The main sources of the present study to analyze Bennabi's framework and his approach to civilization are the original works of Bennabi, who published all his books under one title, *Mushkilāt al-Ḥaḍārah* (Problems of Civilization), and other works on sociology and its various branches, philosophy of history, anthropology, history, and other social sciences. The author uses other works as secondary sources.

Chapter One
Civilization: Concepts and Approaches

An interdisciplinary approach is most productive for theory and research in civilization since it covers all aspects of the phenomenon. When investigating the development of the concept of "civilization" and approaches to its issues throughout history, it can help to identify the dominant paradigms and schools in the field of civilization studies.

Determining how the concept of civilization arose from diverse cultural and linguistic traditions in various civilizations is challenging especially in Western and Muslim traditions. Also difficult is the controversy over various definitions assigned to civilization's various fields. Most researchers agree that civilizations are the broadest cultural entities. Huntington, who places civilization in the context of history and development throughout time, also combines civilization with religion, a central characteristic of civilization, as did Ibn Khaldūn, Toynbee, Bennabi, and other civilization scholars.

Islam and the Prophet Muhammad (ṢAAS)* changed the foundations of social relationships in tribal Arab society to an ideas-based civil Islamic culture that combined different social strata and ethnic groups. As founder of a new society and civilization, Prophet Muhammad realized urban development should replace a nomadic and tribal culture. His city of Madinah was the nucleus to transform civilization.

The term 'civilization' first appeared in Muslim cultural traditions in the 14th century writings of Ibn Khaldūn. He introduced *ḥaḍārah* and *ʿUmrān,* comparable with the Western term 'civilization,' and *ʿIlm al-ʿUmrān* ('the science of civilization'). Ibn Khaldūn viewed civilization

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*(ṢAAS) – *Ṣallā Allāhu ʿalayhi wa sallam.* 'May the peace and blessings of God be upon him.' Said whenever the name of the Prophet Muhammad is mentioned.

as a necessary state where humans dwell and settle together. His concept underlies the dynamic character of the phenomenon in the course of human development.

The concept of civilization developed further among Muslim intellectuals in the late 19th century with the Islamic revival and the first confrontations with modern Europe. The concept of *ḥaḍārah* became popular among scientific and intellectual circles in the Arab world, and Bennabi was a pioneer in choosing it to denote 'civilization.' In other languages of the Muslim world, *madaniyyah* or its derivations were used.

Muslim and Western perspectives agree on rudimentary elements of civilization: city dwelling, order or organization, and sedentary life. Languages' various words for civilization convey that civilization contains urban society, some form of government, a form of literacy, the capacity of humans to transform their environment and lives, specialized functions, a network of social relationships, and a belief system and concept of God or a higher being.

Despite broad agreement on key qualities of civilizations, there are differences in perspective, methodology, focus, and concepts. Various approaches are viewed within the dominant paradigms of philosophy, history, and social sciences with their sub-paradigms of anthropology and sociology. The presentation provides a framework to understand the issue of civilization in general and Bennabi's conception in particular.

The philosophy of history emerged as an endeavor to give rational explanations to events. While history is a 'first order' study of past actions, events, and situations, philosophy of history is a 'second order' study: the study of the study of these topics. It can be considered a 'meta' study, not dealing directly with events, actions, and situations; instead, this indirect study seeks to explain and elaborate answers about the past. Philosophers of history pursue comprehensive views of the process of history.

Historians seek to describe the past, why society changes, the role of actors and providence in history, and universal patterns in historical movements. Some schools of thought emphasized the presence of divine will, while others exalted the role of the individual, or economic and other impersonal forces in the historical process. In a progressive

approach to history, Plato, Herder, Hegel, and many other European thinkers viewed the Judeo-Christian views of time and history as progress in a straight line combined with the classical notion of historical cycles.

Without a generally accepted conceptual scheme that could provide a framework of unity, those who attempted to write world history have used three approaches: the model of series (sequence) of cultures or civilizations in which all cultures (civilizations) are subject to the same developmental pattern; the progress model; and the simple parallel histories of humankind's diverse peoples. The sequential model is the most developed and emerged from the works of the great civilization scholars such as Ibn Khaldūn.

Compared with the traditional paradigm of the philosophy of history and its various approaches to civilization, the social sciences paradigm is just emerging. Anthropology was the first social science to address the study of human civilization and culture. Civilization, in the anthropological tradition, is the highest state of culture and the broadest cultural identity.

Sociologists approach history from a different angle. Historical sociology does not intend primarily to build developmental models of the structured processes of change. It focuses upon history while examining the social aspects of historical events, facts, or institutions. In this context, civilization, as a large-scale phenomenon and long-term historical and evolutionary process of development, belongs to macrosociology. Like historians and philosophers of history, macrosociologists believe they can understand the most basic processes of change in human life in broader spans of time of analysis.

The most pressing problems of our time are increasingly seen as macrosociological and requiring macrosociological theory and research for solutions. Many microsociological problems and developments cannot be understood or addressed except in a context of broader societal trends. Macrosociology, with its focus on units of analysis, has contributed to the study of large-scale phenomena by analyzing long-term processes, cultural systems, societies, and civilization.

Sociology of change has contributed to the study of civilization and historical change by categorizing levels of change based on a single variable: size (family, society, culture, civilization, world); period

(historical, long-term, short-term); or aspect (cultural, intellectual, and civilizational).

The empirically-focused social sciences paradigm has avoided more theoretical and philosophical questions. The literature has demonstrated a methodological need for interdisciplinary study of civilization and a systematic examination of its complexity. The various concepts of 'civilization' could assist in considering its multi-faceted character and inadequate existing approaches. The failure of other approaches to comprehensively manage the study of civilization suggests that civilization cannot be adequately studied at various levels in an isolated manner, but should be conceptualized in a global perspective.

Chapter Two
The Major Concepts of Bennabi's Approach to Civilization

Bennabi criticized the reformist and modernist trends in the modern Muslim world for overlooking the causes of the crisis and only focusing on symptoms. He asserted that efforts to ignite a renaissance in the Muslim world did not produce a systematic approach to the crisis. The problem was rooted in the Muslim culture of the post-*al-Muwaḥḥid* era, and Bennabi said the historical process paved the way for colonizability. Colonization is not the main reason for the present situation in the Muslim world, but our vulnerability to be colonized is one of the many secondary factors.

Bennabi's definitions of civilization are varied. He recognized that civilization activates social capacities to face crucial problems of a society, and indicated the balance between the moral and material aspects in human life. Since society justifies human activities in the realm of history, society is the core force in any civilizing process.

Bennabi asserted that moral and material factors are crucial to create balance and liveliness in human society and generate solidarity and unity. He defined civilization via its structure and social essence: "…the human being learns how to live within a group and perceives…the essential importance of the network of social relations in organizing human life in order to perform its historical function and responsibilities."