

COLONIALISM AND COLONISABILITY IN MALIK
BENNABI'S POLITICAL THOUGHT

BY

MUHAMMAD YUSUF PATRIA

A dissertation submitted in fulfillment of the requirements for
the degree of Master of Human Sciences in Political Science

Kulliyyah of Islamic Revealed Knowledge and Human
Sciences

International Islamic University Malaysia

NOVEMBER 2020

ABSTRACT

Malik Bennabi's ideas on colonialism and colonisability, unlike his history and civilization, has until now received less attention than it deserves from the researchers on him. The present study aimed to examine Bennabi's ideas on colonialism and Colonisability. After the clarification of the biography of Bennabi, this study began with the exposition of colonialism and colonisability, and how society became "colonizable". Bennabi believed that colonialism is not the major reason for the deterioration of the Muslim world. Contrary to that, he insisted that colonialism is an inevitable consequence of what he called 'colonisability'. Colonisability is the state of internal weakness and susceptibility to colonization in the Muslim world. Colonisability is not an innate mental state in society, but it happens due to the breakdown of the social relation network and the religious idea from its ideal. When the relations between the realm of persons, ideas, and objects are torn apart, the historical movement of the society will not function. Then, society arrives at the end of the dynamism and goes through a state of backwardness and decline when the religious idea ceases to synthesize the civilizational values of society. At this moment, the society becomes susceptible to colonization. In the course of Muslim history, Bennabi dated this phenomenon from the fall of the Al-Muwahhid dynasty (1130-1269 A.D), which was the fall of the Islamic civilization. Then the decadence era commenced with what he called the Post-Muwahhidun man. After all the above-mentioned points have been clarified, this work provided the necessary actions that the Muslim world should undertake according to Bennabi. The first and fundamental action that should be undertaken is to liberate the Post-Muwahhidun man from colonisability. Then it must be followed by reorganizing and utilizing the basic element of society, namely, man, soil, and time, and reorienting the role of persons.

ملخص البحث

إن أفكار مالك بن نبي حول الاستعمار والقابلية للاستعمار؛ على عكس تاريخه وحضارته، فقد حظيت باهتمام أقل مما ينبغي من الباحثين عن أفكاره. ويهدف هذا البحث إلى دراسة آراء مالك بن نبي حول الاستعمار والقابلية للاستعمار. وبعد عرض وإيضاح سيرة بن نبي، قام هذا البحث بكشف مفهوم الاستعمار والقابلية للاستعمار، وكيف يصبح المجتمع "قابلاً للاستعمار". وقد اعتقد بن نبي أن الاستعمار ليس السبب الرئيسي لتدهور العالم الإسلامي، بل على العكس، أصر على أن الاستعمار هو نتيجة حتمية لما سماه بـ "القابلية للاستعمار". وكانت القابلية للاستعمار هي حالة الضعف الداخلي من أثر التعرض للمستعمر في العالم الإسلامي. ولم تكن القابلية للاستعمار هي حالة ذهنية فطرية في المجتمع، ولكنه يحدث بسبب انهيار شبكة العلاقات الاجتماعية والفكرة الدينية من المثالية. وعندما يتمزق العلاقات بين عالم الأشخاص والأفكار والأشياء، فإن الحركة التاريخية للمجتمع لن تعمل، ثم يصل المجتمع إلى نهاية الديناميكية ويمر بحالة من التخلف والانحدار عندما تتوقف الفكرة الدينية عن تجميع القيم الحضارية للمجتمع. وفي هذه اللحظة، يصبح المجتمع عرضة للاستعمار. وفي سياق التاريخ الإسلامي، أرخ بن نبي هذه الظاهرة منذ سقوط الدولة الموحدية (١١٣٠-١٢٦٩ م)، أي سقوط الحضارة الإسلامية. ثم بدأ عصر الانحطاط بما سماه بـ "رجل ما بعد الموحدين" (the Post-Muwahhidūn man). وبعد أن تم توضيح جميع النقاط المذكورة سابقاً، قدم هذا البحث الإجراءات الضرورية التي يجب على العالم الإسلامي القيام بها وفقاً لابن نبي. والإجراء الأساسي الذي يجب القيام به هو تحرير رجل ما بعد الموحدين من القابلية للاستعمار. ثم يجب أن يتبعه إعادة تنظيم واستخدام العنصر الأساسي للمجتمع؛ ألا وهو الإنسان والتراب والوقت، وإعادة توجيه دور الأشخاص.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Human Sciences (Political Science).

.....
El-Fatih A. Abdelsalam
Supervisor

.....
Mohamed El Tahir El Mesawi
Co-supervisor

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Human Sciences (Political Science).

.....
Meor Alif bin Meor Azalan
Examiner

This dissertation was submitted to the Department of Political Science and is accepted as a fulfilment of the requirement for the degree of Master of Human Sciences (Political Science).

.....
Rabi'ah Aminuddin
Head, Department of Political
Science

This dissertation was submitted to the Kulliyyah of Islamic Revealed Knowledge and Human Sciences and is accepted as a fulfilment of the requirement for the degree of Master of Human Sciences (Political Science).

.....
Shukran bin Abd Rahman
Dean, Kulliyyah of Islamic
Revealed Knowledge and Human
Sciences

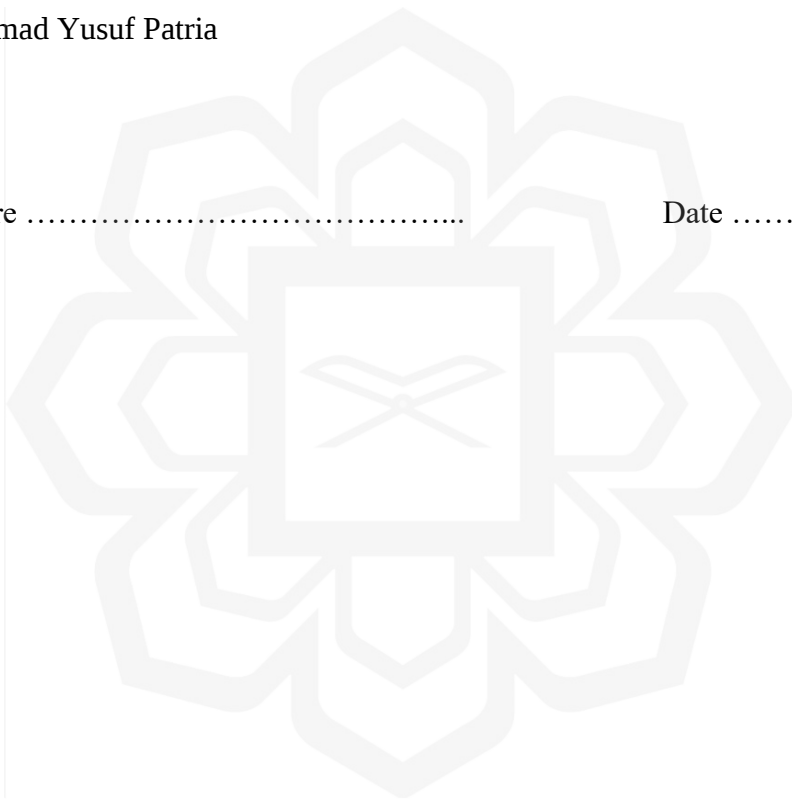
DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degree at IIUM or other institutions.

Muhammad Yusuf Patria

Signature

Date



INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

**DECLARATION OF COPYRIGHT AND AFFIRMATION
OF FAIR USE OF UNPUBLISHED RESEARCH**

**COLONIALISM AND COLONISABILITY IN MALIK BENNABI'S
POLITICAL THOUGHT**

I declare that the copyright holder of this dissertation is Muhammad Yusuf Patria

Copyright © 2020 by Muhammad Yusuf Patria. All rights reserved.

No part of this unpublished research may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without prior written permission of the copyright holder except as provided below

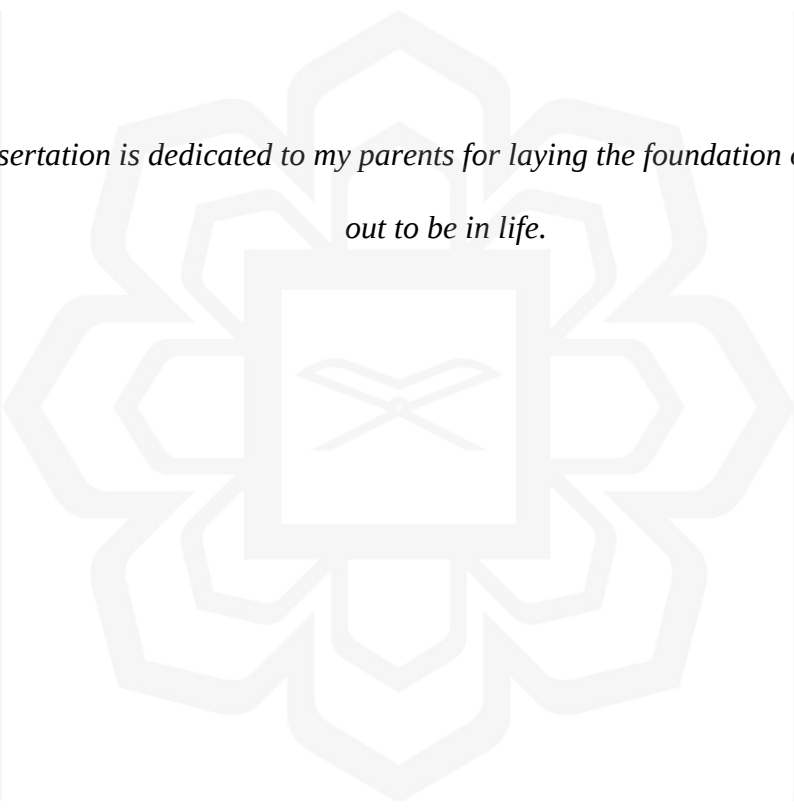
1. Any material contained in or derived from this unpublished research may only be used by others in their writing with due acknowledgement.
2. IIUM or its library will have the right to make and transmit copies (print or electronic) for institutional and academic purposes.
3. The IIUM library will have the right to make, store in a retrieval system and supply copies of this unpublished research if requested by other universities and research library.

By signing this form, I acknowledged that I have read and understand the IIUM intellectual Property Right and Commercialization policy.

Affirmed by Muhammad Yusuf Patria

.....
Signature

.....
Date



*This dissertation is dedicated to my parents for laying the foundation of what I turned
out to be in life.*

ACKNOWLEDGEMENTS

Praise and thank belongs to Allah, the Effuser of Lights, Opener of Eyes, Unveiler of Mysteries, and Lifter of Covering. Peace and mercy upon His messenger as well as his righteous companions and pious family. I would like to acknowledge my indebtedness to teachers, family, friends, institutions without whom this could not have been accomplished. First of all, it is my pleasant duty to thank Professor El Fatih Abdullahi Abdelsalam for his supervision, valuable guidance and constructive criticism. My heartfelt gratitude also due to Professor Mohamed El Tahir El Mesawi, my second supervisor, for his valuable guidance and constructive criticism. I shall never be able to express adequately my gratitude to my parents for their support and emphasis on education and excellence which they instill in their children. Last but by no mean the least, I owe more than I could say to my wife, Icha, for delighting my time of completing this research.

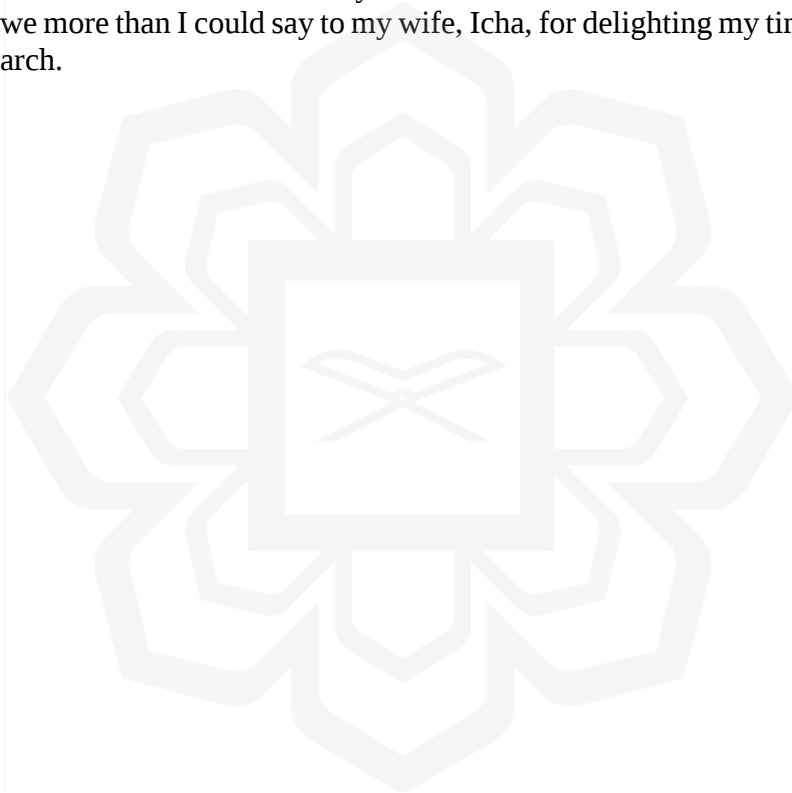
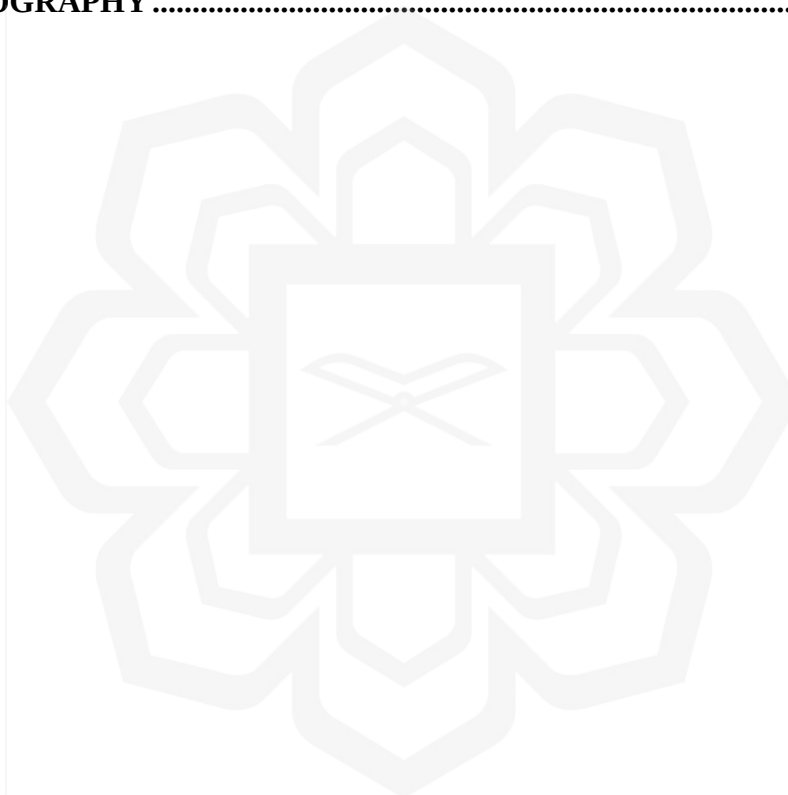


TABLE OF CONTENTS

Abstract	ii
Abstract in Arabic	iii
Approval Page.....	iv
Declaration.....	v
Copyright	vi
Dedication	vii
Acknowledgement	vii
Table of Contents.....	ix
 CHAPTER ONE: INTRODUCTION	1
Background of the Study	1
The Statement of the Problem.....	3
Research Questions	3
Objectives of the Study	4
Significance of the Study	4
Literature Review.....	5
Theoretical Framework	14
Methodology	17
Chapterization	17
 CHAPTER TWO: BIOGRAPHY OF MALIK BENNABI	19
Childhood Period (1905-1930)	20
Student Period in France (1930-1939).....	24
In Algeria and Egypt (1939-1973).....	28
Conclusion	33
 CHAPTER THREE: COLONIALISM AND COLONISABILITY: THE CAUSE AND THE EFFECT OF DECLINED SOCIETY	34
Part I: Colonialism and Colonisability.....	34
History of Colonialism.....	34
Colonisability: The Cause of Colonialism.....	38
Part II: Society and Colonisability	45
Bennabi's Definition of Society.....	45
The Three Elements of Society.....	49
The Realm of Persons	50
The Realm of Ideas	51
The Realm of Objects	53
The Social Relations Network	54
The Three Stages of Society	55
The Post-Muwahhiddūn Man and The Decline of the Muslim World .	57
Conclusion	60

CHAPTER FOUR: LIBERATION AND DECOLONIZATION: TOWARDS THE MUSLIM WORLD'S RENAISSANCE	62
Transforming the Post-Muwahhiddūn Man.....	62
Reorganizing the Vital Energies: Man, Soil, Time.....	65
Reorienting the Role of Man in Society	68
Cultural Reorientation.....	69
Moral Reorientation	70
Aesthetics Reorientation	72
Labor Reorientation	74
Capital Reorientation	75
Conclusion	78
CHAPTER FIVE: CONCLUSION	80
BIBLIOGRAPHY	83



CHAPTER ONE

INTRODUCTION

BACKGROUND OF THE STUDY

For more than two centuries, the Muslim world has been experiencing colonization. After the fall of the Ottoman caliphate, the territories of the Muslim world became the prey of the Western colonization. By the late nineteenth and early twentieth centuries, the European colonial penetration of the Muslim world extended from Morocco to Indonesia. Military and economic presence often resulted in political domination or rule: the French in the North, West, and Equatorial Africa and the Levant; the British in the Indian subcontinent, the Arab Gulf, Transjordan, Iraq, and Palestine; and the Dutch in Southeast Asia.¹ By the mid-20th century, colonized areas began to gain independence. However, there are Muslims who are still under occupation like the Palestinians and oppression like the Rakhine and Uyghurs. Even though many regions have gained independence and develop their countries, nowadays, still live in deprivation and decline. However, even though many Muslim states became independent, they still rely on their colonial nations.

This phenomenon has led to the debate on colonialism and colonisability which has become the subject matter of numerous books and articles written by contemporary scholars. Many prominent scholars have paid a great deal of attention to elucidate the concept, nature, and characteristics of the colonialism and colonisability. Malik Bennabi was a prominent Muslim scholar who has dealt with the issues of colonialism and colonisability. Bennabi was a prolific author and prominent thinker of our age

¹ John L. Esposito, *Islam and Politics* (New York: Syracuse university press, 1998), 43.

whose ideas have inspired many intellectuals in the Muslim world particularly in Arab countries. He was a scholar with a very high reputation having studied not only all the traditional religious sciences, but also modern sciences. Rachid Ghounnuchi asserted that “Bennabi undoubtedly represents an element of the Islamic culture of rationalism² and particularly, a revival of Ibn Khaldun’s historical culture of rationalism”.³ On the other hand, Asma Rashid, in the introductory chapter of *Islam in History and Society*,⁴ mentioned that Bennabi as writer and thinker is probably the first social philosopher to have been produced by the Muslim world since the era of Ibn Khaldun. Though he graduated as an electrical engineer and was not trained as a social scientist, he presented us with a comprehensive and systematic inter-disciplinary approach with a worldview of Islam⁵ as the foundation to study⁶ and understand the socio-cultural problems and historical challenges faced by the Ummah for centuries. The importance of Bennabi’s works is focus on its comprehensiveness and complexity. They cover almost all parts of the human socio-political issues, including religion, philosophy, history, sociology, education, economics, and politics.

² Islamic culture of rationalism or Islamic rationalism is a term used by scholars to describe the role of reason with reference to theological issues of Islam. It means a tendency to consider the reason one of the principal devices to reach the truth in religion. See Binyamin Abrahamov, *Islamic Theology: Traditionalism and Rationalism* (Edinburgh: Edinburgh University Press, 1998).

³ Azzam S. Tamimi, *Democracy in Islamic Political Thought*, the paper is based on a lecture given at the Belfast mosque in October 1997.

⁴ This book is an English version of *Wijhah al-‘Ālam al-Islāmī* of Bennabi, translated by Asma Rashid, (Islamabad: Islamic Research Institute, 1994).

⁵ The worldview of Islam is a worldview in which the belief of God exists and creates the universe, in which He made human being the center of this creation. The concept of the nature of God is in the first place before other concepts. From this concept, the concept of revelation, creation, human self, knowledge, religion, freedom, value and morality, happiness and others necessarily follow. These concepts determine the concept of ‘change’, ‘development’, and ‘progress’ based on the unique concept of God that is not found in the tradition of philosophy, culture, civilization, and religion of others. See Syed Muhammad Naquib Al-Attas, *The Worldview of Islam, an Outline*. In Sharifah S. Al-Attas (eds.) *Islam and the Challenge of Modernity, Proceeding of the Inaugural Symposium on Islam and the Challenge of Modernity: Historical and Contemporary Context, Kuala Lumpur August 1-5, 1994*. (Kuala Lumpur: ISTAC, 1996).

⁶ Muhamed El-Tahir El-Mesawi, *A Muslim Theory of Human Society, an Investigation into the Sociological Thought of Malik Bennabi* (Selangor: Thinker’s Library, 1998), 4.

Living in an era on which cultural-civilizational and intellectual supremacy of the West has become prevalent over the Ummah in the socio-political and economic domains, Bennabi firmly opposed the material threat of the West and suggested alternatives based on the worldview of Islam. He spent much of his life as a scholar who introduced social and cultural reforms within the Muslims political paradigm, the view of bringing about transformation that would end the disunity and enable the Muslims to rise and revive. His main concern, therefore, was how Muslim nations could liberate themselves from the control of the colonial powers. For him, Muslim nations should avoid from being colonized.

THE STATEMENT OF THE PROBLEM

This study examines Bennabi's views on colonialism and colonisability in the Muslim world. For more than a century, the Muslim world was occupied and controlled by colonial powers. Colonialism has made the Muslims succumb to cruelty and fall into deterioration and decline. Therefore, colonialism and colonisability became an issue in the minds of all curious contemporary researchers dealing with the Muslim world. Its complexity and diverse variables stimulated further the curiosity of the researchers. Therefore, it will be fruitful to investigate colonialism in the Muslim world and colonisability in the Muslim mind in Bennabi's political thought.

RESEARCH QUESTIONS

This study answers the following research questions:

1. What is colonialism and colonisability according to Bennabi?
2. Why do Muslim nations and states become colonizable according to Bennabi?

3. How will Muslim nations liberate themselves from colonisability in Bennabi's thought?

OBJECTIVES OF THE STUDY

In line with the statement of the problem and research questions, the objectives of this study were:

1. To explain the concept of colonialism and colonisability according to Bennabi.
2. To highlight the factors of colonisability in the Muslim world according to Bennabi.
3. To elucidate Bennabi's thought on the Muslim world's liberation from colonisability.

SIGNIFICANCE OF THE STUDY

The significance of this study can be viewed from the perspective of Malik Bennabi who was one of the leading scholars of the Muslim world in the 20th century. He was the first social philosopher produced by the Muslim world since the times of Ibn Khaldun. His approaches and ideas that were based on Islamic worldview are relevant to the current issues of the Muslim world.

The result of this study will be an impetus for more research on Muslim political thinkers so as to appreciate their intellectual contributions towards the upholding of the Worldview of Islam, and to resolve the confusion and misunderstanding especially among the secularists and modernist Muslims.

LITERATURE REVIEW

Many social studies have been conducted on Malik Bennabi, but only a few have been undertaken on his political thought. To understand his thought, there is a need to review some of the works on him.

‘Umār al-Ṭālibī, in his work *Fikr Mālik Bin Nabī wa al-Mujtama’ al-Islāmī al-Mu’āṣir*,⁷ explained Bennabi’s diagnosis of the phenomenon prevalent in the modern Islamic world and the interpretation of its origin. He also explained Bennabi’s approach to solve the decline of the Muslim world. He explains that Bennabi’s approach towards the Muslim world was comprehensive, historical, evolutionary, and dynamic. According to him, Bennabi divided the stage of civilization into three: pre-civilization, civilization, and post-civilization.

In the book *Pemikiran Islam Menghadapi Cabaran: Suatu Kajian Tentang Malek Bennabi*,⁸ Abdul Latif Muda aimed at introducing Bennabi and his ideas to the Muslim world. He started with the background of Bennabi such as his education, life, and movement followed by Bennabi’s view on culture and civilization, and the need for reviving the Islamic civilization. He also disclosed Bennabi’s ideas on the Western ideologies such as democracy, capitalism, and communism. Then he compared Bennabi with other contemporary thinkers, i.e. al-Afghani and Hasan al-Bana.

Shāyif ‘Ukāshah, in his work *al-Ṣirā’ al-Haḍārī fī al-‘Ālam al-Islāmī, Dirāsah Tahlīliyah fī Falsafah al-Haḍārah ‘ind Mālik Bin Nabī*,⁹ analyzed the main problems of the Muslim world and ways to solve it, according to Bennabi. He elucidates that,

⁷ ‘Umār Al-Ṭālibī, *Fikr Mālik Bin Nabī wa al-Mujtama’ al-Islāmī al-Mu’āṣir*. Journal of Faculty Sharia, Law & Islamic Studies, Qatar University, 1980.

⁸ Abdul Latif Muda, *Pemikiran Islam Menghadapi Cabaran: Suatu Kajian Tentang Malek Bennabi* (Kuala Lumpur: ABIM, 1983).

⁹ Shāyif ‘Ukāshah, *Al-Ṣirā’ al-Haḍārī fī al-‘Ālam al-Islāmī, Dirāsah Tahlīliyah fī Falsafah al-Haḍārah ‘ind Mālik Bin Nabī* (Damascus: Dār al-Fikr, 1986).

according to Bennabi, the main reasons for the decline of the Muslim world were because of the lack of methodology and colonialization. He also asserted that Bennabi's theory of civilization is based on the nature and value of humankind. The development of the humankind was not limited to its economic and politics but based on the development of mankind itself.

'Ali al-Qurayshī, in his work *al-Taghyīr al-Ijtimā'ī 'Inda Mālik Bin Nabī, Manẓūr Tarbawī li Qaḍāyā al-Taghyīr fī alMujtama' al-Muslim al-Mu'āṣir*,¹⁰ highlighted that there are three factors that have influenced Bennabi's thought. The first factor includes social and educational factor while the second colonization and the phenomenon of the clash of thought, and the last factor includes cultural factor.

In the book, *Malik Bennabi, His Life and Theory of Civilization*,¹¹ Fauzia Bariun examined the life of Bennabi and his works, particularly his theory of civilization. Her study systematically discusses Bennabi's views as presented in his various books, and throws light on his life and the society he lived in. In addition, Bariun compares Bennabi's ideas to those of Ibn Khaldun and Toynbee. She explores the historical background of Algeria under the French. She argues that the French-Algerian relationship in various activities of the colony will help define the intellectual and social background in which the personality and reputation of Bennabi developed.

In her other work, *Malik Bennabi and the Intellectual Problems of the Muslim Ummah*,¹² Bariun explains Ibn Khaldun's influence on Bennabi. She states that Bennabi's concept of the three stages of civilization, birth (*mīlād*), peak (*awj*), and decline (*ufūl*), was influenced by Ibn Khaldun's concept of the cyclical process of

¹⁰ 'Ali Al-Qurayshī, *al-Taghyīr al-Ijtimā'ī 'Inda Mālik Bin Nabī* (Cairo: al-Azhār li al-I'lām al-'Arabī, 1989).

¹¹ Fauzia Bariun, *Malik Bennabi and the Intellectual Problems of the Muslim Ummah* (Malaysia: Berita Publishing, 1991).

¹² Fauzia Bariun, *Malik Bennabi, His Life and Theory of Civilization* Selangor: ABIM, 1993).

civilization. Further, she asserts that Bennabi acknowledged that Ibn Khaldun originated the concept of such cycles in his theory of three generations. Bennabi viewed that the concept of Ibn Khaldun could be appropriately and profitably extended to include civilization.

Al Fateh Abdullah, in his work *Malik Bennabi Approach to Development*,¹³ attempts to review Bennabi's approach to development. He explains that Bennabi's development strategy was based on human and natural resources, and a time factor. Bennabi considered the human factor as the motor force for development. He also explains that, according to Bennabi, social investment could replace financial investment. Labor intensive rather than capital intensive technologies should be preferred by those countries which are suffering from a lack of capital.

Sulaymān al-Khaṭīb, in his work *Falsafah al-Haḍārah 'ind Mālik Bin Nabī, Dirāsah Islāmiyyah fī Daw'i al-Wāqi' al-Mu'āṣir*,¹⁴ deals with Bennabi's theory of civilization and its role in the modern world. He tries to elucidate the significance of Bennabi's theory for the Muslim world. He also highlights the importance of religious and moral values, according to Bennabi, as fundamental elements of civilization.

In the work, *Method of Studying Civilization according to Malik Bennabi*,¹⁵ Abdul Aziz Berghout examines Bennabi's integrative method in studying the phenomenon of civilization as applied to the context of Islamic civilization. He explains that Bennabi was able to develop a linkage method that consists of the theoretical framework, tools of analysis and applications. The theoretical framework contains

¹³ Al Fateh Abdullah, *Malik Bennabi Approach to Development*, (Mater Thesis, IIUM, 1993).

¹⁴ Sulaymān Al-Khaṭīb, *Falsafah al-Haḍārah 'ind Mālik Bin Nabī, Dirāsah Islāmiyyah fī Daw'i al-Wāqi' al-Mu'āṣir* (Beirut: al-Muassasah al-Jāmi'iyyah li al-Dirāsāt wa al-Nashr wa al-Tawzī' and IIIT, 1993).

¹⁵ Abdul Aziz Berghout, *Method of Studying Civilization According to Malik Bennabi*, (PhD Thesis, Universiti Malaya, 1998).

certain consistent concepts which were used to discern the nature of the problems of the Islamic society.

Muhamed El-Tahir El-Mesawi deals with various aspects of Malik Bennabi in his works. The first work was *A Muslim Theory of Human Society, an Investigation into the Sociological Thought of Malik Bennabi*.¹⁶ He investigates the sociological thought of Bennabi. His main objective of the study was to reconstruct from the wealth of ideas and insights contained in Bennabi's works the grand theory and fundamental framework pointed out earlier. At first, he explains Bennabi's conception of religion and its place in human life. Then, he explains why human beings associate and form a society. He also explains Bennabi's main components of human society and argues that culture takes up a remarkable place in Bennabi's thought and works. Finally, he presents an account of Bennabi's cyclical theory of human socio-cultural and historical development.

Suleiman Muhammed Hussein, in his work *The Concept of culture in the Muslim and Third World Countries: An Examination of Malik Bennabi's Sociological Thought*,¹⁷ examines Bennabi's concept of culture and how it was treated within the scope of Islamic civilization. His main purpose was to describe and analyze the term culture or *thaqāfah* and gives an account on its historical formation. Then, he examines these definitions by making clear the two main aspects of Western anthropology regarding the concept of culture as well as how Bennabi view these aspects within the Muslim and Third world countries. He also discussed the issue of social education in the context.

¹⁶ Muhamed Tahir El-Mesawi, *A Muslim Theory of Human Society, an Investigation into the Sociological Thought of Malik Bennabi* (Selangor: Thinker's Library Sdn Bhd, 1998).

¹⁷ Suleiman Mohammed Hussein, *The Concept of Culture in the Muslim and Third world Countries, an Examination of Malek Bennabi's Sociological Thought* (Master Thesis, IIUM, 1998).

Berghout also deals with the issue of the renewal of civilization in his work *al-Qaḍāyā al-Kubrā fī al-Tajdīd al-Hadhārī 'Ind Mālik Bin Nabī*.¹⁸ He stated that, according to Bennabi, the renewal of civilization is not to modify some aspects of our thought, culture, behavior, appearance, and form or to modernize our objects, technologies, and industries, instead these are the result of the renewal of civilization. The renewal of civilization is a methodological action to reconstruct the consciousness of the mankind.

In the work *The Concept of Culture and Cultural Transformation: Views of Malik Bennabi*,¹⁹ Berghout attempted to analyze Bennabi's concepts and ideas that constitute the core of his study of culture and its dynamic civilizing function. He introduced Bennabi's understanding of culture as a project with a pivotal educational value. According to him, Bennabi's cultural envisioning showed that ethics, esthetics, practical reasoning, and technical skill form the nucleus of any civilizational change. He also highlighted Bennabi's view that culture is an important social and educational agent of change that can restore the sense of efficacy and creativity to the Islamic society.

Nakib Aomar, in his work *Malik Bennabi's Ideas on Civilization and the Development of the Society: Perspectives on Education*,²⁰ concerns Bennabi's ideas on civilization and development of the society in the Muslim world, with the focus on education. He tries to reveal the nature of Bennabi's ideas and views on educational problem in the Muslim world. He also showed that Bennabi made a considerable

¹⁸ Abdul Aziz Berghout, *Al-Qaḍāyā al-Kubrā fī al-Tajdīd al-Hadhārī 'Ind Mālik Bin Nabī* (Kuala Lumpur: Al-Shoroq Sdn. Bhd., 2001).

¹⁹ Abdul Aziz Berghout, *The Concept of Culture and Cultural Transformation: Views of Malik Bennabi* (Kuala Lumpur: Intellectual Discourse, 2001).

²⁰ Nakib Aomar, *Malik Bennabi's Ideas on Civilization and the Development of the Society: Perspectives on Education*, (PhD Thesis, UTM, 2004).

contribution to the enrichment of the Islamic educational thought by suggesting a range of rich and enduring ideas that may contribute to the solution of the Muslim dilemma. Four parameters were crucial to grasp the nature of Bennabi's approach to the educational problem in the Muslim world; religion as a cosmic phenomenon, Islam as the principle frame of reference, the Islamic problem as civilizational in nature and the human factor as the major factor of the Muslim world's civilization problems.

Hasan Mūsā al-'Uqbā, in his work *Mālik Bin Nabī wa Mawqifuh min al-Qaḍāyā al-Fikriyyah al-Mu'āṣirah*,²¹ explains Bennabi's ideas on contemporary intellectual issues. He compared the etymology and terminology of the civilization of Bennabi with other contemporary scholars such as Sayyid Qutb, Abū al-A'ālā al-Mawdūdī, and Sa'īd Hawwā. Then, he explains the ideas of Bennabi on Capitalism, Marxism, Democracy, Dialectical Materialism, Historical Materialism, and Nationalism. He also elaborates on Bennabi's criticism on contemporary reformists such as Muhammad Bin 'Abd al-Wahhāb, Jamāl al-Dīn al-Afghānī, and Muhammad 'Abduh, and on contemporary Reformist movements such as al-Ikhwān al-Muslimīn (Muslim Brotherhood) and Jam'iyyah al-'Ulamā' al-Jazāiriyyīn (Algerian 'Ulama Council).

In the work, *Malik Bennabi's Political Thought: Towards a civilizational analysis*,²² Berghout elucidated that Bennabi's exposition of the political thought seems to be of merit and interest to our present endeavors. His attempt is almost the first in its kind in the Muslim world and his effort to use civilizational vision and method on the study of the political question had led him to integrate many important aspects which were not often discussed in such issue.

²¹ Hasan Mūsā Al-'Uqbā, *Mālik Bin Nabī wa Mawqifuh min al-Qaḍāyā al-Fikriyyah al-Mu'āṣirah* (Master Thesis, Al-Jāmi'ah al-Islāmiyyah, 2005).

²² Abdul Aziz Berghout, *Malik Bennabi's Political Thought: Towards a Civilizational Analysis*. In Zeenath Kausar (eds.) *Contemporary Islamic Political Thought, a Study of Eleven Islamic Thinkers* (Kuala Lumpur: IIUM Press, 2005).

Philip Chivigas Naylor, in the work *The Formative Influence of French Colonialism on the Life and Thought of Malek Bennabi*,²³ also dealt with the French influence on Bennabi. He presented a general exploratory overview of Bennabi's life and thought, with particular attention given to the formative role of French colonialism and Algerian and Third World decolonization. He found that Bennabi recognized that decolonization was a process continuing into the postcolonial period. In Bennabi's opinion, Algerian decolonization was incomplete, and *colonisability* remained a postcolonial reality.

Further, Naylor stated that the French colonialism had a profound effect upon Bennabi, not only because of its exploitation but also because colonialism provided him with a historical context and consciousness. Bennabi was one of the relative few to benefit from an education in the metropole, which significantly contributed to his critical mind and erudition. Indeed, his historicity, reinforced by a supportive family, prevented Bennabi from becoming *colonizable*. Instead, he felt a moral obligation to rouse Muslims from their post *Almohadean* stupor.

Al-Tāhir Sa'ūd, in his work *al-Takhalluf wa al-Tanmiyyah fī Fikr Mālik Bin Nabī*,²⁴ dealt with the backwardness and the development of the society according to Bennabi. The concept of Backwardness (*al-Takhalluf*) in Bennabi's thought was a new concept that was formulated in the field of theoretical and applied sciences after World War II. Backwardness (*al-Takhalluf*) is the social condition of persons of pre-civilization who put their problems within the limit of things. On the other hand, development (*al-Tanmiyyah*) is a process of social change, and all efforts for change should be consolidated in order to achieve the ultimate goal, namely civilization.

²³ Philip Chivigas Naylor, *The Formative influence of French Colonialism on the Life and Thought of Malek Bennabi (Malik Bn Nabi)*. (Michigan State University Press, 2006).

²⁴ Al-Tāhir Sa'ūd, *Al-Takhalluf wa al-Tanmiyyah fī Fikr Mālik Bin Nabī* (Beirut: Dār al-Hādī, 2006).

Another work of El-Mesawi on Bennabi is *Religion, Society, and Culture in Malik Bennabi's Thought*.²⁵ He attempted to provide a brief account of Bennabi's philosophical and sociological thought with the focus on his views pertaining to religion, society, and culture. He explains that religion, society, and culture are strung together through a unified and integrated perspective deriving its underpinnings from the Unitarian Qur'anic worldview and Islamic universal vision of the human condition.

Badrane Benlahcene, in his work *The Socio-Intellectual Foundation of Malik Bennabi's Approach to Civilization*,²⁶ investigated Bennabi's approach to civilization and the principles drawn using the meta-theorizing methodology, going beyond available literature to present Bennabi's interdisciplinary approach to civilization and analyze its underlying structure. He highlighted Bennabi's theory that internal-external and social-intellectual factors govern civilization and an equation can be generated for civilization itself.

In his other work, *Malik Bennabi's Response to Western Modernity: Contextualizing the Qur'anic Phenomenon*,²⁷ which was the first chapter of the book *The Qur'an Modernity and Globalization*, El-Mesawi tried to define Bennabi's work "The Qur'anic Phenomenon" within the general context of the cultural and intellectual encounter between the Muslim and modern Western civilization. He showed that it was a deeply thought-out response to the philosophical challenges posed by the modern Western civilization to religion in general and to Islam in particular.

²⁵ Muhamed Tahir El-Mesawi, *Religion, Society, and Culture in Malik Bennabi's Thought*. In Ibrahim M. Abu-Rabi' (eds.) *The Blackwell Companion to Contemporary Islamic Thought* (Malden: Blackwell Publishing, 2007).

²⁶ Badrane Benlahcene, *The Socio-Intellectual Foundations of Malik Bennabi's Approach to civilization*. (USA: IIIT, 2013).

²⁷ Muhamed Tahir El-Mesawi, *Malik Bennabi's Response to Western Modernity: Contextualizing the Qur'anic Phenomenon*, in *The Qur'an Modernity and Globalization* (Kuala Lumpur: IIUM, 2014).

In another chapter of the book, *Some Linguistic Aspects of Malik Bennabi's Hermeneutics in the Qur'anic Phenomenon*,²⁸ Mustapha Tajdin addressed two major issues that constitute an integral part of Bennabi's hermeneutics of the Qur'an. The first issue was Bennabi's reformulation of the question of the inimitability of the Qur'an and the second was Bennabi's phenomenological approach to establish the externality of Qur'an and its transcendental nature vis a vis the age and environment of its revelation. In the third chapter, *The Story of Joseph between the Torah and the Qur'an: A Critical Assessment of Malik Bennabi's Narrative*,²⁹ Ibrahim M. Zein explored the fundamental aspects of Bennabi's phenomenological study of the Qur'an. He also examined the textual strategy employed by Bennabi to analyze and compare the story of Prophet Joseph in the Qur'anic and Biblical account.

In the Arabic section of the book, *Mafhūm al-Ḥaḍārah al-'Ālamīyah bi Waṣfiḥā Waḥdah li al-Taḥlīl fī Fikr Mālik Bin Nabī*,³⁰ Abdelaziz Berghout discussed Bennabi's conception of universal civilization as a unit of analysis of human socio-cultural affairs. He explains that mankind was moving towards a phase of unity characterized by the emergence of the truly universal man. In that state, Islam would play a fundamental role in terms of vision and values.

In another work, *Rethinking the Philosophy of History's Paradigm: An Analysis of Malek Bennabi's Critical Review*,³¹ Benlahcene analyzed the philosophy of history's

²⁸ Mustapha Tajdin, *Some Linguistic Aspects of Malik Bennabi's Hermeneutics in the Qur'anic Phenomenon*. In Muhamed El-Tahir El-Mesawi (eds.) *The Qur'an Modernity and Globalization* (Kuala Lumpur: IIUM, 2014).

²⁹ Ibrahim M. Zein, *The Story of Joseph between the Torah and the Qur'an: A Critical Assessment of Malik Bennabi's Narrative*, *ibid*.

³⁰ Abdul Aziz Berghuot, *Mafhūn al-Ḥaḍārah al-'Ālamīyah bi Waṣfiḥā Waḥdah li al-Taḥlīl fī Fikr Mālik Bin Nabī*. In Muhamed El-Tahir El-Mesawi (eds.) *The Qur'an Modernity and Globalization* (Kuala Lumpur: IIUM, 2014).

³¹ Badrane Benlahcene, *Rethinking the Philosophy of History's Paradigm in Studying Civilization: An Analysis of Malek Bennabi's Critical Review*. *Journal of Islamic Thought and Civilization*, Volume 6, Issue II, 2016.

paradigm in studying civilization. He critically reviewed the approaches of the progressive school, within this paradigm, developed by Bennabi. He discussed the concept of the evolution of the civilization formulated by the pioneers of this paradigm and their main ideas concerning civilization and its course in history. He tried to find out what Bennabi mainly criticizes and considers the shortcomings of the progressive school, in the philosophy of history, concerning the study of civilization.

From the forgoing discussion, it can be concluded that many works were mostly done on Bennabi's theory of culture and civilization. Some aspects of Bennabi's thought are less explained and, therefore, misunderstood. For example, Bennabi's identification and diagnosis of the main reasons of the backwardness of the Muslim world is not understood sufficiently. According to the exposition above, the main reasons are the lack of methodology and colonization. Though those reasons were correct, the core reason, colonisability, was not discussed. This research attempted to fill in that gap by elaborating on the concept colonisability in Bennabi's political thought in depth.

THEORETICAL FRAMEWORK

The framework employed in this study was colonialism and colonisability and factors of colonisability in the Muslim world in Bennabi's political thought. Colonialism comes from the English word *colony* that is derived from the ancient Latin term *colonia*, denoting an outpost or settlement. Colonialism is the system by which a country maintains foreign colonies,³² or the policy of acquiring colonies and keeping them dependent.³³ It is the domination of a society by settlers from a different society. Bennabi described colonialism as “a lousy little seed, it would not have sprouted and

³² *Webster New world Dictionary*, fifth edition (New York: Houghton Mifflin Harcourt, 2016), 128.

³³ *Oxford Advanced Learner's Dictionary*, fifth edition (Oxford: Oxford University Press, 1995), 221.