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RESEARCH ARTICLE

MALEK BENNABI AND THE DEVELOPMENT OF HUMAN CIVILIZATION

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Abstract

This article exhibits a discussion on human development that should necessarily be undertaken by the people of a country. This development requires a complete and solid combination from its spiritual-moral and material aspect. This article asserts that people with such combination is capable of shaping themselves and the society in building development of the nation and the country. This discussion is based on the thoughts of Malek Bennabi in relation to man and society. In addition, this paper aims to present Malek Bennabi's human development paradigm that emphasizes a religious aspect in the context of current development. Content analysis approach is used in analyzing the themes of his thinking. This writing concluded that aspects of human development must take into account the internal aspects of the individual, as well as external factors such as environment and interaction.

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Introduction:-

Human existence on earth often raises questions for a majority of people who do not comprehend the reality of their creation. Thus, there have been some who seek the origin of human creation giving birth to theories that try to explain the origin of man. However, these are in conflict with the actual reality of human beings as described by Allah SWT. Human development is a key element for the development of a country and civilization. Human development that is planned and directed will create a society that practices religious norms and humanity side by side. Such are the expressions and views of Malek Bennabi (1905-1973) on the performance improvement to be emphasized by Muslims. Malek Bennabi's thoughts as a writer, thinker and possibly the first social philosopher born by the Muslim world after the time of Ibn Khaldun are very relevant to what is happening nowadays. His novel synthesis of the history and civilization of mankind had a big asset and impact to Islamic intellectuals. Comparison he did between Islamic and Western civilizations cannot be disputed by anyone. This can be symbolically likened to the following words, "If Iqbal ignites with his Poetic Imagination Fires, Bennabi does so with his immaculate prose" (Anwar 1991: xii; Anwar 1992). Of late, the stature and contributions of Malek Bennabi particularly through his works, have been gaining attention among students and researchers of social and human civilization researchers, whether in the West, the Middle East and here in the Malay Archipelago (Bennabi 1991a; Bennabi 1991b).

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Studies on Malek Bennabi's thoughts on culture and civilization are even already made as research subject at master's and doctorate degree levels at the universities, both locally and abroad. When his major works are examined, we find that issues of human development and civilization are the main topic of his discussion. His approach of discussions is more towards sociological interpretation of history alongside civilization of mankind. Like other Islamic thinkers, he tried to uncover societal development by combining Islamic elements with Western-style of thinking. This is not surprising as he had further his studies in Western universities. Thus, to some extent his approach was influenced by Western thinkers. In discussing the aspects of human development, this paper will explain from the point of view of Malek Bennabi's concept of human, the concept of society and human development. This is important in expressing his thought patterns about mankind and society, theoretically and practically.

A Brief Biography of Malek Bennabi

The main source on the life of Malek Bennabi was recorded by himself in French, entitled *Memoirs d'un Temoin du Siecle* and published in 1966. This book has been translated into Arabic by Marwan Qanawati, 'Abd al-Majid al-Na'na'i (former Rector of the University of Tripoli Lebanon Branch), 'Umar Masqawi and Bennabi himself with the title *Bennabi Mudhakkirat Shahid li al-Qarn* (Binnabi 1984) and is divided into two parts. The first part (the era of *al-tifl*) discusses his life from 1905 to 1930 and the second part (the era of *al-talib*) also shows the formation of his thought from 1930 to 1939.

Malek Bennabi was born in Constantine, East Algeria, on 1st November 1905. He was regarded as a writer, philosopher, and an eminent Arab-Algerian thinker of the 20th century AD. Malek Bennabi had three sisters and he was the youngest child and only son in his family. He grew up in a family which placed a heavy emphasis on Arab-Algerian heritage tradition and strictly adhered to the teachings of Islam. When he was young, Malek Bennabi was given up for adoption to his uncle who lived near Constantine. After the death of his uncle, Malik was returned to his family who settled in Tibissa. According to his own records, the relationship between him and his father was not explicitly stated. His father was said to be educated from a local secondary institution called *al-Madrasa al-Rasmiyyah*. His father was respected by the community and serious in providing education to his children. This was evident in his steadfastness to send Malek Bennabi to Paris to pursue his studies. Also described was the close relationship between him and his grandmother, Hajjah Zulaikha who played an important role in giving impeccable education to her grandchildren, including Malek Bennabi (Bariun 1994: 71; Bennabi 1992).

Since childhood, Malek Bennabi had started studying religious subjects in particular the study of the Qur'an that he had already mastered. In addition, he also studied and had experience studying in a French school. However, Malek Bennabi was dissatisfied with the double standard practiced in Tibissa at that time which distinguished students who studied in French schools against those studying in religious schools. He was then determined to prove that he can succeed in any field he studies. In 1921, Malek Bennabi changed school to *al-Madrasah al-Konstantiniyyah*, an experience with its own social and intellectual merits. This was because the *madrasah* was dedicated to children of the nobilities and bureaucrats who would later be involved in the leadership of the country and the government (Bariun 1994: 74). In 1930, Malek Bennabi decided to go to France to continue his studies there. He enrolled into the *L'Ecole des langues Orientales* (The School of Oriental Languages) and sat for Arabic language examination in which he failed. He found, "that joining the institution does not subject an Algerian Muslim to an intellectual measure, but to political one" (Bariun 1994: 78; Bariun 1992).

He later enrolled into the Institute of Engineering and this education centre changed the direction of his academic. In fact, he grew interested to know and deepen his knowledge about science. In 1935, Malek Bennabi graduated and went on to become an engineer in the field of electrical engineering. Malek Bennabi tended to analyze events that happen around him since at a young age. Systematic knowledge and education caused him to be able to uncover the problems that occur in underdeveloped countries. Malek Bennabi even considered them as the main topic of discussion in human civilization. All his writings have been categorized in a series of publications of *Mushkilat al-Hadarah* (Problems of Civilization).

In 1956, he went to Cairo and Egypt's Ministry of Information published his book entitled *L'Afro-Asiatisme* in Arabic under the title of *al-Fikrah al-Ifriqiyyah al-Asiyawiiyyah*. While in Cairo, Malek Bennabi tended to translate his works into Arabic after he met and interacted with some students. The books were published apart from the books he wrote in Arabic directly. After Algeria gained independence in 1963, Malek Bennabi returned to Algeria and was appointed as the Director of Higher Education. In 1967, he retired to focus on his writing and composing, as

well as organizing a series of scholarly discussions at national and international levels. Some of his works are as follows:

1. *Le Phenomena Coranique (al-Zahirah al-Qur'aniyyah or The Qur'anic Phenomenon)*, in French and published in Algeria in 1946 (Bennabi 2001).
2. *Labbeyk (Labbayk)*, Arabic novel that instils social thoughts. This book was published in Algeria in 1947.
3. *Les Conditions de La Renaissance (Shurut al-Nahdah or The Conditions of the Renaissance)* in French and was published in Algeria in 1948 (Bennabi 1997a; Bennabi 1997b).
4. *La Vocation de l'Islam (Wijhat al-'Alam al-Islami or Islam in History and Society)* in French and was published in Algeria in 1948 (Binnabi 1981).
5. *Le Problème des Idées dans Le Monde Musulman (Mushkilat al-Afkar fi al-'Alam al-Islami or The Problem of Ideas in the Muslim World)* in French and was published in Cairo in 1957.
6. *Mushkilat al-Thaqafah (The Problem of Culture)* in Arabic and was published in Cairo in 1957 (Binnabi 1971).
7. *S.O.S. Algérie (al-Najdah li al-Jaza'ir)* in French and was published in Cairo in 1957.
8. *al-Sira' al-Fikri fi al-Bilad al-Musta'marah (The Ideological Struggle in Colonised Countries)*, in Arabic and was published in Cairo in 1957.
9. *Hadith fi al-Bina' al-Jadid (The New Islamic Edification)* in Arabic and was published in Beirut in 1958 (Binnabi n.d.).
10. *Fikrat Commonwealth Islami (The Idea of An Islamic Commonwealth)* in Arabic and was published in Beirut in 1958.
11. *Ta'ammulat fi al-Mujtama' al-'Arabi (Reflections on the Arabic Society)* in Arabic and was published in Cairo in 1960.
12. *Milad Mujtama' (Birth of Society)* in Arabic and was published in Cairo in 1960 (Binnabi 1974b).
13. *Discours sur la Culture, l'idéologie, et la Civilization (Afaq Jaza'iriyyah or Algerian Horizon)* in French and was published in Algeria in 1964. This book is originally a collection of three lectures he delivered in Algeria with a view to exploring the role of Algeria as an independent territory.
14. *Antaj al-Mustashriqin (The Work of the Orientalists)* in French and was published in Algeria in 1967.
15. *Memoirs d'un Temoin du Siecle (Mudhakkirat Shahid li al-Qarn or Memoirs of a Witness of the Century)*. The first part of this memoir (*al-tifl*) published in French in Algeria in 1966. While the second (*al-talib*) was published in Arabic in Beirut in 1970.
16. *al-Muslim fi 'Alam al-Iqtisad (The Muslim in the Realm of Economics)* in Arabic and was published in Beirut in 1972.
17. *Dawr al-Muslim wa Risalatuh fi al-Thuluth al-Akhir min al-Qarn al-'Ishrin (The Role of the Muslim in the Last Third of the 20th Century)* in Arabic and was published in Damascus in 1973 (Binnabi 1974a).
18. *Bayn al-Rashad wa al-Tih (Between Clear Direction and Aimless Wandering)*. Compilation of articles organised by a lawyer friend of his named 'Umar Masqawi after his death. French-language articles were published in newspapers such as *La Revolution Africaine Algeria* and *al-Mujahid* and later translated into Arabic in this book that was published in 1963.

Human According to Islamic Perspective

Human development involves two main elements, namely the spiritual-moral and material. In this respect, Islam is a complete *deen* and covers all aspects of human life; all problems have already been answered in Islam. The reality of mankind has been described in detail in both the primary sources of reference, namely al-Qu'an and al-Hadith. Humans are not animals as described by Charles Darwin's theory, but are beings created by Allah SWT, the best of all of His creations and are also regarded as having a great responsibility on this earth.

1. The Reality of Human Creation

Allah SWT has explained that man is made up of two elements, the spiritual and the physical. This can be seen through a series of verses from al-Qur'an which describes the creation of human, among them are His words which mean: "And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump (of flesh), and We made (from) the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators" (al-Qur'an, al-Mu'minun: 12-14).

This verse explains that the origin of man is from soil or clay, but the offspring comes from despicable semen. This evidence is supported by scientific findings which showed that physical elements in human is similar to existing elements in the soil. Since the creation of man from the physical perspective is derived from the soil, thus human

needs are land-based such as food, clothing and shelter. The spiritual element in human is from Allah SWT as Allah SWT says which mean: "Then He proportioned him and breathed into him from His (created) soul and made for you hearing and vision and hearts; little are you grateful" (al-Qur'an, al-Sajdah: 9).

Like the physical elements of human, his spiritual element also has needs and requirements suitable to his spiritual habits. Spiritual needs include faith, morality and devotion, or simply accumulated in the word Islam itself. Based on human creation, it becomes clear that human beings that Allah SWT creates are different from those such as animals, plants and nature that are not blessed with a thinking mind (al-Namr 1987: 15). Through the use of a directed sense, man can administer and manage the world in accordance with his duties as a trustee of Allah SWT on this earth. Also, through the mind, Allah SWT raises human status as stated in His words which mean: "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with (definite) preference" (al-Qur'an, al-Isra': 70).

Humans are the muddy clay that has been exalted with the existence of a spiritual element in them, as explained by Allah (SWT) through His words which mean: "(Remember) when your Lord said to the angels, 'Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him My (created) soul, then fall down to him in prostration' (al-Qur'an, Sad: 71-72).

That is the unique and perfect teaching of Islam, teaching people not to reject the physical needs of a body that originates from clay, while continuing to maintain its exception as a moulded clay merged with spirit (Che Yusoff 1986: 5). Thus, mankind is the best of creations Allah SWT has created. Although man is made from two different elements, but the power of Allah SWT has combined these two elements into a form that is perfect, that is human being.

2. The Status of Human Being

Allah SWT has raised and exalted the status of human being of all beings He created. However, the position of human will fall to a low degree when man does not use his mind as best as possible. Allah SWT says: "We have certainly created man in the best of stature; Then We return him to the lowest of the low" (al-Qur'an, al-Tin: 4-5). The exception of man lies on his mind. Through mind, humans can think and make consideration between the good and the bad. Therefore, if human being uses his mind according to the principles determined by Allah SWT, he will achieve success in this world and the Hereafter. With all the privileges granted by Allah SWT to humanity, surely human beings can organize and plan their lives as required by Allah SWT.

3. Human Responsibilities as A Slave

Human beings are servants of Allah SWT and this status requires him to submit himself in obedience and devotion to Allah SWT the Almighty. The most important of human responsibilities is to worship Allah SWT as in His words: "And I did not create the jinn and mankind except to worship Me" (al-Qur'an, al-Dhariyat: 56). Worshipping Allah SWT means to centralize our worship around Him solely by means of leading and managing all aspects of life according to the will of Allah SWT. Direct worship is through implementation of religious duties commanded by Allah SWT with which the relationship occurs between the slave and his Khaliq. Man's relationship with Allah SWT is the final and prime link and constitutes the aim of every individual Muslim. This relationship is known as *'ubudiyyah li Allah wahdah*, the absolute servitude to Allah SWT. The concept of worship is not confined to man's relationship with Allah SWT alone, but also includes human relations among people and with other creations. The integration between these forms of relationship unfolds within the meaning of worship. In other words, all activities of human life are carried out within the framework worshipping Allah SWT. Worship also means to surrender to Allah SWT and the submission includes the submission in terms of morality, beliefs, rituals and shariah (Haron 1988: 21).

MALEK BENNABI AND THE SOCIETY

In analyzing the development of society, Malek Bennabi like other sociologists (Dhaouadi 1986: 144), has classified the society into two categories, namely natural stationary societies and historical dynamic societies.

1. Natural stationary societies, which have common forms such as insects (ants, bees). His analysis is more to type of mechanism that occurs in such communities. According to him, this community has a high form of civilization but not mechanical characteristically and life is managed through an internal value. This approach from the perspective of ethnology and ethnographic research is better known as a primitive society. This kind of society represents groups of pre-historical era (Bennabi 1998: 46).

2. Dynamic historical societies, which are formed by two processes. Firstly, a primitive society by nature. This community does not go through the process of past history and do not experience any change process. This means that such community is as if they did not have any interaction with groups that made it possible to influence them easily. Secondly, a society that is flexible. This type of community is receptive to any outside elements either in part or whole in their character building. Change process adapted by this second group was through two processes that are geographical and ideological in nature (Bennabi 1998: 46). Both of these approaches have different impact:
 - a. Geographical type: The strength of this group is more like a response to the challenges faced when confronted with the physical world factors that are natural.
 - b. Ideological type: This group was created by the idealistic thoughts which exist in man himself. For Malek Bennabi, Muslims fall into this group as the Muslim community is considered as a group of the most eminent human society (Bennabi 1998: 47).

Malek Bennabi explained that the reality of society is not static. Thus, in the context of the progress of knowledge, social sciences should not only be emphasized on matters that are not dynamic. Instead, according to him, social sciences should focus on aspects related to the community life and organizations that exist within the society (Bennabi 1998: 47). In this regard, Malek Bennabi finds that society is a constantly moving entity. As such, he has defined community as “a group of individuals that have similarities in terms of habits and culture, is under a legal system and have the same goal” (Bennabi 1998: 48). He added that society is an organism that has particular nature based on man’s natural forms and behaviour (Bennabi 1998: 49). Therefore, the society can also be defined as “groups of people who are constantly changing and the changes were initiated by man himself. This is because the changes must be implemented to achieve an objective” (Bennabi 1998: 49). This description explains that the characteristics that make a society cover both internal and external aspects. Internal aspects that are identified and analyzed by Malek Bennabi are unity of purpose. In the context of human development, clarity of purpose is a key aspect. Thus, each member either in a small or large community, will move toward achieving that goal. In order to realize the goals pursued, the community should develop a system for the launch of the planned movement. In a sociological context, the unity of purpose catalyzes the formation of the union among the members of a community. This unity would be further strengthened when linked with strong religious elements. This is because “religion’s strength is both communal and societal” (Beyer 1994: 182). The external aspect meanwhile refers to solidarity among all members of the community to achieve objectives which are mutually agreed upon. This requires clear guidelines for the control of members of the society to move in a similar approach. Therefore, a similarity in behavior and culture is formed as described by Malek Bennabi. When we discuss about human development, aspects of the role of culture cannot be ignored. In this relationship, Malek Bennabi also said that society and culture have a close and dynamic relationship. This is because the community is considered to be the main agents to produce culture. In the meantime, the community is also regarded as a cultural entity (Bennabi 1998: 50). This means that the relationship between society and culture is more dialectical (vice-versa). Changes that are taking place in society is because people have a goal or objective in life. Actions towards achieving this goal are considered as a key feature in determining whether a society is progressive or backward. The society is the most important agent in shaping culture. More specifically, Islam sees that culture has a role ‘to improve and refine the additional stuff in people’s lives as well as aim to beautify and ennoble human life itself’ (Pickthall 1961: 2).

Malek Bennabi and the Human Development

1. Development in the Context of Society

Human development occurs through internal and external processes. Both of these factors have to move side by side to achieve a level of perfection of human civilization. In this regard, Malek Bennabi explained that human development is a combination of moral and material elements. Moral aspect here covers the understanding, appreciation and thoughts. Interestingly, Malek Bennabi links aspects of human development with the aspect of power and administration. This is because, according to him, the birth of human civilization depends on the will and the power that translate into other forms of policies, norms and institutions. These are designed to generate human thoughts on social and moral aspects (Bennabi 1998: 140).

Human development will go through the process of evolution. In the context of Malek Bennabi’s thoughts, he saw the three processes of human development, which are spiritual, rational and senses. In the context of the spiritual phase, people and objects are centralized on thoughts. According to him, the spiritual aspect plays a very important role in human development. This is because the strength of society or individual is under the spiritual control. Such thinking orientation occurs in the framework of individual thought. Therefore, members of the society at this stage

are so creative with great ideas and huge thinking. The impact of such thinking is visible on their design, behavior and actions. Based on this analysis, the spiritually and ethically-oriented society will become more dynamic. Therefore, Malek Bennabi insisted that the power that drives the formation of a civilization and culture is central to thoughts and values (Bennabi 1998: 142).

However, he did not refer specifically to the mind when discussing the development of human civilization, but the basis of civilization movement is the mind. In the meantime, the development of the mind can also be referred to as the dynamics of human nature itself (Bariun 1994: 116-118). The question that arises is what forms the core values of human development? To answer this question, Malek Bennabi did not explain these values clearly through his writings. However, this question may be answered when we look at his views on the relationship between the developments of human civilization, especially in the context of Islamic civilization. According to him, humans actually act as important agents in shaping the direction of a civilization. This means that people have to be developed from the spiritual and material aspects. The combination of these two factors is the major catalyst in determining the progress or regression of a civilization. This conclusion can be understood from the following that Malek Bennabi asserts, "The ensemble of the spiritual and material elements that enables a society to give each of its members the required social securities for his or her progress" (in Youcef 1993: 553).

On a spiritual level, human actions are guided by religious values. At this stage, the human senses are not lost but are being disciplined by religious values (Bariun 1994: 116). This sensation refers to desires inherent in the human person. In analyzing this question, Malek Bennabi recalls self-development of the Companions RA at the time of the Prophet PBUH. According to him, at that age, society's thinking and attitudes were more religious. Religious factors influenced the thought and life of the community at that time quite significantly. It was clear to him that religion leads human to progress or regress. This value eventually succeeded to form an ideal human civilization (Bennabi 1981: 30). The creation of human civilization according to Malek Bennabi is a combination of various factors, either the material or spiritual nature. According to him, civilization is a form of combination between the community and the institutions that exist in society. All elements and the institutions play roles in shaping the identity of each member of the community (in Mohd. Kamil 1993: 40).

Next, in the context of rational phase, Malek Bennabi links the development of civilization with intellectual maturity. This stage is considered as the peak of the progress of society in cultural, scientific, material and economic terms (Bennabi 1998: 144). At this stage the religion and its values have grown global. This occurs as a result of the adherence and practices that occur in humans. Dynamic nature of this religion is clear from his commentary of "...Islamic Civilization departed, as a driving force, from the depth of souls, to spread horizontally on earth, from the Atlantic shore to the Chinese borders". The question is how, through the practice and appreciation of the religious values will spread? What are the elements that determine the success of the spread? The peak of success of human civilization is the level of human intellect. Human creativity expands as a result of interaction and knowledge being explored. At this stage, the thing that controls the self-control and the development of human is intellectual. However, a weakness of the intellect is it is not able to control human desires (Bennabi 1998).

The next level is the sense of feeling or instinct. At this point human scenario begins to lead to factors of decline. This refers to social symptoms that worsen in the community, such as lack of creativity and the widespread of corruption. This condition occurs as a result of the sense of freedom from human restrictions. At this point, according to Malek Bennabi, the mind has lost its strength of social functions. When this happens, human society enters a 'dark era' (Bariun 1994: 118). According to him, the question to look at here is how the influence and role of religion are in these three eras. If it had been explained before that religion and religious values serve as a catalyst for human development, how could this happen to be? Outburst of religiosity in man according to Malek Bennabi goes through three stages, which are when religion emerges, when religion becomes ingrained in the soul and also when it occurred in history (Bennabi 1998). This means that the pinnacle of this development is that when it comes to the implementation and adherence.

2. Development in the Context of The Individual (Human)

The existence of a society actually starts from the moulding of the individual. With regards to shaping the individual, Bennabi's analysis of human development is in line with what has been presented by Ibn Khaldun. In this case, like Ibn Khaldun, Malek Bennabi views human development through the process of human growth and maturation as a normal process. If the development of civilization goes through three processes, according to Malek

Bennabi, the same processes will apply to human beings. Three levels which human beings go through are the materials, individuals and thoughts (Bennabi 1994).

1. **Materials:** In the article, a newly born human does not have any view in relation to the outside world. All things and thoughts that are always hovering around his life at that time do not have any meaning. His world is so limited and only in the range with his mother (Bariun 1994: 123).
2. **Individual:** The second stage of human development begins when the child begins to interact and communicate. The child begins to know how to have relation with the surrounding community. Starting from here, the child begins to build social networks. In the context of value appreciation as an impact of interactions that occur, the child begins to absorb accepted values and norms. This occurs because of the interactions that prevail at that time (Bariun 1994: 123).
3. **Thoughts:** At this stage, it is considered as the level of maturity of the child. At this stage the child is wise enough to appreciate and evaluate the beauty of something and begin to understand concepts. Malek Bennabi believes that a child is able to differentiate between an ideology and another ideology. The result is the ideology has a huge role in shaping the behavior of the child (Bariun 1994: 123).

He also discusses the question of the formation of individual identity in the context of developing self-confidence. According to him, personality is built on two main aspects, namely the natural state and environmental issues. Based on the natural aspects of this, every human being regardless of their background and religion has the potential to grow. This is in line with what Allah SWT mentions that man is the best of creations (al-Qur'an, al-Tin: 4). Based on this fact, every individual can progress or decline depending on the his own efforts. The second aspect that influences the development of human identity and potential is the environmental factors associated with cultural elements and the development stage of civilization of a nation (Bennabi 1998: 61). The question here is how environmental factors can shape the identity of the person? What about the role of religion in screening the values that surround their life?

Malek Bennabi analyzed that emergence of a culture occurs simultaneously with the existence of man or society itself. This is because, according to him, ideas or thoughts that exist in man are the one that drives the man to progress or decline. This would mean that culture which is considered as an important element in the formation of human identity is the result of human thought (Bennabi 1998: 62). If this is taken into account in the context of human development, conducive factors that promote the development of the human mind and motivation are very important to give attention to. Types of mental development can be implemented through a process of mass interactions, increase of knowledge culture among members of the society and a broad capacity to translate each advancement theory that can be understood.

Based on the above discussion, it is clear that for Malek Bennabi, internal factors are the most important aspect in the development of mankind. Each individual's thoughts should be directed to a clear objective so as to accomplish all actions. Meanwhile, the thoughts themselves must be blended with a solid understanding on the process of knowledge increase through an appreciation of knowledge culture.

3. Relationship between Religion and Human Development

Malek Bennabi believes that the most important factor behind the development of human civilization is religion. Religion becomes a major principle in any civilization because according to him, only religious thoughts can bring people and human values to a high degree. When religious values collapse, the implications are humanistic values will also be destroyed (in Youcef 1993: 553). This means that religious values play a role to control and lead to the fortification of human identity.

In this context, Youcef (1993: 553) argued that Malek Bennabi wished to stress the importance of religion in the development of human civilization. Religious thought would create a good relationship between society members and the impact is that each member of the community will work towards further developing and building a civilization. Here Malek Bennabi wanted to display the dynamics of the religious factors in motivating human energy. Malek Bennabi's confidence that religion serves as a catalyst for a civilization becomes more obvious with his argument that the emergence of Islamic civilization was based on religious principles. It is religion which frees people from the shackles and grip of desires and thus making people understand the purpose of their creation, which is to worship Allah SWT (see Surah al-Dhariyat: 56; al-Baqarah: 30; al-Qasas: 77). In the context of Islamic values relation with human life, Mohd. Kamal (1981: 45) categorized them into two aspects. First, Islam and its values include all aspects of human activity. Second, humans act as administrator to manage this world. The reality

of the relationship between aesthetic and religious values has actually been acknowledged by Western sociologists such as Pitrim A. Sorokin who expressed, "... the beauty and art cannot be separated from the high values of the other: God, truth, goodness..." (Sorokin 1953: 57).

Conclusion:-

Based on the above discussion, it clearly shows that human development from Malek Bennabi's perspective needs for both internal and external aspects. The internal aspect refers to the question of spirituality, while the external aspect refers to the surrounding environment. From this analysis, it can be stated that Malek Bennabi's thoughts as a 20th century AD Islamic thinker are certainly still relevant in the context of human development at present. Thus, Malek Bennabi still believed that religion plays a major role in shaping the internal strength of human. Hence, the birth of civilization in societies that embrace religious values will make the civilization stronger and harmonious. This shows that his approach is more integrated in nature meaning that all societal elements have functions towards reinforcing all aspects of human development. Each unit in the community should be aware of the importance of their role to play. In proposing a human development paradigm, Malek Bennabi takes the history as a guide. This shows that historical factors cannot be side-stepped. He makes *al-Sirah al-Nabawiyyah* as a guide in developing contemporary generation. Meanwhile, in the context of developing the human mind, religious values should be incorporated to ensure that the developed generation is balanced spiritually and physically.

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