

purity and preservation of Islamic teachings, and cared about changing souls and mindsets from their post-*al-Muwahhid* culture to a new culture.

Bennabi was influenced by some early Muslim scholars and writers such as Ibn Taymiyyah, Ibn Khaldūn, and Ibn Abd al-Wahhab, and considered himself a product of that chain of reformers. After his experience in other Arab countries he broadened his analysis to include other religious ideas, and examined the various explanations of the social phenomena and the role of religion in historical change.

Chapter Five

The Roots of Bennabi's Approach to Civilization: The External-Social Dimension

According to the metatheorizing approach, external social factors focus on the macro level analysis and address the objective aspects. They look to the institutions and the historical roots of thought. These factors mark a dimension of *Mu* that shifts to the macro level to look at the larger society and its impact on the development of theorization. The external social dimension emphasizes the relationship between the theorizing process and various institutions, structures of society, and other social activities that have direct or indirect relationship with the development of the approach or theory.

Bennabi aimed to resolve the problems of Muslim civilization in the context of colonization and decolonization using sociology to understand the larger socio-historical context. Bennabi believed colonialism was part of the whole civilizational agenda of the West, and needed a civilizational response from within.

The Western sciences of anthropology, archaeology, and sociology helped ensure its claimed civilizational mission to civilize the indigenous, the barbaric, and the primitive. Such terms were used to denote colonized peoples and civilizations. It followed the dichotomy of distinction between it and others, imposing expansion and dominance through alien standards. It divided people and fragmented Muslim countries along ethnic and linguistic lines, endangering if not destroying the unity of the Ummah.

Algerian society of the pre-colonial era was in its post-civilized stage. Sociologically, it was stable with higher development than during the entire colonial era. Algeria enjoyed a harmonious life, political stability, economic progress, cultural creativity, social harmony, and literacy. Its ‘*Ulamā*’ spread education and Islamic teachings and preserved Algerian identity.

Unfortunately, development and prosperity did not last. The colonial movement passed through four important stages that left their mark on the coming generations of Algerian society. The conquest and resistance stage (1830–1848) began with a policy of “limited occupation” by France. The policy was intended to isolate Algerians from resistance and to change their social, political, economic, cultural, and religious structure.

The second resistance stage and colonial intensification (1847–1871) divided Algeria and subjugated native Algerians. The total colonization and native acquiescence stage (1871–1919) further oppressed Algerian Muslims and expanded the settler population. In the stage of Algerian awakening (1919–1962), colonization reached its zenith while Pan-Islamist reformism and revival emerged among native intellectuals and politicians.

Lastly, the powerful appeal of Islam, which throughout the centuries provided Algerians a sense of collective identity, mobilized anew in the 1920s and 1930s. During the fourth stage of colonization, the conflict between natives and colonial rule was at its worst.

From Bennabi’s view, Algeria had been in a state of chaos for three centuries, compared to the glorious history and standards of Islamic civilization. That chaos’s internal and external aspects form the dialectic of colonizability and colonialism. For Bennabi, colonialism contributed to the chaos with its direct presence in all spheres of life. To accomplish colonial objectives, especially in the Muslim world, colonialism aimed to halt any civilizing process by establishing an artificial dichotomy between the components of society.

In response, Algerian nationalism was developed under the double efforts of the ‘*Ulamā*’ on the intellectual-religious level and under politicians on the political level, demonstrating the relationship between Bennabi’s paradigm and the two sub-paradigms of decolonization: the reformist and the modernist.

Bennabi considered that to resolve the problems of colonization and colonizability we must resolve the basic issues at the base of the entire crisis, starting with an integrative framework. Bennabi's civilizational paradigm would analyze human conditions and societal change within the frame of civilization as a comparative framework.

Chapter Six

The Roots of Bennabi's Approach to Civilization: The Internal-Intellectual Dimension

This study discusses the internal-intellectual factors that form the third dimension of metatheorizing in its *Mu* subtype. It relates the study of cognitive factors to the field of civilization and is internal to Bennabi's field of study to resolve the problems in the Muslim world. It identifies the major cognitive paradigms, schools of thought, paradigm changes, and general metatheoretical tools to analyze existing theories and develop new ones.

Two broad paradigms have dominated in the study of civilization: the philosophy of history and social sciences. Bennabi considered the study of civilization a unique field whose methodology and concepts derive from the social sciences. With his knowledge of the Qur'an and study of religions he could avoid materialist and secular conceptions of knowledge and historical change. Using the internal-intellectual dimension of *Mu* in this study helped to discover Bennabi's awareness of the dominant paradigms in the study of civilization.

This chapter applies content analysis to trace some ideas to original thinkers. The analysis of dominant paradigms and various schools and perspectives establishes links between Bennabi's concepts, terms, and methods and their origins in the related fields and dominant schools of thought during his lifetime and throughout the subject's history.

Within the paradigm of philosophy of history, three schools share the study of civilization with their related paradigms: the cyclical view, the progress view, and the simple side-by-side views of mankind's diverse people. The paradigms form the main views of historical change in human conditions and the main schools that approached the issue of civilization by noticing and conceptualizing patterns in historical change.