أ: 56-57).

إذن كانت الحضارة—حسب مفهوم مالك بن نبي— تبتدأ بالروح أولا حيث إنها لاتظهر في أمة من الأمم إلا في صورة يهبط من السماء، يكون للناس شرعة ومنهاجا. من الروح، تدفع الأمة بقوتها إلى القمة الخلقية الرفيعة التي انتشرت منها حياة فكرية واسعة متجددة. ويبدأ العلم ينتشر على أيدي العلماء الذين جعلوا العقيدة الدينية منطلق ومحرك في البحث عن الحق وتحصيل العلم، كما هو مشاهد في تاريخ الحضارة الإسلامية عند العباقره التي سطعت أسماؤهم في جو المعرفة، كالفارابي، وابن الهيثم، وابن سينا، وابن رشد إلى ابن خلدون. ثم بدأت الحضارة بعد ذلك أقولها بعد أن تفقد الروح ثم العقل (بن نبي، 2000أ: 59).

وتاريخ الحضارة الإسلامية تمر بمراحل تؤكد أطوار الحضارة. ولاشك أن المرحلة الأولى من مراحل الحضارة الإسلامية تبتدأ بنزول الوحي إلى الرسول في غار حراء، وهذه هي المرحلة الرئيسية. وبعد التوسع والانتشار فوق الأرض، ازدهرت الحضارة الإسلامية بابتكارات علمية في مجال علوم شتى حصل عليها جهود علماء المسلمين العباقره. وبعد فترات من الزمان، بعد أن انغمست الأمة الإسلامية في الساحات السياسية والحروب وتفقدت الروح والعقل، بدأت تعود الأمة إلى حالها الآن في طور الأفول فكأنما أصبحت أمة بدائية.

وعلى حد التعبير لمالك بن نبي أن "المدنيات الإنسانية حلقات متصلة تتشابه أطوارها مع أطوار المدنية الإسلامية والمسيحية. إذ تبدأ الحلقة الأولى بظهور فكرة دينية، ثم يبدأ أفولها بتغلب جاذبية الأرض عليها، بعد أن تفقد الروح ثم العقل " (بن نبي، 2000أ: 59). فدورة الحضارة تتم على هذا المنوال، إذ تبدأ حينما تدخل التاريخ فكرة دينية معينة، كما أنها تنتهي في نهاية الدورة حينما تفقد الروح نهائياً ويكون الإنسان قد تفسخ حضارياً وسلبت منه الحضارة تماماً .

## 6. خلاصة

هذا البحث المتواضع قد حاول بقدر الإمكان إحضار المناقشات حول فكرة لمالك بن نبي، مفكر إسلامي بارز في القرن العشرين من الجزائر، وتقديره تقديراً علمياً لعمله الرائع المعنون "شروط النهضة". على الرغم من أن فكرته أولياً منبثقة من حماسته لتغيير أحوال شعبه في الجزائر بخاصتها، والأمة الإسلامية في قارة آسيا وأفريقيا بعامتها وإخراجها من حالتها المستعمرة أو القابلية للاستعمار من أي أنواع قبضة الاستعمار الغربي، لكن مالك بن نبي مازال—ولا يزال—في محاولته الجادة لفحص قضايا ومشكلات الحضارة التي تحيط بالأمة الإسلامية بأسرها .

مالك بن نبي ركز جل اهتمامه أن لصناعة أي ناتج حضاري لا بد من أن يحصل من تراكم القوى الثلاث ذات علاقة وظيفية حسب طريقة الجمع المستخدمة في علم الحساب من إنسان + تراب + وقت. ثم تقوم الفكرة الدينية كمركب الحضارة أي العامل الذي يؤثر في مزج العناصر الثلاثة بعضها ببعض .

وتأثير الفكرة الدينية ذو أهمية كبرى في بناء الحضارة .وتكون الفكرة الدينية رافقت دائماً تركيب الحضارة خلال التاريخ، ومن دونها لا يتم التفاعل المطلوب .

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ألا نترجم كلمة "secularism" بالعلمانية كما هو معمول ومشهور في الاستعمال، لأن كلمة العلمانية من العلم وله معنى عظيم وكرام، بينما  
كلمة "secularism" من تجربة أوروبية في العصور الوسطى ولم نشهد نحن المسلمون مثل تلك الحالة السيئة في فصل الدين عن الدولة  
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RENAISSANCE QUESTIONS  
ON THE 70<sup>TH</sup> ANNIVERSARY OF  
**THE CONDITIONS OF  
THE RENAISSANCE**  
BY MALEK BENNABI



February 2 – 4, 2019  
College of Islamic Studies,  
Hamad Bin Khalifa University

جامعة حمد بن خليفة  
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## INTERNATIONAL CONFERENCE ON RENAISSANCE QUESTIONS ON THE 70<sup>TH</sup> ANNIVERSARY OF **THE CONDITIONS OF THE RENAISSANCE** BY MALEK BENNABI

**February 2 – 4, 2019**

College of Islamic Studies,  
Hamad Bin Khalifa University



# I. The Theoretical Framework of the Conference

## [Renaissance Questions and Conditions](#)

How do societies and nations rise and achieve a leading position and civilizational influence? How do they fall and lose their civilizational renaissance, and become humiliated and culturally subordinated? Why did Muslim societies lose their civilizational renaissance? What are the consequences? How can these societies regain their civilizational renaissance?

These are the crucial questions of the important reference book, *The Conditions of the Renaissance*, which was published 70 years ago by the prominent thinker, Malek Bennabi. The author was concerned with the conditions of civilizational renaissance of contemporary Muslim societies and the threats posed by the materialistic and imperialistic contemporary Western civilizations.

In spite of the important scientific and functional value of this excellent reference book, most intellectual, political, and social elites in modern Muslim societies did not pay attention nor did they value it. There were even those who incited against it; thus the Muslim Ummah/nation did not benefit from it, likewise it did not benefit from Ibn Khaldun's *The Introduction*.

What is strange is the society for which this important intellectual project was born and directed to was the Algerian society, since the first edition of the book was entitled *The Conditions of the Algerian Renaissance*. However, the Algerian society has not benefited from this project, but instead the author had been subjugated to security follow-ups and harassment for a period and then his case turned into a national issue. In addition, many parties have worked to besiege and obscure Malek Bennabi and his thoughts, and prevent them from reaching out to the new generations. But the steadfastness of this thinker and his insistence on communicating his ideas and his project to the generations by all available means have led to the failure of their plans and efforts.

## [The Stupor of the Muslim Ummah on Ibn Khaldun's book, The Introduction](#)

The project of Malek Bennabi was marginalized and neglected in a similar way to Ibn Khaldun's project, which was dominated by the culture of fragmentation, indoctrination, and superstition. This is what has so far prevented the Muslim Ummah from correcting, renewing, and building its civilizational renaissance on sound and solid foundations, despite the great importance of this project at the scientific and methodological levels.

Should the project of Ibn Khaldun's *The Introduction* and its scientific approach have been known, the awareness of it would have been broadened, rooted scientifically, methodologically, culturally, socially, and politically; and the process of Islamic civilizational renaissance would have been radically transformed. Consequently, the path of this process would have endured in human history and the Muslim Ummah, and humanity would have reaped its benefits extensively.

## [The Ummah and Humanity's Loss from the Suspension of Ibn Khaldun's Universal Project](#)

There is no doubt that the Muslim Ummah in particular and the humanity in general have lost much due to the interruption of the balanced global intellectual and methodological project launched by Ibn Khaldun's *The Introduction*, which tried to create a breakthrough in the Islamic as well as human knowledge and culture.

What happened was that the Ummah and humanity suffered from dualism and the exhausting repulsion between materialism and spirituality, religiosity and the world, individual and collective, secularism and Islamic, ethical and unethical, tyranny and freedom, humanism and brutality, and human nature/*fitra* and abnormality. This could essentially be attributed to the worldview upon which the individuals and societies' knowledge and theological, cultural, and social systems are based.

Many of these worldviews are based on non-universal knowledge and cultural principles, or based on a partial and contradictory universal knowledge and cultural principles that are excluding, marginalizing, opposing, and exhausting to each other. This is so at a time when human life needs to be balanced, integrated, and magnified in its effectiveness, its usefulness, and its civilizational blessings. This is in order to be inclusive and maintain a balanced universal culture and knowledge that covers all aspects of this life and ensures its intellectual, psychological, spiritual, behavioral, social, and universal balanced development, which is free from dualism and the exhausting repulsion, antagonism, and exhaustion.

This project, which was launched by *The Introduction*, revealed that the knowledge and cultural system of the Muslim Ummah and humanity lacks comprehensiveness, and it is not an integrated and inclusive universal and balanced culture. Thus, it is incapable of providing the person with the comprehensive knowledge of the universe by which he could construct his perspective, and the rightly balanced universal vision which matches the facts of things and human nature that they already have.

These universal data, which influence the construction of the comprehensive and balanced universal visions, have been divided into four holistic and complementary systems of universal rules concerning the universe, humans, guidance, and support. Ibn Khaldun's *The Introduction* departs from this thesis and asserts it because of its root in the Qur'anic global and balanced vision. This vision recognizes all these four universal systems, and gives each one of them its own independent status, term of reference, and authority that is undisputed by other global systems, when it comes to its purpose of existence and what was placed under its authority.

The consciousness of the four universal systems was fragmented into the contemporary Islamic or general human knowledge and culture. They focused the attention of each community system on one or two systems of the four global systems at most, and the rest of the systems have been excluded or marginalized. Human life, knowledge movement, and cultural and social aspects of these societies were built on this fragmented non-reconciliatory basis.

The result of all this has been more dualism, heterogeneity, and chaos in knowledge, culture, psychology, behavior, and social and civilizational exhaustion.

## [The Conditions of the Renaissance and the Continuance of Ibn Khaldun's Methodology](#)

The great importance of the project of *The Conditions of the Renaissance* stems from the context of re-linking the historical cycles of knowledge, culture, and methodology of the Muslim Ummah and humanity.

The book, *The Conditions of the Renaissance*, and its cultural project is a natural continuance of Ibn Khaldun's book, *The Introduction* and its cultural project. Both projects move towards the emphasis on the comprehensive Qur'anic worldview on the movement of life and the general laws governing its civilizational processes.

Hence, the importance of the interest in this reference book, *The Introduction*, is in terms of methodology, and everything that moves in the forefront of knowledge and culture of Islam and humanity in general. This is in order to achieve the required human balance of knowledge and culture, which in turn helps achieve the integration and balance in personality and performance of the self and social at the end of the day. This is, in fact, the goal of all human societies.

## [Our Duty Towards this Line of Knowledge and Methodology in the Islamic Culture and Humanity](#)

This conference celebrates the occasion of the 70<sup>th</sup> anniversary of the publication of this important reference project, in which the author was able to connect it with Ibn Khaldun's project, restore its vitality, expand the circle of vision and deepen it, and raise it from the level of the narrow tribal or political circle to the level of the general public civilizational circle. This enables the individual, the tribe, the authority, the state, the society, and the Muslim Ummah to move within its laws and influencing factors. Based on this, the fate of human societies in this world, and the destinies of individuals in the next world of the unseen, are determined. We should look at the structure of this project and consider ways to implement it in our contemporary reality to achieve the desired civilizational renaissance.

# II. The Conference Nature and Thesis

On the occasion of the 70<sup>th</sup> anniversary of the publication of the book, *The Conditions of the Renaissance*, the College of Islamic Studies (CIS) at Hamad bin Khalifa University (HBKU) is pleased to announce the convening of this International Conference for an inclusive, in-depth, and integrated evaluation of this book, as well as to facilitate a comprehensive academic dialogue and debate on the Renaissance project within the global laws (Sunna) that Malek Bennabi adhered to and incorporated in his methodology and systematic study of the intellectual, cultural, social, and civilizational phenomena.

The organizers hope that the conference will be a platform for scholars, thinkers, and researchers to study the intellectual project of Malek Bennabi, carry out a progressive evaluation of the Renaissance project and its thesis, and envisage the prospects for its development. This helps our societies to move from unsystematic and partial handling of its renaissance problems to the scientific approach, which is based on the enactment of God's global laws (Sunna) in humans' past, present, and future. Ultimately, it should change the reality of Muslim societies towards achieving sovereignty and independence, civilizational leadership, and restoring its vibrant role in the international community.

Therefore, the organizers of the conference invited outstanding scholars, intellectuals, and leaders in the Muslim Ummah to write in one of the themes of the conference, as well as invite scholars and researchers from all over the world to submit their well-thought papers.

**The study and evaluation process was based on the following questions:**

1. How did Malek Bennabi build his project of the conditions of civilizational renaissance? How did he diagnose and analyze the civilizational crisis of the Ummah? What are the results? What are the methodological and scientific tools used in that diagnosis and in reaching those results?
2. What is the credibility of the diagnosis presented by Malek Bennabi of the situation of the Ummah and its civilizational crisis? What is the credibility of the results of that diagnosis? What is the scientific credibility of the methodology, which he used in his diagnosis?
3. How did Malek Bennabi diagnose the experience of contemporary human civilization? What were his findings? Is the modern civilization in a natural state or in crisis? What is the credibility of the diagnosis presented by Malek Bennabi in the project of the conditions of the renaissance for the crisis of the human civilization?
4. Did Malek Bennabi develop a theory in the philosophy of history and civilization and the conditions of civilizational renaissance? What are the characteristics of this theory? What is the scientific credibility of it?
5. What remained valid and useful from the project of The Conditions of the Renaissance at the level of ideas, terminologies, methodology, and projects?
6. To what extent did the intellectual, political, and social elite in Muslim societies know about the intellectual project presented by the book, The Conditions of the Renaissance? What controversies did he make? To what extent did the elite benefited from it? What are the intellectual, psychological, social, and political obstacles that have prevented and continued to prevent awareness of and benefited from this project?
7. What should we do to raise awareness of this intellectual project, at the level of universities and educational, cultural, social, and political institutions in general?
8. Is it possible to create a glossary or a concise dictionary for the terminologies and concepts invented by Malek Bennabi, so that those who read and understand them can deeply understand Malek Bennabi's thought and his project of civilizational renaissance?
9. Is it possible to develop a glossary or a list of central topics in Malek Bennabi's thought, which can be developed to in-depth studies at the level of university research or public scientific research?
10. What are the best means to understand The Conditions of the Renaissance's thought?

## III. The Conference Themes & Streams

The questions mentioned are categorized in the following main themes, and were addressed within the framework of Malek Bennabi's thought in general, and the project, The Conditions of the Renaissance, in particular:

**Theme 1:** The Question of Methodology and Terminology

**Theme 2:** The Question of Faith and Freedom

**Theme 3:** The Question of Culture and Development

**Theme 4:** The Question of History and Memory

**Theme 5:** The Question of the Relationship with the Western Civilization

**Theme 6:** The Question of the Future and Unity

## IV. The Organizing Committee

- ▶ Prof. Dr. Emad El-Din Shahin (Dean, College of Islamic Studies, and President of the Conference)
- ▶ Dr. Badrane Benlahcene (Chairman)
- ▶ Prof. Dr. Ibrahim Mohamed Zein (Member)
- ▶ Dr. Mohamed El-Moctar Al-Shinqiti (Member)
- ▶ Dr. Fethi B. Jomaa Ahmed (Member, Chair of Program Committee)
- ▶ Abeer A. Fanous (Committee Coordinator, Chair of Logistics Subcommittee)
- ▶ Sabika Shaban (VIP, Media & Public Relations Lead)

**Logistics Subcommittee (Student Volunteers):**

- ▶ Bushra Salaebing
- ▶ Elvira Kulieva
- ▶ Ismail Murutha
- ▶ Mohammad Alazemi
- ▶ Munirah Salaebing

## V. Scientific Committee

- ▶ Prof. Dr. Ibrahim Mohamed Zein (Chairman)
- ▶ Dr. Badrane Benlahcene (Member)
- ▶ Dr. Mohamed El-Moctar Al-Shinqiti (Member)
- ▶ Dr. Fethi B. Jomaa Ahmed (Member)
- ▶ Prof. Dr. Abdelkader Bekhouche (Member)
- ▶ Prof. Dr. Mohamed Abdelhalim Bichi (Member)
- ▶ Dr. Abubakr Ibraheem (Member)
- ▶ Dr. Hossam Mohamed (Member)
- ▶ Dr. Hassan Abdullah Hassan (Member)
- ▶ Dr. Elmokhtar Lehmar (Member)

## VI. Contact Us

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# Program

## Day 1 Saturday, 2 February 2019

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5:30 pm – 6:00 pm	Registration and Refreshments
6:00 pm – 6:05 pm	<b>Qur'an Recitation</b> Sheikh Mustafa Bouh, Student of Comparative Religions, CIS
6:05 pm – 6:10 pm	<b>Opening Address</b> Dr. Ahmad M. Hasnah, President, Hamad Bin Khalifa University
6:10 pm – 7:25 pm	<b>Guest of Honor Panel Discussion</b> Moderator Dr. Emad El-Din Shahin, Conference President and Dean, CIS ▶ Sheikh Rached Ghannouchi, Co-Founder and President of Ennahda Party, Tunisia ▶ His Excellency Datuk Seri Anwar Ibrahim, Former Deputy Prime Minister, Malaysia ▶ His Excellency Ahmet Davutoğlu, Former Prime Minister, Turkey
7:25 pm – 8:00 pm	<b>Keynote Address</b> 'The Conditions of the Renaissance' on the Path of a 'Comprehensive Sunnaniyyah Paradigm' Dr. Tayeb Berghout, Assunnaniyah Foundation for Civilization Studies, Norway
8:00 pm – 8:15 pm	<b>Q &amp; A</b> Moderator Dr. Badrane Benlahcene, Chairman, Organizing Committee, CIS
8:15 pm – 8:20 pm	<b>Sum Up</b> Dr. Badrane Benlahcene, CIS

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## Day 2 Sunday, 3 February 2019

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8:30 am – 9:00 am	Registration and Refreshments
9:00 am – 11:00 am	<b>Theme One:</b> <b>The Question of Methodology &amp; Terminology</b> Moderator Dr. Mohamed Bin Naser, European Institute of Humanities, France  <b>Mohamed El-Tahir El-Mesawi</b> Paper: On Malek Bennabi's Intellectual and Methodological Horizon in Analysis and Theorization: Epistemic Coalescence and Interdisciplinarity  <b>Mohamed Said Moulay</b> Paper: 'The Conditions of the Renaissance' and the Theory of Malek Bennabi on the Driving Force of History  <b>Mazen Hashem</b> Paper: Malek Bennabi's Equation of Civilization: From Elucidation to Determining the Conditions  <b>Afis Ayinde Oladosu</b> Paper: Sleeping at "The Solemn Hours of History": On Theory and Methodology of Renewal in Malek Bennabi's 'The Conditions of Renaissance'  <b>Alparslan Açıkgenç</b> Paper: Parallel Structures of Civilizational and Scientific Processes  <b>Discussion</b>
11:00 am – 11.30 am	Coffee Break

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**Day 2**  
**Sunday, 3 February 2019**

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11:30 am – 1:30 pm

**Theme Two:**

**The Question of Question of Faith & Freedom**

Moderator

**Dr. Nayef Bin Nahar Al Shamari**, Qatar University

**Abdeslam Ballaji**

Paper: Religion and Faith in Malek Bennabi's Book 'The Conditions of the Renaissance'

**Amar Djidel**

Paper: The Questions of Faith and the Civilizational Renaissance

**Abdelmajid al-Najjar**

Paper: Spiritual Motivation Behind Renaissance as Defined by Malek Bennabi

**Husni Mubarrak**

Paper: The Religious Idea of Malek Bennabi as a Basis for the Reconstruction of the Islamic Civilization: A Contemporary Reading in Malek Bennabi's 'The Conditions of the Renaissance'

**Larbi Houichi**

Paper: Malek Bennabi and his Exploration of the Holy Qur'an

**Discussion**

1:30 pm – 3:00 pm

**Prayer and Lunch Break**

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3:00 pm – 5:00 pm

**Theme Three:**

**The Question of Culture & Development**

Moderator

**Dr. Jassim Al-Sultan**, Ministry of Culture and Sports

**Mohammad Abdelhalim Bichi**

Paper: Diseases of Islamic Culture in Malek Bennabi's Question of Renaissance

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**Day 2**  
**Sunday, 3 February 2019**

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**Abu Baker Mohamed Ahmed Ibrahim**

Paper: Malek Bennabi's Theory of Culture: A Reading in the Dialectical Relationship Between the System of Ideas and the Conditions of Renaissance

**Salha Mohammed Bushara Abdalla**

Paper: The Conditions of Woman's Renaissance in Islamic Civilization in Light of Malek Bennabi's Book

**Tahar Saoud**

Paper: The Project of the Renaissance in Malek Bennabi's Thought and its Impact on the Algerian University Elite Between the Time of Independence and the Present Time

**Mohammad Ali Mirzaei**

Paper: Logic Laws in the Civilizational Phenomena from Malek Bennabi's Perspective

**Mohammad Ali Finaish**

Paper: Economic Aspects in the Thought of Malek Bennabi

**Discussion**

5:00 pm – 5:05 pm

**Sum Up**

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**Day 3**  
**Monday, 4 February 2019**

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8:30 am – 9:00 am

Registration and Refreshments

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9:00 am – 11:00 am

**Theme Four:**  
**The Question of History & Memory**

Moderato

**Dr. Hossam E. Mohamed**, Al-Qaradawi Center for Islamic Moderation and Renewal, CIS

**Bilal Ahmad Malik**

Paper: Civilizational Problem or Political Crisis?: Comparative Analysis of Malek Bennabi and Syed Maududi's Methodological Approach to Renaissance

**Amira Samy Mahmoud Hussein**

Paper: The Self and the Other in Malek Bennabi's Thought

**Touhami Medjouri**

Paper: The Historical and Heroic Role in the Renaissance Project

**Driss Makboul**

Paper: Malek Bennabi's Philosophy of History: from Heroic to Humanitarian Thought

**Mohamed Helmi Abdelwahab Hussien**

Paper: The Question of Renaissance in Malek Bennabi's Thought: The Historical Laws and the Possibility of Change in his Civilizational Project

**Mohamed Houmam**

Paper: The Religious Idea and the Question of History in the Renaissance Project of Malek Bennabi

**Discussion**

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11:00 am – 11:30 am

Coffee Break

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**Day 3**  
**Monday, 4 February 2019**

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11:30 am – 1:30 pm

**Theme Five:**  
**The Question of the Relationship with the Western Civilization**

Moderator

**Dr. Louay Safi**, CIS

**Mohamed Elbenayadi**

Paper: Malek Bennabi as Occidentalizer, and his Theory of Relationship with the Western Civilization

**Mohamed El-Moctar El-Shinqiti**

Paper: Deviant Civilization: The Legacy of the Battle of Siffin as Seen by Malek Bennabi

**Abdelkader Bekhouche**

Paper: Malek Bennabi's Ideas on Occidentalism

**Khawla Mortathawi**

Paper: The Western Civilization in Malek Bennabi's Thought

**Abdelrahman Ahmed Osman Mohamed**

Paper: The Western-Islamic Civilizational and Intellectual Conflict in Malek Bennabi's Thought

**Discussion**

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1:30 pm – 3:00 pm

Prayer and Lunch Break

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3:00 pm – 5:00 pm

**Theme Six:**  
**The Question of the Future & Unity**

Moderator

**Dr. Fethi B. Jomaa Ahmed**, CILE, CIS

**Rahma Bennabi**

Paper: 'The Conditions of the Renaissance' in a Postmodern World

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**Day 3**  
**Monday, 4 February 2019**

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**Abdullah Al-Ahsan**

Paper: Do Conditions of Renaissance Exist in International Politics Today?

**Mohammad Nor Manuty**

Paper: The Impact of Malek Bennabi's Thought on the Malaysian Islamic Youth Movement (ABIM)

**Hassan Bin Hassan**

Paper: How to Read Malek Bennabi and How Do We Think in Line with Him and Continue his Project?

**Hicham Betahar**

Paper: The Question of the Future Between the Abstract and the Embodied in Malek Bennabi's Thought: Analytical and Associative Study on the Book 'The Conditions of the Renaissance' with Nvivo10 Program

**Omar Kamel Meskaoui**

Paper: Conditions of the Renaissance in a New World

**Discussion**

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5:00 pm – 5:15 pm

**Closing Address**

Dr Ibrahim M. Zain, CIS, HBKU, Qatar.

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7:00 pm

**Conference Dinner**

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## GUESTS OF HONOR



**His Excellency Datuk Seri Anwar Ibrahim**

His Excellency Anwar Ibrahim is the leader of Malaysia's ruling Pakatan Harapan coalition, President of the People's Justice Party, and is expected to lead the country as its eighth Prime Minister. He served as Deputy Prime Minister from 1993-1998 and Finance Minister from 1991-1998. Since 1998, he has led the reform movement to strengthen democracy and the rule of law in the country. For his principled stance on issues of justice and the rule of law, he has spent over ten of the past 20 years in solitary confinement as a prisoner of conscience. He received a full pardon for all of the crimes alleged against him and was released from incarceration days after his party won the 14th Malaysian General Election on 9 May 2018. Throughout his career, Dr. Ibrahim has articulated a compelling argument in support of greater understanding between civilizations. Across the Muslim world, he has a unique ability and position to address the complex issues which hinder growth and development and demonstrate the compatibility of democracy with Muslim peoples.

Dr. Ibrahim has held key positions in international institutions, including President of the United Nations Educational, Scientific and Cultural Organization (UNESCO) World Council; Chairman of the Development Committee of the World Bank and International Monetary Fund; Honorary President of AccountAbility; and member of the Advisory Board of the International Crisis Group. He was a Distinguished Visiting Professor and Malaysia Chair at the Prince Alwaleed bin Talal Center for Muslim-Christian Understanding at Georgetown University, in Washington, DC. He has also taught at the Johns Hopkins School of Advanced International Studies and St Antony's College at the University of Oxford, lecturing on issues of governance, democracy, and contemporary politics in Southeast Asia. Among his books are Asian Renaissance, in which he captures his belief in an independent judiciary, free media, and respect for the rule of law as the cornerstones of Malaysia's economic strength.



#### His Excellency Dr. Ahmet Davutoğlu

His Excellency Dr. Ahmet Davutoğlu is a Turkish academic, politician, and former diplomat who was Prime Minister of Turkey and leader of the Justice and Development Party (AKP) from August 2014 to May 2016. He previously served as the Minister of Foreign Affairs from 2009 to 2014. Ahmet Davutoğlu, due to being one of the minds behind Turkey's global reawakening in this period, was named as one of Foreign Policy's First 100 Global Thinkers in 2011.

He holds a PhD in Political Science and International Relations. His publications include *Alternative Paradigms: The Impact of Islamic and Western Weltanschauungs on Political Theory* (English), *The Civilizational Transformation and The Muslim World* (English), *Stratejik Derinlik* (Strategic Depth, Turkish), and *Küresel Bunalım* (The Global Crisis, Turkish). His book, *Strategic Depth*, is a very influential book in Turkey's foreign policy orientation.



#### Sheikh Rached Ghannouchi

Sheikh Rached Ghannouchi is a Tunisian politician and thinker, cofounder of the Ennahdha Party, an intellectual leader, and one of the students of Malek Bennabi. Since the 1970's, Mr. Ghannouchi has authored numerous works on a wide range of contemporary political issues, including the compatibility between Islam and democracy, secularism, civil society, modernity, religion and pluralism, Islam and the West, human rights, the rights of women, the role of minorities, coexistence between faiths, and political developments in the Arab and Muslim worlds. His views and writings are influential in Tunisia, and the rest of the Arab and Muslim worlds.

Mr. Ghannouchi's leadership and his willingness to work with his political opponents has contributed to a positive democratic transition for Tunisia and the adoption of Tunisia's new constitution, which analysts have described as the most progressive in the Arab world. It is one that guarantees basic freedoms for citizens, promises the freedom of belief, and adopts the universal declaration of human rights as one of its pillars.

Mr. Ghannouchi was named one of Time's 100 Most Influential People in the World in 2012, one of Foreign Policy's Top 100 Global Thinkers in 2011, and one of Global Influence's 100 Most Influential Arabs in the World in 2018. He was awarded the Chatham House Prize in 2012 (alongside Tunisian President Moncef Marzouki) by Prince Andrew, Duke of York, for "the successful compromises each achieved during Tunisia's democratic transition." He has been the recipient of the Jamnalal Bajaj Award for "promoting Gandhian values outside India" in 2016, the Ibn Rushd Prize for Freedom of Thought in Berlin in 2014, a Lifetime Membership of Aligarh Muslim University Students' Union in 2015, and the International Crisis Group's Founder's Award for pioneers in peace-building (alongside Tunisian President Béji Caïd Essebsi). Mr. Ghannouchi has also received an Honorary Degree from the International Islamic University Malaysia in 2017.

## KEYNOTE ADDRESS GUEST



#### Dr. Tayeb Berghout/ Norway

A resident of the Kingdom of Norway, Dr. Tayeb Berghout holds a PhD in Methods of Dawah and Social Change from the Faculty of Foundations of Religion, Emir Abdelkader University of Islamic Sciences, Algeria. He worked in the field of religious media in the Ministry of Awqaf, Algeria, for several years. He has been a professor at the University of Emir Abdelkader for Islamic Sciences in Algeria, and has held several administrative positions. Dr. Berghout has participated extensively in local and international conferences, and has been published widely, including 30 books and many other articles. He has established Assunnaniyah Foundation for Civilization Studies in Norway, an independent organization aspiring towards the development of knowledge and Sunnaniyyah culture. He also founded the Muslim-Christian Dialogue Circle in Norway, where he works as a religious and cultural adviser to the Islamic Society, which has a membership that includes more than 60 nationalities.

**Abstract:** Ibn Khaldun's thesis in his seminal work, "The Introduction," can be considered as the first early epistemological and Sunnaniyyah Paradigm Shift, which led to the initiation of Malek Bennabi's thesis on the The Conditions of the Renaissance, paving the way to construct coherent awareness and culture of civilizational renaissance. The thesis of the The Conditions of the Renaissance can also be considered as the second important epistemological Sunnaniyyah paradigm shift, which contributed to the launching of an expanding intellectual movement and trend, paving the way to strengthen the construction of awareness and culture of civilizational renaissance in the contemporary Islamic cultural space and scene.

It is then only fair to claim that the thesis of "Comprehensive Sunnaniyyah Paradigm" adopted and advocated by this study shall be considered as the third epistemological Sunnaniyyah shift. The latter lays the necessary cultural and epistemological foundations which must be the meeting place of interaction and integration of human knowledge and expertise. This, in turn, will provide the contemporary man with comprehensive objective conditions to build his balanced human civilizational renaissance.

This study attempts to answer the following questions: What is this comprehensive Sunnaniyyah paradigm? What is the position of Malek Bennabi's The Conditions of the Renaissance with respect to this paradigm? How do we carry forward this promising paradigm so it becomes a trend and movement for enriching human knowledge and expertise for the benefit of the entire humanity? Hence, this study focuses on The Conditions of the Renaissance on the Path of a 'Comprehensive Sunnaniyyah Paradigm.'

**DAY TWO: SUNDAY, 3 FEBRUARY 2019**

**THEME ONE: THE QUESTION OF METHODOLOGY & TERMINOLOGY**



**Dr. Mohamed El-Tahir El-Mesawi / Malaysia**

A resident of the Kingdom of Norway, Dr. Tayeb Berghout holds a PhD in Methods of Dawah and Social Change from Dr. Mohamed El-Tahir El-Mesawi is an associate professor at the Faculty of Islamic Revealed Knowledge And Human Sciences, International Islamic University Malaysia. He holds a Bachelor's in Economics, Master's in Islamic Revealed Knowledge and Heritage, and a PhD in Islamic Revealed Knowledge and Heritage (in Usuluddin and Comparative Religion) from the International Islamic University.

Dr. El-Mesawi is a thinker, translator, researcher in Islamic thought, and a university professor. Among his works are: Malik Bennabi's Response to Western Modernity—Contextualizing the Qur'anic Phenomenon; Religion, Society, and Culture in Malik Bennabi's Thought; Naqd and Islah—Ibn Ashur's Comprehensive Critique and Reform Efforts Regarding Islamic Learning and Education; Muslim Reformist Action in Nineteenth-Century Tunisia; and Islam and Terrorism: Beyond the Wisdom of the Secularist Paradigm. He has also published several articles, appeared in TV programs, and participated in conferences concerning Islamic thought, Malek Bennabi's works, and the issues of reform and renewal of Muslim civilization and thought.

**Abstract: On Malek Bennabi's Intellectual and Methodological Horizon in Analysis and Theorization: Epistemic Coalescence and Interdisciplinarity**

The Conditions of the Renaissance is one of Malek Bennabi's most well-known books, in which his vision of civilization is as being the result of the encounter between man, soil, and time catalyzed by an idea that endows them with significance, value, and efficacy. This idea, however, finds its foundation and anchoring in an earlier work, namely The Qur'anic Phenomenon (1947), which Bennabi wrote in the midst of the buzzing bombardments of World War II and under its smog and smoke.

In congruence with these two books, Malek Bennabi continued his scholarship in the form of books and articles (making up so far 17 volumes) in his treatment of issues pertaining to man and society in the arenas of culture, economy, politics, history, etc. He adopted an approach in which he diverged from the prevailing norm among 'specialist' scholars and researchers in the humanities and social sciences, and at a time when going beyond one's established theoretical categories and methodological frameworks could mean being branded as renegade or abnormal. His effort was a methodologically integrated and epistemologically holistic pursuit to analyze, explain, and comprehend human social phenomena. This thesis is formulated in a condensed way based on deep reflection of Malek Bennabi's intellectual and scholarly legacy, and is detailed and substantiated through an examination of the totality of his works.



**Dr. Mohamed Said Moulay / Algeria**

Dr. Mohamed Said Moulay is Professor of Mathematics at the University of Science and Technology Houari Boumediene (USTHB), Algiers, where he also worked as a director of its mathematics institute. He has been a university professor in a number of Arab and international universities. He holds a PhD in Mathematics from the University of Nice, France, earned in 1976.

Dr. Moulay is a member of the International Organization of Scientific Miracles in the Quran and Sunnah (Algiers office), and a member of the Algerian Association of Mathematicians. He has supervised and examined a number of Master's and PhD theses, and has numerous referenced papers in his domain and in Islamic thought. Among his intellectual books on Islamic thought is his book, Witness of the Century: Path of Life and Thought (Al-Asala Publishing Company, 2018).

**Abstract: 'The Conditions of the Renaissance' and the Theory of Malek Bennabi on the Driving Force of History**

In this study, we look for a fundamental question in the analysis of Malek Bennabi, relating to the concept of civilization, namely "the religious idea," which is considered to be the dominant factor in the movement of history. Indeed, this "idea" could be seen as an extension of Ibn Khaldun's theory of "Asabiyah (tribal cohesion)," at all steps of the state from its formation to its decline. Bennabi's idea also seems to take into consideration and cover Western theories on the philosophy of history, especially those who adopted the concept of dialectical movement of history, either in terms of Hegelian idealism or historical materialism. It is also in connection with the principle of the "golden mean" of Toynbee, in his theory on civilization's emergence between challenge and response.

The approach adopted in this paper is based on comparison and analysis of some of the most important theories and doctrines, referring to the fact that the religious idea is a powerful energy that activates the elements of civilization and its composition, which was expressed by Malek Bennabi by saying: "Change yourself to change history." The religious idea as a driving force is linked to practical logic, because it stands out from it or subsides when it is suppressed. This is a diagnosis of the reasons for degeneration and identification of the factors of the Renaissance.



**Dr. Mazen Hashem / USA**

Dr. Mazen Hashem was a professor at the California State University, USA, and also held faculty positions in multiple American universities. He has a PhD in Sociology from the University of California, USA, and is a member of the American Society of Sociologists.

Dr. Hashem has published works in English and Arabic in a wide range of journals, in the topics of Islamic thought, the purposes of Sharia, methodology of research, change movements, and the Muslim presence in North America. He is currently interested in writing about Arab political meetings and their civilizational context. He is the author of five books, including *The Purposes of Sharia: An Urban Entrance* and *In Understanding our Muslim History*.

**Abstract: Malek Bennabi's Equation of Civilization: From Elucidation to Determining the Conditions**

Malek Bennabi's thesis on civilization is characterized by the fact that he was a pioneer in raising the problem of civilization and that the world of ideas is behind all the manifestations of Muslim life. While his treatments covered a wide range of ideas in both the theoretical and practical aspects of Muslim life, his treatment of civilization as a cornerstone of his vision is very prevalent.

The purpose of this paper is to focus on Bennabi's equation of civilization (man + matter + time) and expand its meanings and deny some illusions in understanding it in the hope of activating this vision to turn the general rule into a visual program. The paper sets out three tasks. First, the detail in the partial dimensions of each of the elements of the triangular complex of civilization. Second, the interaction of these three dimensions, so as not to fall into a static understanding of the complex of civilization. Third, to clear the shadows of this equation from the some modernist misconceptions.



**Dr. Afis Ayinde Oladosu / Nigeria**

Dr. Afis Oladosu is Professor of Middle Eastern, North African, and Cultural Studies, Department of Arabic and Islamic Studies at the University of Ibadan, Nigeria.

He is the author of an Cambridge-published book entitled *Islam in Contemporary Africa: On Violence, Terrorism and Development*; *Cross-Culturalism: Re-Reading Arabic into African Culture by African Culture and Civilization* (Ibadan: University of Ibadan Cultural Studies Group); and "The Muslim World at the Threshold of the 21st Century" in the *Journal of Objective Studies*.

**Abstract: Sleeping At "The Solemn Hours Of History": On Theory And Methodology Of Renewal In Malek Bennabi's 'The Conditions of the Renaissance'**

This paper is premised on the following propositions: a) that the diagnoses of the ailments from which the Muslim world has suffered since the medieval and early modern periods have long been the pastime of most Muslim intellectuals, particularly during the 20th century; and b) that despite the significant contributions of these intellectuals to the 'discourse of renewal,' Malek Bennabi's perspectives which proceed from his dialogue with Muslim history across different times and climes is unique not only for complicating the whole notion of renewal but for his cytology of the Muslim ailment. In exploring how his works particularly *Les Conditions de la Resistance* (*The Conditions of the Renaissance*, 1949) contributes to the search for the Muslims' civilizational renewal, this paper does a rereading of the features of Islamic civilization. It thereafter focuses on Bennabi's usage of the metaphor of sleep as the veritable diagnosis of the Muslims' civilizational renewal from which three different scenarios are available to explain contemporary Muslim realities. These feature the following: the state of inertia, the full awakening, and partial awakening.



**Dr. Alparslan Açıkgenç / Turkey**

Dr. Alparslan Açıkgenç is Professor Emeritus at Uskudar University; Adjunct Professor, Ibn Haldun University; and Chair of Alliance of Civilizations Institute, Istanbul. He has taught at the Middle East Technical University and at ISTAC; and as a visiting professor at the International Institute of Islamic Thought and Civilization (ISTAC), Malaysia, and the University of Jordan in Amman. He has also served as Professor of Philosophy at Fatih University, where he acted as Deputy Rector and the Dean of the Faculty of Arts and Sciences (1999-2010). He holds a PhD from the University of Chicago (1983).

Dr. Açıkgenç is presently Director of Postgraduate Studies at Yildiz Technical University, and is actively involved in community services and research on religious communities in Turkey. He is a member of the Turkish Academy of Science (TUBA) and Turkish Philosophical Association and also the Co-President of Asian Philosophical Association ([www.asianpa.net](http://www.asianpa.net)). He is also a member of the Executive Board of Milel and Nihal Association for Intellectual Platform, Culture and Education (<http://www.milelvenihal.org>).

**Abstract: Parallel Structures of Civilizational and Scientific Processes**

In the perception of civilizations, we often judge a society by its concrete achievements, but ignore the motives that give birth and feed civilizations, which can be discovered by rationally analyzing the phenomena leading to the rise of a civilization.

In this paper, I define a civilization as a universalized local culture emerging as a result of an accumulation which builds up through the manifestation of the human inner world within a social context. According to this definition, a civilization is primarily a culture; but a local culture which has been universalized. However, it would be difficult to define a civilization as a genus and such a definition would lead us to problems. On the other hand, we need a definition in order to solve some problems concerning the scientific process and civilizational process. In this paper, I would like to discuss these two phenomena as leading to the universalization of a local culture to turn it into a civilization, which is itself called “civilizational process” (of a local culture). What I shall try to show is that in this process there is a parallel process which causes such a civilizational development. In this respect, as in Islamic civilization, when societies pass through the process of civilization, at the same time they go through the scientific process, and thus the local elements within the community acquire a universal character and lead the society to reach the phenomenon of civilization.

**THEME TWO: THE QUESTION OF FAITH & FREEDOM**



**Dr. Abdeslam Ballaji / Morocco**

Dr. Abdeslam Ballaji is a member of the International Union of Muslim Scholars, a parliamentary deputy in the House of Representatives since November 2011, Vice-Chairman of the Committee on Foreign Relations, and a member of the executive committee of the Arab Parliamentary Union representing the Moroccan Parliament (2012-2016). Dr. Ballaji has also served as a member of Board of Trustees of the State Quality Standards Institution of Turkey; member of the Association of Parliamentarians for Jerusalem, Istanbul; and as the Board Executive Director of the World Zakat Forum in Jakarta.

Dr. Ballaji has published more than ten books on financial, political, and jurisprudence issues. Among his books are: The Encyclopedia of Arab and Muslim Great Personalities (Alesco, 2004), Manifestations of Extremism in Moroccan Society (2004), and Fundamental Renewal for the International Institute of Islamic Thought (2015). He has written and published articles and studies in: jurisprudence, international law, economy, finance, politics, civilization, social affairs, women and family issues, and Moroccan and Muslim communities. He has participated in cultural and scientific meetings in more than 20 Arab, Asian, African, European, and American countries; as well as in more than 20 national and international radio and television interviews.

**Abstract: Religion and Faith in Malek Bennabi's Book 'The Conditions of the Renaissance'**

This paper deals with the subject of religion and faith in the book, The Conditions of the Renaissance, by Malek Bennabi. The effective religious spirit is at the origin and the end of civilizations. Civilizations “begin when history enters a certain religious idea or when history enters a certain moral principle.... When the spirit finally lost the hegemony that was on the instincts suppressed or forced to fight.”

The man is broad-minded and considerate. He is a Muslim believer to the core. He is equally an open-minded thinker on all cultures and civilizations. He seeks the common denominators of different human cultures, and his ideas and proposals are still viable, such as a number of intellectuals and scientists, former and contemporary. The approach to consider it—in terms of the action and civilization-building, rich ideas and proposals that still radiate in them, including life, because it is built more often on the general intellectual consideration and not on the transient and circumstantial consideration of its nature—therefore is still valid for investment and to continue to quote, build, and supplement them.



**Dr. Amar Djidel / Algeria**

Dr. Amar Djidel earned his PhD in Islamic Sciences, specializing in Islamic Doctrine and Thought, from the University of Algiers Ben Youssef Ben Khedda, Algeria, in 1997. He was a university professor in leading Arab and European universities, and was Head of the Department of Doctrine and Religions. Dr. Jidel has served as the Director of the Research Institute in Research Methods of Islamic Sciences, Editor-In-Chief of Al-Nur Journal on Thought and Civilization Studies (published by the Istanbul Institute of Culture and Sciences since 2010), Member of Permanent Sectoral Committee for Science and Research in the Algerian Ministry of Higher Education, and as a member of Arab and Turkish arbitration bodies. Among his writings are "Introduction to Islamic Sects Studies," "Dialogue Among Civilizations and Islamic Qualifications for Human Interaction," and "The Fact of the Objectives of Rissal el Nour."

**Abstract: The Questions of Faith and the Civilizational Renaissance**

The topic, "The Questions of Faith and the Civilizational Renaissance," is an exploration of the bud or origin of civilization going back to the basis of conventional faith known in the revelation era. Due to the dissemination of different versions in the name of faith, I was obliged to clarify the reality of faith and distinguish between its real and fabricated forms. This exercise shows the difference between the knowledge of the faith and knowing faith so as to focus on that faith which leads to civilization. In fact, faith can be restored, one that is regarded as a principle, vision, and a continuous process which serves in driving civilizations in a civilized manner. It involves engaging in this idea in both a realistic and intellectual style which covers all the living fields in human welfare.



**Dr. Abdelmajid al-Najjar / Tunisia**

Dr. Abdelmajid al-Najjar is a professor at Zaytuna University, Tunis. He serves as the President of the European Council for Research and Fatwa; Deputy Secretary General of the International Union of Muslim Scholars, and as Member of the Tunisian parliament. He holds a PhD in Philosophy and Doctrine from Al Azhar University (1981). He is the author of about 20 books and several journal papers. Among his very influential books in the Muslim world are: Fiqh al-Tadayun (two volumes), Faith and its Impact on Life, The Role of Freedom of Opinion in Muslim Unity, The Role of Man Between Reason and Revelation, Maqasid of Shari'ah, The Science of Muslim Civilizing Process, The Factors of Civilizational Presence, and The Projects of Civilizational Renewal in Muslim World.

**Abstract : Spiritual Motivation Behind Renaissance as Defined by Malek Bennabi**

Spiritual motivation was among the most important renaissance factors which Malek Bennabi, being the pioneer in this field, focused on. Bennabi interpreted the inception of the Islamic civilization as based on spiritual factors, noting that whenever such a factor starts to languish, civilization, in turn, starts to become feeble as well, even if reason prevails. If spiritual motivation starts to break down, civilization starts to decline. This principle has applied to the Islamic civilization since its inception, weakness, and decline.

By spiritual motivation, we mean the life objectives that are commonly adopted. Such objectives drive believers to collectively mobilize, proceed towards a specific goal, and perform the tasks that bring them nearer to such a goal in compliance with the concepts they believe in. Such tasks accumulate and form an urban scene with a physical and spiritual structure that finally constitutes a type of civilizational views. If the motivating spirit faints, the civilization drive ceases even if the concepts remain valid in people's minds—they may lose the driving force towards action. This is the theme which the paper is attempting to demonstrate about Malek Bennabi's common cultural principle in particular.



**Dr. Husni Mubarrak / Indonesia**

Dr. Husni Mubarrak is a lecturer in Contemporary Fiqh at the Ar-Raniry Islamic State University, Indonesia, and Director of Studies and Dialogue of Civilization Center. He is a graduate of Al-Azhar University in Egypt (2005), and holds a Master's and PhD in Islamic Comparative Law from Omdurman Islamic University in Sudan (2009, 2017 respectively).

**Abstract: The Religious Idea of Malek Bennabi as a Basis for the Reconstruction of the Islamic Civilization: A Contemporary Reading in Malek Bennabi's 'The Conditions of the Renaissance'**

The paper explores the religious idea of Malek Bennabi as a movement in the formation and analysis of human civilization throughout history, especially Islamic civilization. Malek Bennabi asserted that the formation of civilization is centered on the influence of the religious idea, which is intertwined with the interaction of a strong and effective relationship between man, place, and time. Bennabi was influenced by the history of Christian civilization and the theory of Ibn Khaldun's historical cycle of a similar cultural evolution between the three cases of renaissance, apocalypse, and fall.

The paper analyzes and emphasizes the importance of religion and religious thought as drivers of contemporary life in the era of modernism and postmodernism, which is characterized by secularism and post-secularism devoid of religion. Additionally, the paper will examine how Malek Bennabi built arguments and reasonable proof based on the philosophy of history and civilization, without historical evidence.



**Dr. Larbi Houichi / Algeria**

Dr. Larbi Houichi is a professor in Hydraulics at the University of Batna 2, Algeria, and Research Director since September 2000. His main focus in research and development are mathematical modeling, artificial intelligence, and data mining. In addition to the intellectual activities and writings on Islamic thought, renaissance, and renewal issues.

**Abstract: Malek Bennabi and his Exploration of the Holy Qur'an**

The role and the centrality of the religious idea in the renaissance of nations and the direction of human history are two factors that inhabited the heart of Malek Bennabi. This is evident in his written and inspired production and practice.

This study aims to focus on the ways on how Malek Bennabi called and used the Qur'anic text in his book, The Conditions of the Renaissance, and his other innovations. The reader finds himself in front of a thinker in line with the words of his Lord; thus, when it seems to the reader that he has devoted himself, the author surprises the reader with the abstract idea of the model on which civilizations are based. If the reader returns to that identification, he or she would be awestruck, facing a unique thinker promising to differentiate between the top and the bottom, between "the loud choirs and the call of the prophets." Indeed, the distinction between legends in the extension of the types of civilizations is a fine line, which had been inspired by Bennabi from the verse "Allah will not change the condition of a people until they change what is in themselves." How did Bennabi understand this verse separated from its Qur'anic context? How did the readers receive it? The study also deals with a range of dhikr verses revealed in Bennabi's work, which show its interpretations based on them, including its creativity, uniqueness, and sometimes a biased opinion.

### THEME THREE: THE QUESTION OF CULTURE & DEVELOPMENT



**Mohammad Abdelhalim Bichi / Qatar**

Dr. Mohammad Abdelhalim Bichi is Associate Professor at the Faculty of Sharia and Islamic Studies, Qatar University. He was a professor of theology, Usuleddin, and religions at the Algiers I University, Algeria. He has conducted more than forty opportunities for international and national participations and research papers, and supervised and examined several Master's and PhD theses. Dr. Bichi is an expert and referee in academic journals inside and outside Algeria as well as an ISESCO expert. He is a former member of the Scientific Council of the College of Islamic Sciences, and in charge of the Aqidah specialization.

Among his most important books are: The Theory of Colonialism and Revolution in Malek Bennabi's Thought; The Freedom of Belief in Islam; Imam Ibn Zakri Tlemceni and his Theological Heritage; Apostasy between Freedom of Belief and International Conventions of Human Rights; Studies in Muslim Sects; and Imam Al-Maghili's Reform Project. He has also edited or co-edited some heritage books, such as Omar ibn Qadour al-Jazairi; Ibn Zekri Tlemceni; Ashour Al-Khonqi; Said Qadurah on Sanousa; Shuaib Al-Jalili Tlemceni; Messaud Al-Shaanabi Al-Kadiri, and others.

#### **Abstract: Diseases of Islamic Culture in Malek Bennabi's Question of Renaissance**

These are diseases which still inhabit the Muslim mind, such as superficiality, fragmented thought, superstition, the recall of the glories of the past, colonialism, and so on. The paper, therefore, elaborates on the alternatives that Bennabi provides in his thought and writings, by introducing intellectual projects and solutions to overcome the obstacles of the diseases of Islamic culture. Finally, the aim is to promote a creative Islamic culture through reviving Islamic religious principles that has the power to govern the network of social relations, and to make the civilizing process possible through the will and efficacy of the Muslim.



**Dr. Abu Baker Mohamed Ahmed Ibrahim / Qatar**

Dr. Abu Baker Ibrahim is Associate Professor at the College of Sharia and Islamic Studies, Qatar University, and the Program coordinator for Islamic Studies. He was an Associate Professor at Zayed University in UAE; Education Consultant at the International Institute of Islamic Thought (IIIT) in Saudi Arabia; Adjunct Lecturer at the International Islamic University Malaysia (IIUM); and worked at the Institute for Islamization of Knowledge at Gazira University in Sudan. He also served the American Institute for Research in Washington D.C. as a short-term consultant in K-12 Islamic Studies, and a visiting scholar to the University Committee on Asia and the Middle East at Columbia University, New York. He holds a PhD in Education and a Master's in Islamic Studies (in Islamic Revealed Knowledge and Heritage), both from the IIUM.

Dr. Ibrahim was awarded the Exemplary Merit Award for Faculty (2012-2013) and the Provost's Research Fellowship (2014/2015) from Zayed University in UAE. His Initiative proposal for the so-called "Integration of Knowledge Program" has been discussed in two regional workshops that was co-sponsored by FUIW; in Khartoum 2009 and ISTAC in Kuala Lumpur 2010. His publications include his two books (in Arabic): Integration of Knowledge and Its Implementation in University Curricula (2007) and Oriental Explanations Of Qur'an Revelation: an Analytical and Critical Study of Goldzeiher Oriental Studies (2001).

#### **Abstract: Malek Bennabi's Theory of Culture: A Reading in the Dialectical Relationship Between the System of Ideas and the Conditions of Renaissance**

Malek Bennabi's contribution to the construction of concepts, conceptions, and analytical tools reveals a process in dealing with culture that is very much needed in the kind of education concerned with shaping "a society's common style from its savants to its peasants." The present study aims at delineating the milestones of that process by uncovering the determinant elements of Bennabi's theory of culture in accordance with the following considerations: in terms of his choices to define the concept of culture, in terms of his determining the sociological and pragmatic functions of culture, and in terms of his discussion of the issues that made culture on top of the problems of civilization in the Muslim world. The researcher will draw mainly on an analysis of Malik Bennabi's following two books; 'The Problem of Culture' and 'The Conditions of Civilization', without losing sight of his other works and what has been written on him. It is expected that the present study will lead to testing the possibility of adopting Bennabi's paradigm of the cultural question in dealing with concrete educational practices in the teaching of university common cultural courses.



**Dr. Salha Mohammed Bushara Abdalla / Sudan**

Dr. Salha is Associate Professor in the Faculty of Da'wa and Information at the University of the Holy Quran and Islamic Sciences in Sudan. She has a PhD in Media from the same university.

She is a member of the Department of Radio and Television in the Faculty of Advocacy and Information University of the Holy Quran and Islamic Sciences; a member of the Center for Research and Training Media, and a member of the Department of Advocacy and Communication Systems. She also supervises Master's and PhD theses and research in the field of media, advocacy, and Islamic thought. She has carried out extensive research published on the Quran, advocacy, Islamic thought, Islamic media, as well as her training and media experience. She also writes in newspapers and media sites.

**Abstract: The Conditions of Woman's Renaissance in Islamic Civilization in Light of Malek Bennabi's Book**

The purpose of this research is to identify Malek Bennabi's ideas about the reality of Muslim women, the knowledge of his vision of women and culture, in addition to identifying women in the guidance of the Holy Qur'an and the conditions of her renaissance. The research uses a descriptive analytical method, to come to the following results: (i) The ideas raised by Malek Bennabi are still present in the reality of our Arab and Islamic societies; (ii) The reality of women in Arab and Islamic societies is far from being present in political, social, economic, and cultural participation; (iii) Western culture and traditional effects are still in the reality of Muslim women; (iv) Media space today has become an effective means of transferring foreign cultures and their impact on the reality of Muslim women; and (v) The Islamic nation is far from civilized interaction and its distance from the guidance of the Qur'an.



**Dr. Tahar Saoud / Algeria**

Dr. Tahar Saoud is a professor in the Mohamed Lamine Debaghine University, Algeria. He has served as a deputy dean at the College of Humanities and Social Sciences and chairperson of the Scientific Council at the same institution.

Dr. Tahar currently serves as Director of the Research Laboratory at the Algerian Contemporary Society and leads a research team, accredited by the Ministry of Education and Scientific Research, working on an ongoing study on 'Youth and Politics in Algeria' due to conclude in 2021. From 2014-2018, he led a research team which conducted a study on 'Intellectual and Cultural Trends in Algeria'. He is also a reviewer of multiple Algerian and Arab journals. Dr. Tahar has conducted several studies exploring the intellectual thinking of Malek Bennabi. His publications on the topic include "Colonialism from Malek Bennabi's Perspective," "The Issue of Culture and Civilization in the Intellectual Thinking of Malek Bennabi," "Towards a Sociology for the Post-Independence Phase: A Sociology of Commitment from Malek Bennabi's Perspective," and others.

**Abstract: The Project of the Renaissance in Malek Bennabi's Thought and its Impact on the Algerian University Elite Between the Time of Independence and the Present Time**

This study, which is theoretical-empirically oriented, aims to drill around the representations of the Algerian university elite—university professors and postgraduate students (Masters and PhDs), i.e. those who are interested in his thought or who have read his writings and intellectual projects, and carried out academic studies and research, either in the form of dissertations or studies.

The study attempts to answer the following questions: To what extent did the elite of Algerian universities look at the intellectual project presented by the book, *The Conditions of the Renaissance*? What are the controversies that have been and continue to occur among the elements of this elite? What are the obstacles that prevent the general awareness of this project and to benefit from the point of view of these?



#### Dr. Mohammad Ali Mirzaei / Iran

Dr. Mohammed Ali Mirzaei is the Head of Al Mostafa Intellectual Center in Iran, and founded the El-Hadara Center for the Development of Islamic Thought in Beirut. He is also a professor of strategic studies and a specialist in Quranic research. He earned his Master's from the College of Philosophy and Wisdom and his PhD from the University of Religions and Denominations in 2014. He also obtained the highest rank in Islamic studies in Qom, Hawza Ilmiyya, and finalized the so-called Bohouth al Kharej (the last phase of education in a Hawza in respect of the religious curricula).

Dr. Mirzaei has participated in many scientific conferences in various Arab and Islamic countries, and has presented peer-reviewed papers in civilization studies with a Qur'anic vision. He has so far published 15 books in Arabic and Persian; a number of articles in peer-reviewed journals in Arabic, English, and Persian on topics related to Qur'anic and strategic studies; and several works on the Arab-Iranian relation, highlighting the urgent necessity for cultural convergence and alliance between Iran and the Arab world. He has also founded and was editor of the Taiba Life Journal on ijthad and renovation studies in Arabic.

#### **Abstract: Logic Laws in the Civilizational Phenomena from Malek Bennabi's Perspective**

The scientific context of the renaissance and the civilization project of Malek Bennabi is distinguished by its logic geometric foundations in the cultural approach and the rise of the nation to overcome its cultural stagnation. The paper seeks to provide a scientific confirmation on the concept that Bennabi logically examined the Qur'anic and Sunni notion in the cultural field and shed light on man, time, and place in light of the religious perspective of his identification.

The importance of the cognitive cultural Sunnah in Bennabi's intellect lies in its scientific and logical aspects, where the cultural researcher can anticipate the motion of the civilizations and predict its future outcomes. Although the Algerian intellect read the Islamic thought with a strict geometric logic in a manner that enabled him to logically understand the cultural religious notion, the Sunni foundations of the cultural motion and monitoring its phases started with the beginnings of logic and scientific understanding as identified in his Quranic Phenomenon book, being his first serious study.

We have much evidence that he established, on this study, his alternative project on addressing the civilization issues in terms of human, cultural and social aspects. Furthermore, Bennabi remained loyal and committed to the data and connotations of the Qur'anic phenomenon up to the end of his life and in all his publications.

#### Dr. Mohammad Ali Finaish / USA

Dr. Mohammad Ali Finaish is an economist and former director of the Middle East and North Africa at the International Monetary Fund. He was Executive Director of the International Monetary Fund (IMF) Member of the Arab Thought Forum in Amman, and is a close friend and student of Malek Bennabi.

#### **Abstract: Economic Aspects in the Thought of Malek Bennabi**

It seems that the economic aspect of Bennabi's thought has not received as much attention as other aspects of his thought. Bennabi was not an economist in the sense of specialization and profession, but he put forward important ideas in this area, which appeared in a number of his books, the last of which bore the title Muslim in the Realm of Economy.

The paper will focus on a number of points. First, Bennabi stressed the importance of getting rid of some of the complexities and acceptances of contracts and Muslims that hinder Ijtihad. Second is the theory of underdevelopment and development, which primarily emphasizes the importance of the role of cultural factors in the interpretation of this phenomenon, and secondly on the emphasis Bennabi built on the pivotal role of man. It is highlighted that economic factors are linked to the extent of human effectiveness and the social center which supports the development process, such as the emphasis on the so-called collective investment, economic integration, and cooperation among developing countries in areas such as agriculture and the marketing of raw materials.

**DAY THREE: MONDAY, 4 FEBRUARY 2019**

**THEME FOUR: THE QUESTION OF HISTORY & MEMORY**



**Bilal Ahmad Malik / India**

Bilal Ahmad Malik is a research scholar at the University of Kashmir, India. He holds a Bachelor's in Medical Sciences and two Master's degrees in Islamic Studies. He has been given a field study grant from Al-Farabi National Kazakh University, Kazakhstan.

**Abstract: Civilizational Problem or Political Crisis?: Comparative Analysis of Malek Bennabi and Syed Maududi's Methodological Approach to Renaissance**

Renaissance, both conceptually and practically, is a constructive but complex social process. In the progress and development of any civilization, the process of renaissance is profoundly important. And, in case, if any civilization or nation is devoid of that 'intrinsic capacity' to allow the structural elements of renaissance to operate, then there is no other 'social force' that would resist enduring the decadence of that civilization or nation.

However, in different time periods, various personalities and movements have emerged and engaged in making efforts to revive and reform Islamic civilization, if not in totality, but certainly some of its characteristic values. Among the contemporary reformist voices, two stalwarts, namely Malek Bennabi from Algeria and Syed Mawdudi from Pakistan, stand distinctive by virtue of their contribution, both at theoretical and practical levels, while dealing with the problem of 'Muslim stagnation' in their respective societies and in the whole Muslim world in general. Although, the nature and consequences of the problem were fundamentally same, but, being socialized in different socio-political contexts, there are obviously some differences between their understanding of the problem and the methodological construction to come out of the problem, i.e. the renaissance. In Malek Bennabi's context, the problem is fundamentally civilizational, i.e. a crisis within civilizational relations between man, place, and time. In Syed Mawdudi's context, the problem is fundamentally political, i.e. a crisis within the political relation between state, society, and religion.

Against this backdrop, I intend to, first, present a brief analysis of Malek Bennabi's civilizational approach and Syed Mawdudi's political approach in order to examine their methodological engagement with the problem, i.e. the decline and the renaissance. Second, I juxtapose three key concepts: civilization, religion, and revival used by both Bennabi and Mawdudi, to critically examine the differences and similarities in their methods and approaches, and present a constructive synthesis, if possible.



**Dr. Amira Samy Mahmoud Hussein / Egypt**

Dr. Amira Hussein is Assistant Professor of Arabic language and Literature in Ahi Evran University in Turkey. She holds a Master's in Literature from Tanta University, a Master's in Hebrew from Alexandria University, and a PhD in literature with specialization in Comparative Literature.

**Abstract: The Self and the Other in Malek Bennabi's Thought**

Malek Bennabi did not present ready-made methods for the Arab and Islamic nation to overcome its crisis, nor did he stand with those who call for transfer without inquiry about the identity of the transferor. However, Bennabi urged in his diverse articles for the necessity of knowing the modern civilization and tried to emphasize the similarity and difference between the religious, political, economic, and cultural history of the East and the West. Consequently, he stepped forward toward rationality of the Arab ego in its relations with the western other.

In this research, we try to focus on the most frequent phrases in the modern and contemporary Arab speech, which is ego and the other, and which embody awareness of deep relations between the Islamic and European worlds or the West and the East; and as such require from us to distinguish between the general human components in the composition and history of modern civilization, and that it is represented now in a geographical zone which is named "the west or the east." Each one of them aims at understanding the other in a way that makes it understand itself and discover oneself through the other. The human community has witnessed a continuous movement of mutual relations between the ego and the other in the past and the present. Such movement does not have a regular rhythm; however, it is nonstop. It keeps moving between giving and taking determined by the situation of the ego and the other in the civilized arena as well as its ability to give. In one era, people may give to take in another era whereas relations between civilizations are, in reality, a mutual dialogic relation taken from needs and capabilities.



#### Shaykh Touhami Medjouri / Algeria

Shaykh Touhami Medjouri is Secretary General of the Algerian Association of Muslim Ulama (AAMU); Editor-In-Chief of Al Basaer Newspaper, the voice of the AAMU; and a writer interested in probing issues of Islamic thought. He has been a journalist for leading Algerian newspapers from 1992 to date. Medjouri was a writer and editor for the Modern World and Alam Al Siyasi, Al Hadath, Al Basaer, Echorouk El Youmi, Echorouk (in Arabic), Echorouk Al Thaqafi, and Alsafaer newspapers.

From 1989 to 1991, he managed the cultural center, "Umma Scientific Center," located in Algeria's central municipality and was a member of the editorial board of Facts journal based in Algeria.

#### Abstract: The Historical and Heroic Role in the Renaissance Project

In the first part of Malek Bennabi's *The Conditions of the Renaissance*, the subject is part of the issue entitled "the role of heroes" within the multiple investigations that go into research in the logic of history in human issues in general, and what should be the Renaissance project in particular. Bennabi spoke of the tournament as an amusement and saturation of the fantasies of the owners, and efforts to aspire and satisfy the faith for eternity, and as a goal to gain glory. Thus, the championship is closer to the myth of history, and its purpose does not exceed the religious motives and the honor of the human, which they do in the life of man.

History has a different logic, which does not stand on the heroic role, but rather to the historical one. That's to say, according to the pattern of history, human issues and problems are civilizational, although they do comprise multiple perspectives on issues. The tournament remains "the human potential at its peak, because it is a moral value and higher ideals, and on the other is the source of society's delusion, especially when society is at the height of its weakness and crisis."

Through the examples mentioned on the subject, it seems that it is being deliberately pointed that the heroic role in the process of renaissance is not enough; because the nation in its popular and widespread culture still believes that the heroic role is everything. And so we continue to this day to see great tournaments appear and disappear from time to time, but do not achieve what the nation aims of strong renaissance goals to take off.



#### Dr. Driss Makboul / Morocco

PhD in General Linguistics and Arabic Linguistics (Mohammed bin Abdullah University / Fez)

Dr. Driss Makboul is the Director of Ibn Ghazi Center for Strategic Studies and Research; an associate professor at the Regional Academy for Training and Education in Meknes; and an educational expert at the European Institute of Islamic Sciences in Brussels. He is also President of the Linguistic Cooperation and Communication Club; coordinator of the research team on cultural and linguistic diversity in the Mediterranean world; a consultant to the Moroccan Association for Scientific Research; and a member of Ibn Rushd Center for Studies and Research, the Board of Trustees of the International Center for Studies and Scientific Research and Education in Paris, the Wisdom Forum for Scholars and Thinkers of Fes Branch, and the Society of Research in Cognitive Science and Translation.

Dr. Makboul holds the Arab Prize in Human and Social Sciences from the Arab Center for Research and Policy Studies (Qatar), received the Mahathir Award for Senior Researchers at the Kuala Lumpur Forum for Thought and Culture (Malaysia), and is the World Civilizations Dialogue of the ISESCO Chair at the University of Qatar, in coordination with the Committee of the Alliance of Civilizations in the Qatari Ministry of Foreign Affairs.

#### Abstract: Malek Bennabi's Philosophy of History: from Heroic to Humanitarian Thought

With some indepth insights into the history of civilizations and nations, Malek Bennabi spotted some outstanding remarks on the causes of failure of Islamic movements to attain their leadership aspirations, which explained his interest in thoughts and the patterns of thought and beliefs instead of incidents and facts. This interest emanated from the influence of people's thoughts and beliefs about themselves, about the world, and about easing the way to the achievement of their goals and ambitions or the eventual impediment towards these ends. The whole of these remarks, in general, gave shape to a new platform for the philosophy of history that match to a great extent that of Ibn Khaldun, Giovanni Vico, and Osveld Spingler, to mention but a few.

Malek Bennabi established his doctrine in history, or renaissance, on a number of constituents and ideas on top of which stands a shift from the stage of heroism to the stage of humanitarianism in ideas and behaviours. History is a pathway man intentionally makes. The mistakes in history are ones manmade and for which they are responsible. Therefore, if there is no strong determination to make a nation's history, it would not be set free from the grip of the stage of dreams over the history night where much pride lies day and night in the greatness of the past times, where the stories of eternal heroes of the great past stand as a sedative against the pains of the present time.



**Dr. Mohamed Helmi Abdelwahab Hussien / Egypt**

Dr. Mohamed Helmi Abdelwahab Hussien is an associate professor and head of a research group, "Authority and Legitimacy" at the German Institute for Oriental Research in Beirut and Cairo. He has been a researcher in a 5-year project entitled: "In Renaissance Thought ... Re-Issuing Islamic Heritage Books in the 13th and 14th Hijri / Nineteenth and Twelfth Centuries." He has also been Editor-in-Chief of the magazine "Riwaq Arabi" in Egypt. He holds a Master's in Islamic Philosophy in the University of Menoufia (2003) and a PhD in Islamic Philosophy from the Zagazig University in Egypt (2007).

He has published several books, such as *Falling renaissance: Reform and Modernity in Modern Times; Religion, Power and Society: Critical Approaches* (Series in Contemporary Islamic Thought: 1); *Religion and Values: The Centrality of Spiritual Recommendation in the Building of Society* (Series in Contemporary Islamic Thought: 2); *Spiritual Values in Islam*, Series Rawafid: No. 49 (Kuwait: Ministry of Awqaf and Islamic Affairs, January 2012); *Power from State to Civil Society*, First Edition (Abu Dhabi: Center for Public Information, December 2008), and others. He also has many published research papers and articles.

**Abstract: The Question of Renaissance in Malek Bennabi's Thought: The Historical Laws and the Possibility of Change in his Civilizational Project**

The paper seeks to address the thought revival of Malek Bennabi by focusing on the centrality of the concept of historical and social norms in the intellectual project of civilization. It also emphasizes norms and related concepts, which helps us to understand the regeneration mechanisms expressing the essence of the original book written by Bennabi.

This study consists of the following three elements: (1) Renaissance criticism: the past and the tyranny of the traditional model; (2) Functional framework of the concept of 'civilization' in the thought of Malek Bennabi; and (3) Historical and social norms, and their central role in change.



**Dr. Mohamed Houmam / Morocco**

Dr. Mohamed Houmam is a professor and a vice dean in the Faculty of Law, Economics, and Social Sciences, in the Ibn Zohr University. He received his Bachelor's in Arabic Language and Literature from Ibn Zohr University (1993), Master's in Criticism from the University of Cadi Ayyad (1998), his Licentiate in Islamic Jurisprudence from the University of al-Qarawiyyine (2001), and his doctorate in Arts and Humanities from the University of Cadi Ayyad (2004).

In 2013, he received the social sciences award from the Arab Center for Research and Policy Studies in Doha; and he was also the recipient of the Excellence Award of the city of Ait Melloul in 2013. He has published numerous scientific studies, intellectual research, and various writings. He is also an expert arbitrator in several journals, periodicals, and scientific conferences. His published books include: *The Controversy of Arab Philosophy Between Muhammad Abed Al-Jabri and Taha Abderrahmane: the Linguistic Paradigm* (2013); *Moroccan Art Attractive for Social integration; Sociological Reading in Nass Al Ghiwane Musical Group* (2013); *Epistemology of Islamic Sciences: Methodological Approach of the Social Science of Religious Cognition* (2016); and *The Overlap of Knowledge and the end of Specialization: A Study of Relations Between Sciences* (2017).

**Abstract: The Religious Idea and the Question of History in the Renaissance Project of Malek Bennabi**

**Abstract:** This paper deals with the subject of religious thought and its role in the production of history. It is based on the methodological knowledge model proposed by the social philosopher, Malek Bennabi, in his book, *The Conditions of the Renaissance*. The paper uses Bennabi's initial idea of the 'unseen' as an interpretive concept for his argument. He presented an analytical and research approach to Christian and Islamic experiences. Based on this, the paper reveals the impasse existing in postmodernist ideology. This particular point is already emphasized by Zygmunt Bauman's notions of liquidity. The argument also reflects on Bennabi's thesis which meets with Bauman's in many analytical outputs.

The paper concludes that Bennabi's construction of civilizations is a synthetic work. Its basic material (religious idea) has a dynamic and sophisticated dimension, evoking the diverse and varied historical contexts that give man the eternal sense of his humanity, linking him to the essence of his historical work and social life.

## THEME FIVE: THE QUESTION OF THE RELATIONSHIP WITH THE WESTERN CIVILIZATION



**Dr. Mohamed Elbenayadi / Morocco**

Dr. Mohamed Elbenayadi is a professor at the Faculty of Arts and Human Sciences in Mohammed First University, Oujda, Morocco, and is a member of a group of laboratory researchers at the Moroccan University. He has participated in a number of national and international seminars and conferences, both as an organizer and as a participant. He is also a member of the conference organizing committee of the Foundation for Scientific Research and Studies (FSRS) in Fez, and the chairman of the Foundation's media committee. He holds a PhD in Islamic Doctrine and Thought, and a PhD in History and Civilization.

Dr. Elbenayadi has published numerous articles, interviews, and research studies in Moroccan and Arab newspapers, magazines, and periodicals, and more than 30 books and research papers, including: Questions of Thought, Methodology, and Effectiveness in the Heritage of Bennabi; Malek Bennabi: Thinker, Witness, and a Renewed Project; Jurisprudence in the Biography of the Prophet: Approaching the Prophet's Method for Future Perspective; and The Answers of the Jurist Tsouli to the Questions of Prince Abdel Kader Al-Jazairi. He is the editor-in-chief of the magazine Al-Balagh Al-Hadari, which covers issues of civilizational jurisprudence.

### **Abstract: Malek Bennabi as Occidentalizer, and his Theory of Relationship with the Western Civilization**

This paper deals with the intellectual and methodological effort exerted by Malek Bennabi to construct a distinct perspective to approach the Western phenomenon and handles the theoretical framework that Malek Bennabi developed to know the West, along with his contribution to the construction of the Jurisprudence of Occidentalism. Thus he set the foundations of an interactive and balanced methodology in dealing with the West, a school characterized by its methodical analysis and renewal of vision in addressing the concerns of the modern Muslim mind, especially the jurisprudence of the relationship between the I/Islam and the Other/West. Therefore, he is considered among the first leading scholars to attempt at studying the phenomenon of civilization in general, and the Western phenomenon in particular, thus deserving a place among the most important founders of Contemporary Islamic Occidentalism, and an important episode in the civilization studies project in general. This paper is concerned with approaching answers to two main questions: What are Malek Bennabi's thesis characteristics in his view of Western civilization? And what is remaining of this thesis that can be used and developed to build a rightly guided Jurisprudence of Occidentalism?



**Dr. Mohamed El-Moctar Shinqiti / Qatar**

Dr. Mohamed El-Moctar Shinqiti holds a PhD in the History of Religion from Texas Tech University, USA. He is currently Professor of political ethics and history of religion at the College of Islamic Studies, HBKU, in Qatar. His academic interests include the philosophy of religion, religious reformation, political philosophy, and religious sectarianism.

Dr. Shinqiti's multiple Arabic publications include: The Constitutional Crisis of Islamic Civilization; Political Discords among the Prophets' Companions; Political Fatwas: Conversations on Religion and Politics; The Best Muslim Minds in the Twentieth Century; A Philosopher of the Holy Qur'an: Muhammad Abd Allah Draz, His Life and Achievements; and Wounds of the Soul (a poetic collection). His English works include: The Crusades' Impact on Sunni-Shi'a Relations (Ph.D. dissertation); A Painful Quest for God: the Pre-conversion Moment of Augustine and Al-Ghazali; Early American Perceptions of Muslims; and Slaves of Allah: Early African Muslims in America. Most of his works have been translated and published in the Turkish Language, and others have been translated into French, Persian, Albanian, Bosnian, Kurdish, and Tamil.

### **Abstract: Deviant Civilization: The Legacy of the Battle of Siffin as Seen by Malek Bennabi**

In Malek Bennabi's judgement, classical Islamic civilization was great in its cultural achievements, but was "a deviant civilization" by the standard of Islamic political values. The reason for this double judgment is the Battle of Siffin and its persistent legacy in Islamic history. Despite all the artistic and scientific fruits of Islamic civilization, the gap was very wide between what was achieved and the Islamic potential, especially in terms of political values. The Battle of Siffin transferred the nascent Muslim society from "the spirit of Madinah" to "the spirit of Damascus" in Bennabi's words, and that relocation was not merely geographic; it was—more importantly—a deep transformation in political values.

This paper presents the impact of the Battle of Siffin, and its inherited wounds in Islamic political history, as diagnosed and analyzed by Malek Bennabi, who believes that Siffin was not simply a military battle or a political friction, but a deep split in the heart of the Muslim Ummah that persisted over the centuries, and was one of the main causes of its decline. From the perspective of Bennabi, the Islamic civilization that grew out of the Battle of Siffin remained a "deviant civilization" in terms of Islamic political values, regardless of its achievements in other aspects of human life—a harsh judgement that requires a closer look at the Islamic political history, and a serious effort for rectification and recuperation.



**Dr. Abdelkader Bekhouche / Qatar**

Dr. Abdelkader Bekhouche is a professor of comparative religions, Islamic Aqeedah and Head of department of Islamic Aqeedah, Qatar University, and editor in Chief of Al-Istighrab Academic Journal. He holds PhD in Aqeedah and Comparative Religions from the University of Prince Abdelkader Constantine Algeria (2002). He was a university professor in a number of Arab and international universities. He served as Vice President of the University of Prince Abdelkader in Algeria. He supervised and examined many master and PhD theses; he published many referred journal papers and conference presentations. Among his works: orientalist methodologies in Islamic studies; and History of religions.

**Abstract: Malek Bennabi's Ideas on Occidentalism**

Malek Bennabi noted that contemporary Islamic thought suffers from a huge lack of understanding of Western civilization and warned of its consequences. The West is not an absolute concept but a relative issue that can be studied according to strict scientific methodology.

Western civilization, it will be easy for it to know its shortcomings, and recognizes its true greatness, and thus the ties and exchanges with this Western world will become even more fertile, so that the Muslim elite will achieve a great deal of thought and activity.

This paper tries to highlight Malek Bennabi's arguments about Western civilization and the methodology used in its study and represented by the scientific rigor in the necessity of highlighting the thematic and evaluative tendency towards Western civilization, in order to promote the conscious awareness of the reality of Western civilization through its multidimensional cultural implications in the modern era and its implications for contemporary Islamic thought.



**Khawla Mortathawi / Qatar**

Khawla Mortathawi is a researcher in religious media and comparative religions, who holds a Master of Arts in Comparative Religions from the College of Islamic Studies at Hamad Bin Khalifa University, Qatar; and is a part of the Communications and Public Relations Department at Qatar University. She has served on many media and cultural committees where she focuses on developing and implementing media plans. She also reviewed graduation projects developed by media students at the College of Arts and Sciences, Qatar University.

Khawla has written many articles and books addressing various topics, including: Islamic studies, interfaith dialogue, Islam and the mental image, women in Islam and Christianity, comparative religions, and Islamic media.

**Abstract: The Western Civilization in Malek Bennabi's Thought**

Malek Bennabi enjoyed his universal Islamic vision of humanity. He was a pioneer thinker and a creative philosopher, and had a special theory of modern civilization. His ideas were characterized by concentrated power on the central and fundamental issues and challenges facing the Islamic world in a precise, therapeutic, and diagnostic way. The intellectual writings of Bennabi discuss the critique of Western civilization in terms of positive and negative features, explaining the right way to rejuvenate contemporary Islamic civilization by taking advantage of the positive aspects of Western civilization, focusing on its original civilization, and interacting with contemporary facts and progress.

From the critical perspective of Malek Bennabi, studying, understanding, and dissecting the virtues and shortcomings of the Western world civilization is an important step in understanding the causes of contemporary human problems in general, and understanding the current Islamic civilizational problem in particular. Islam is capable of all human and civilized values and lofty principles, including peace and brotherhood, justice, equality, and love; to form by the faithful believers a global Islamic civilization that can be a safe haven for all humanity.

The ideas of Bennabi provided great hope and optimism, explaining that no matter how the Muslim world suffered from the scourge of underdevelopment and cultural, intellectual, political, economic, social, and colonialist disadvantages, it could be cured if it adhered to the Qur'anic rule that calls for transformation, change, and renewal from the human soul at home to changing the world abroad. The Muslim world would have to adhere to the conditions of renewal and cultural renaissance, of building the creative man and investing in the place, and taking interest in the treasure of time.

## THEME SIX: THE QUESTION OF THE FUTURE & UNITY



Rahma Malek Bennabi, USA

Rahma Bennabi earned a degree in Biochemistry from the University of California, Los Angeles. Following in her late father's footsteps, after receiving her degree in the sciences, she pursued and gained in-depth knowledge in sociology, psychology, child-rearing, and Islamic studies. Mindful of cultural paradigms and with the aim to engage young and old in civic discourses that transcend the boundaries of faith and race, she has spoken at various international conferences and held weekly seminars in California, covering topics that include women in Islam, the value of thoughts, and Muslim's experiences in America. She has dedicated her work to contextualizing Malek Bennabi's thoughts and is currently translating his works to make it accessible to the English readership. At the same time, she is focusing on her own publications centered around navigating postmodern times within a paradigm of faith to find meaning and balance.

### Abstract: 'The Conditions of the Renaissance' in a Postmodern World

The paper analyzes whether the ideas presented in *The Conditions of the Renaissance* are still relevant to establish a Nahda within the contemporary postmodern reality. A critical reading of Bennabi's writings under the theme of civilization, and of *The Conditions of the Renaissance* in particular, conveys that the Muslim world can still engage in a renaissance. Bennabi was able to demonstrate to the reader the authenticity of Islam and the relevance of the principles on which it was established. Despite the waning of these principles within the Islamic civilization, these principles are still relevant and still maintain their potential to be used for a new civilizational cycle. We want to show that Bennabi designed operational modus to achieve a sustainable Nahda. Through his work, the reader realizes that a Nahda is simply to engage the path of history by fulfilling the conditions he puts forth for a renaissance: orienting culture and orienting labor and resources to ultimately produce a civilization, the end goal.

In this paper we extrapolate from *The Conditions of the Renaissance* how to engage a Nahda in postmodern times, such as through engaging the youth, putting an end to the culture of victimhood, and restoring a sense of social mission and duty. Using *The Conditions of the Renaissance*, this paper shows that Bennabi's previously stated conditions can be met in postmodern times to achieve a successful Nahda that can in turn spark a new cycle of Islamic civilization.

### Dr. Abdelrahman Ahmed Osman Mohamed / Sudan

Dr. Abdelrahman Mohamed is the former director of the Center for African Research and Studies at the International University of Africa and the current dean of the African Research and Studies Center. He served as Secretary General of the Sudanese Psychological Society for several sessions; Director of the Nile Basin Studies Center, Nile University; Provost of the 6th of October University in Egypt; a trainer in administrative, psychological, and educational fields; and a professor of psychology as well as research methods at the University of Africa Research Center.

Dr. Mohamed has also served as an advisor to the Ministry of Culture and Information from 1997 to 1999; is a member of the Council of Arts and Literature; and is an editor of the Sudanese Culture magazine. He worked as a consultant in the Ministry of Social Planning, and conducted many research studies on early childhood in cooperation with UNICEF and UNESCO. He has 16 published books and dozens of scholarly academic papers, as well as participation in numerous international conferences.

### Abstract: The Western-Islamic Civilizational and Intellectual Conflict in Malek Bennabi's Thought

This study aims at clarifying the ability of the Algerian thinker, Malek Bennabi, to penetrate the problems of the ideas in the Islamic world as the cultural conflict between the West and the Third World in general, and Islam in particular. This study attempts to answer questions such as how do societies and nations rise and achieve their leadership and cultural radiance? How do societies and nations lose their civilizational renaissance and enter the night of resentment and civilized subordination? Why did Islamic societies lose their cultural renaissance? What are the consequences? How can these societies regain their cultural renaissance?

This study attempts to explore the future vision of the ideas of Malek Bennabi in the field of Islamic thought or the basic values advocated by Islam through what is happening in the contemporary Islamic world, with an analytical approach based on texts and reality scenes and God's cosmic Sunnah. The study hopes to achieve results and provide a vision to re-understand Islam in its civilized form of soft power that can be understood in a modern way, one which aims at building the universe, honoring human rights, and asserting freedoms and non-coercion.



**Dr. Abdullah Al-Ahsan / USA**

Dr. Abdullah Al-Ahsan is Professor of Comparative Civilization in the Department of Political Science and International Relations at the Istanbul Sehir University. He holds a Master's from McGill University, Canada, and a PhD from the University of Michigan, USA.

**Abstract: Do Conditions of Renaissance Exist in International Politics Today?**

"The Clash of Civilizations" thesis is the central theme in international relations today. How does one encounter such a conflict-ridden and divisive phenomenon? Is there any scientific way to investigate cultural diversity throughout the world while looking for universal human values and virtues? In other words, could worldwide cultural diversity be grounded upon a set of universal human values?

From some recent scientific studies about human nature, it appears that there is surfacing a scholarly judgment of something called a common humanity. That common humanity seems to partake of a set of universal values—a common culture—that moves people into a universal set of moral principles. Some of those values and moral principles are as follows: personal and public safety, material well-being, social and economic equity, political democracy, cooperation, friendship, guilt and shame for wrongdoing, self-control, communal unity and defence, rule of law, reciprocity and fairness (justice), conflict resolution, the need for social and political hierarchy, and authority. Cognitive neuroscientists, evolutionary biologists, and evolutionary psychologists are now discovering these universal human values that, they say, are grounded on human emotions. Could we identify these civilizational values with what Ibn Khaldun called "the rational soul?" Are these values prescribed in the Qur'anic teachings? This paper examines this question. This paper also intends to promote civilizational co-existence as opposed to a clash of civilizations.



**Dr. Muhammad Nor Manuty / Malaysia**

Dr. Muhammad Nor Manuty was born in the state of Perak in Malaysia in 1949. He received a Bachelor's degree from the National University of Malaysia (UKM) and a Master's and a Doctoral degree in Comparative Religions from Temple University. He was an academician at the International Islamic University of Malaysia and has written many studies and research projects in contemporary Islamic thought, especially regarding the Malaysian situation.

He was the former president of the Muslim Youth Movement of Malaysia (ABIM) and involved in Malaysian politics for more than two decades. Recently, the Ministry of Education has appointed him as Chairman of the Board of Trustees of the Sultan Zainal Abidin University (UNISZA), Malaysia, and has been reappointed as a member of the National Council for Islamic Affairs for the State of Penang.

**Abstract: The Impact of Malek Bennabi's Thought on the Malaysian Islamic Youth Movement (ABIM)**

Since its founding as an Islamic religious movement in July 1971 at the Faculty of Islamic Studies at the Malaysian National University, the Malaysian Islamic Youth Movement (ABIM) has played a major role in promoting Islamic ideas for reform in the country. Not far from the ideas of Imam Hassan al-Banna, Maulana Abul 'Ala al-Maududi, Sayyid Qutb, Muhammad Iqbal, and others. In the early 1970s, the leaders of the Malaysian Muslim Youth Movement promoted Malek Bennabi's ideas. It can be said, without exaggeration, that this was the first Islamic movement in Malaysia that promoted the name of Malek Bennabi and his great ideas on how to revive the Islamic renaissance in the country and the region.

This paper will address some of the relevant analysis by prominent founders of the Malaysian Islamic Youth Movement, such as Anwar Ibrahim, head of the movement (1974-1982); Sadiq al-Fadil, head of the movement (1982-1991); Osman Bakr, secretary general (1975-1981); Razali Nawawi (1971-1974); and other leaders of the ABIM.

#### Dr. Hassan bin Hassan / Qatar

Dr. Hassan bin Hassan is a researcher in the issues of modernity and modern man. He was an advisor to the Office of Scientific Research at the University of Qatar and is a researcher at the Center for Human and Social Sciences (now Ibn Khaldun Center).

Dr. Hassan has two books: Paul Ricor's Philosophy of Interpretation; and Issues of Revolution, Future, Moderation, and Terrorism. He has three books in preparation for publication: On Freedom and Culture of Democracy; The Question of Historical Awareness; and The Intellectual Duty in the Present of the Ummah. He has published several philosophical articles in specialized journals and magazines, and his lectures have been published on YouTube on the issues of Renaissance Modernity and philosophical thought.

#### **Abstract: How to Read Malek Bennabi and How Do We Think In Line with Him and Continue his Project?**

The question "How do we read Malek Bennabi?" is located in the area of exchange and interaction—the high density of the problematic—between what called him for thinking and the great tracts that he opened to thought, and what we today that strongly urges us to re-read.

What drives us today to re-read Bennabi? How do we think with him and continue its project? This is what the paper attempts to answer.



#### Hicham Betahar / Algeria

Hicham Betahar is a lecturer at the University of Batna, and teaches courses in print and electronic editing techniques, data, and critical entries in media research. He has a Bachelor's and Master's in Information and Communication from the University in Batna, and is currently a PhD student in Media and Society, Jijel University, Algeria.

He completed a study on cybernetics paradigm. He has multiple participations in various national and international forums (such as those discussing theoretical consolidation of new media scientific models, media education, analysis of written content, importance of technical software in the development of instructional methods and so on). He is also the Winner of the Best Reportage Award at Al-Haj Lakhdar Batna University (2010-2011), and is ranked second nationally for Best Short Film in the Bahja Jijel Competition (Algeria, August 2014).

#### **Abstract: The Question of the Future Between the Abstract and the Embodied in Malek Bennabi's Thought: Analytical and Associative Study on the Book 'The Conditions of the Renaissance' with Nvivo10 Program**

The study seeks to provide a comprehensive scientific reading of the thought of Malek Bennabi through the book, The Conditions of the Renaissance, in which he raised a set of questions, focusing on the question of the future through the dual of abstract and incarnate, highlighting the most important ideas put forward by the thinker in this regard. The study was included in the Nvivo10, which analyzes the problem analysis units and categories of Bennabi's ideas today, and highlights the interrelationships between these ideas through the content analysis approach.

The study focused on linking the ideas of Bennabi as a communicator and the public as a receiver to show how the nation interacted with the thoughts of the thinker using this electronic program, Nvivo10, to help the researcher explore the nature of the relationship scientifically and methodically. The documentary and digital study concluded with a series of important results.

Bennabi focused on the most prominent dimensions and indicators of words corresponding to the renaissance and civilization, which reflects the writer's desire to carefully control them and give a practical map for the later researchers to explain the conditions of the real renaissance.



**Dr. Omar Kamel Meskaoui / Lebanon**

Dr. Omar Kamel Meskaoui is the Vice-President of the Supreme Islamic Shari'a Council in Lebanon, a thinker, and a deputy and a former minister. He is one of the living students of Malek Bennabi. The great Algerian thinker Malek Bennabi authorized him to be responsible for protecting the copyrights of his books in an official will recorded in the Sharia Court in Tripoli, Lebanon, in 1971.

Dr. Meskaoui followed the footsteps of Bennabi's thought; he also carried the project of translating some of his works and articles and wrote introductions to some of his books, in addition to what he wrote and published about his life and thought. Among his works are: Insights into Islamic Thought and Malek Bennabi; Approaches to the Ideas of Malek Bennabi, In the Company of Malek Bennabi, Universality and the Message of Civilization and Culture in Malek Bennabi's Thought, The Unity of Civilization, and Islamic Views in Contemporary Issues.

**Abstract: The Conditions of Renaissance in a New World**

This paper aims to examine the thesis of Malek Bennabi and its intellectual and historical context, and his tendency to critique the path of intellectual disintegration, which he called "colonizability," and its application to his intellectual project of the 'Renaissance'—which regenerates the Islamic civilization once again after diagnosing its defects, in light of the presence of European factor and the glamor of its model. In addition to the Islamic renewal and reformist movement in his time were all subsequent developments of the rise of socialism and the expanding capitalist domination.

The book, "The Conditions of the Renaissance," which was published 1949, was a reflection of the mentioned situation according to Bennabi's vision. This seems clear from the title of the book, which let Bennabi start from a practical criterion that differed fundamentally from all the approaches of thinkers and writers who spoke about the Renaissance in various ways. This makes us look at the ideas of Bennabi that enable us to overcome the barriers set by globalization and the way it has led Islamic thought to a kind of borrowing from the West and a departure from its objectives. That borrowing has been conducted in a manner that cannot be explained in an effective educational project to rebuild our Ummah, because of the absence of guiding standards and strategic direction.

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