The political thought of Malik Bin Nabi

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Abstract
This research is trying to study the political thought of the Arab thinker malk bin nebi. Who considered as one of the most important Arab thinkers in contemporary period '. the research divided to two axes specialized the first axe deal with the culture in malk bin nebi thought . While the second axe specialized in the democracy in malk bin nebi thought. Finally the research ended for conclusion including important conclusion and reference .

Introduction

Talking about the issues of contemporary Arab political thought issues, and those who tackled these issues from thinkers and researchers tried to shed light on the most important problems and crises that surround the Arab reality, dedicating their efforts to presenting ideas, opinions, and proposals to find successful solutions to them. And the thinker Malik bin Nabi is one of the few Arab thinkers who tried to find a moderate Islamic political thought that links the past with the present and is compatible with it and the future that he adapts to serve the interests of the contemporary Arab state, trying to find solutions to the problem of authenticity and modernity, so that he returns to the true origins of heritage and harmonizes it with contemporary in terms of renewal and modernity. Bennabi viewed culture as an important vital factor in reviving the nation and reviving it on the path of glory by drawing lessons and attitudes to be an important tributary of the nation's strength and maintaining its position among the nations. As for Malik Bennabi's propositions about democracy, in general, he viewed it as the authority of the people, the authority of the masses, or the authority of man, and he denies any way of comparison between a Western political concept whose entirety is the determination of human authority in a particular social system, and a divine concept that benefits human submission To the authority of God in this system or others, where Bennabi's analysis agrees with the Islamic concept of the oneness of God, whereby all guardianship is to Him and all submission to God Almighty.

> The secular Western democracy and its existence does not suit the Islamic world because it is foreign to the culture and if it produces fruits, its fruits are poisonous and because it causes people to fall into the mire of slavery or enslavement. Therefore, Malik bin Nabi was one of those who rejected the model of democracy in its Western, laconic form, and the forbidden matters contained in this model that does not fit. And the true Islamic religion,

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democracy, in its definition, is human authority, as opposed to Islam, which means God's authority. This contradiction increases the widening of the gap between the terms democracy and Islam, and the difficulty of achieving a balance between them. Therefore, it is clear from such a proposal that the widening gap between democracy appears. And Islam, from here Malik bin Nabi began his investigation of democracy in Islam using concepts very seriously and focused when he thought of democracy as a feeling towards oneself, as a feeling towards others, and as the political and social conditions necessary in order to inculcate these attitudes in the same individual. Democracy, which he considered to be one of the widely used concepts, but at the same time one of the concepts that are difficult to define and give a single definition that everyone agrees on. The analysis of reality, according to Bennabi, is the only way that allows the construction of a moderate discourse in the Arab environment.

First: The importance of the research:

The importance of the research in presenting an epistemological approach to the political thought of Malik Bennabi, through the main entrances around which his intellectual theories werecentered in the political field, where the research shows this intellectual approach and what occupied it from a distinguished position in the Arab intellectual arena, and we shed light On the importance of political thought that emerged from the thinker Malik Bennabi, and the ideas he presented and his intellectual treatment of them.

Second: The problem of the research

The problem of the research is embodied in that the thinker Malik bin Nabi tried to harmonize between authenticity and modernity, by adapting the heritage to the developments of the times, but he collided with the reality of the gap between theory and practice, and the lived reality because of the intellectual and ideological chaos that contemporary Arab societies suffer from. Thus, this affected some of his ideas, which were characterized by ambiguity, and the difficulty of the intellectual presentation that he put forward through his ideas.

Third The research hypothesis

The political intellectual approach presented by the thinker Malik Bennabi tried to find new concepts for the incoming ideas and to show them in a new appearance different from the Western proposition, and then re-evaluate them again, and analyze the content of the ideas and propositions that balance this reality with the Western vision through His treatment of the most prominent concepts of culture and democracy.

Fourth: Research Methodology:

The research has adopted the analytical method, and this method serves as a guide and guide that guided the researcher to reach the desired results and

objectives, by employing the foundations, elements, and steps of the method to reach the desired results.

Fifth: The structure of the research:

In order to understand all the aspects of the research, it came after the introduction, with two main topics. The first topic carried a title about the concept of culture in the thought of Malik bin Nabi, while the second topic came under the title of the concept of democracy in the thought of Malik bin Nabi. Then the research concluded with a conclusion and then a list of sources.

The first topic: the concept of culture in the thought of Malik bin Nabi

Malik bin Nabi was interested in researching culture, so he identified its reference, its origins and historical frameworks, and deduced its various definitions from Arabic dictionaries as the definitions of Lisan al-Arab. The verb "educate" is a linguistic origin whose history is related to the pre-Islamic language, and it was mentioned in some verses of the Noble Qur'an, such as the Almighty's saying: ((Take them and kill them wherever you find them))[1]..

In the books of interpretation, we find that the verb "cultivate" in this verse takes on the meaning of finding or hitting. Bennabi believes that the word "culture" was not treated as a concept or as a social phenomenon in the Arab-Islamic heritage. It is also noted that the term "culture" arose with the development of Europe from agriculture, and the land, which is the womb in which the boundaries of materialism and earthly culture were created, so the idea of culture did not find its extent and meaning in its components within the framework of Islamic and oriental civilization except at a late time[2]..

Bennabi defines culture as (a set of moral traits and social values that an individual receives since his birth. It is the environment that reflects a particular civilization and moves within its civilized human scope[3].

This definition clearly shows that man is a social, civil being by nature who acquires from his society a set of moral, social and cultural values and standards.

The correct way for Bennabi to perceive and understand culture as a social reality and to plan for it based on that understanding. It addresses the definition of culture from two aspects:

The first aspect: in the light of its interpretation as a historical fact.

The second aspect: In light of its function in construction as an educational method.

)[1](The Noble Qur'an: Surah An-Nisa, Verse 91."

)[2](For more see: Malik Bin Nabi: "Between the Righteousness and the Lost," Damascus, Dar Al-Fikr for Publishing, 1, 1978, pg. 77.

)[3](Malik Bennabi: "The Great Issues", Damascus, Dar Al-Fikr for Publishing and Distribution, 1, 1991, p. 73.

Culture is an environment made up of ensign, sounds, movements, objects, scenes, images and ideas that spread in every direction. We do not receive culture, but we breathe and represent it in the same way in which we breathe in the oxygen of the air in the general atmosphere that characterizes the way of life in a particular society, and the behavior of the individual in it with a special character that differs from the character that we find in the life of another society[4]..

Regarding the relationship between politics and culture, Bennabi believes that politics has not yet been set right with us, because the issue of thought and culture has not yet been set right. Cultural advancement, aware that the right policy is based on sound thought. Hence his preoccupation with major political ideas that establish a successful political vision, which can be translated, if there are competent politicians, into real renaissance projects[5]..

Bennabi referred to this problematic, with a deep and accurate analysis, when he said: ((The making of politics "in the Khaldunian sense" means, to a large extent, changing the cultural framework in a direction that promotes harmonious development, the genius of a nation, and from here, making politics means in another In the end, the culture industry, and the relationship of politics and culture inevitably pass through this trinity, so that if we think about culture in a third world country, we must think at the same moment about the unconscious forces that represent non-culture, and the conscious forces that represent what is against culture, and both forces appear as a force Joint operating in the social environment[6].

Bennabi worked on the nature of politics with culture, for the sake of politics, and thus went directly to the source of the disease, in order to fundamentally address the deepest imbalances in the Islamic world, and the most impediment to advancement. It is not primarily political in the narrow sense of the word, but it is in the depth cultural par excellence[7].

Bennabi proceeds from the principle that all thinking about the human problem is thinking about the problem of civilization, and all thinking about the problem of civilization is basically thinking about the problem of culture, considering civilization in its essence is a set of realized cultural values, and that if I want the renaissance to emerge into the world of existence, then We have to confront the problem of culture in its origins, and Bennabi treated culture and proceeded in analyzing it from the framework of the problem, not out of pessimism and negativity, but out of change

)**4** **(Abdullah Bin Hamad Al-Owaisi: "Malik Bin Nabi His Life and Thought," Beirut, The Arab Network for Research and Publishing, 1st ed2012 , ., p. 333.**

)**5** **(For more see: Muhammad Al-Abdah: "Malik Bin Nabi, a Social Thinker and a Pioneer of Reform," Damascus, Dar Al-Qalam for printing.**
Publishing and Distribution, i 1,2006, pp. 31-33.

)**6** **(For more see: Malik Bin Nabi: "Between the Righteousness and the Lost," Damascus, Dar Al-Fikr for Publishing, 1, 1978, pg. 77 ..**

The same source, pg. 173-174..

and renaissance, realizing that it is the main entrance to the process of civilizational construction([8]).

The relationship between culture and civilization is a close relationship in Bennabi's thought. The idea of civilization is the main axis and the basic framework around which Bennabi's ideas revolve around it. All problems fall under that problem. The problem of every people is essentially a civilized problem, and Bennabi put his intellectual production under Civilization problems. Civilization, from Bennabi's point of view, is the remote point to which every positive social change should devolve, and he discussed it from several angles in terms of its essence and principle. Transcend the tragic situation that this world tells, as he sees that if the goal is to achieve civilization, the efforts that are being made will not reach a result[9].

Civilization in Bennabi's conception, whatever its nature and type, is subject to a law governing its progress and development, and this law is represented in the stages it presents and which are termed the civilizational cycle. Civilization is represented before us as a numerical group that follows in similar but not identical units, and thus is manifested in our understanding of a fundamental truth in History is the cycle of civilization, and each cycle is defined by temporal and psychological conditions specific to a particular society. It is a civilization with these conditions. The peoples who play their full role in history within the framework of this chain advance and impose their existence and sovereignty. As for the peoples that do not perform or lag behind in carrying out their mission and role within the framework of that chain, they have only to submit, humiliate and weaken. History is not what coincidences or colonial schemes make, but what peoples make This is through the interaction and harmony of man with the world of ideas and the world of things. Civilization is a harmonious set of things and ideas with their connections, benefits, special titles and specific places, and such a set cannot be imagined as mere accumulation, but rather as construction and engineering, that is, the realization of an idea of a higher ideal([10])..

Culture has always been complementary to civilization, a relationship in its broad sense, illumination, the daughter of civilization, taste, sense and governance, the individual's community and society.

And the problem of culture in its essence is the problem of directing ideas, and therefore, we have to define the general meaning of an idea, as it is generally general and agrees in progress and unity of purpose, its goal is crowded out by forces and oriented to the same goal, its goal is crowded out by forces and oriented to the same goal. It is to avoid extravagance in effort and time, for example, millions of manpower and thinking minds in Islamic countries are fit to be used all the time. The important thing is that we manage this

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)**8** (**Al-Taher Saud: "Backwardness and Development in the Thought of Malik Bin Nabi," Beirut, Dar Al-Hadi for Publishing and Distribution, 1st Edition2002, p. 210.**

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)**9** **(The same source, p. 12..**

)**10** **(The same source, pg. 17-18.**

The massive device made up of millions of hands and minds in its best conditions of time and productivity[11].

For example, on the political level, it is possible to enumerate in one Islamic country a good number of disasters that could have been avoided had the motive ideas not been plundered by the act of embodying them, and if we look at matters from the angle of intellectual conflict, we feel from this aspect that colonialism can exploit this trend. Patients to embody our ideas, especially in the political framework[12].

Malik bin Nabi has separated four important elements that will give culture the ability to achieve the goals of renaissance and urbanization. As for the second: the aesthetic taste, just as an effective culture needs a moral tendency that nourishes and directs it, it also needs an aesthetic taste, an artistic sense and the ability to be creative and innovative. And thirdly: We find the practical logic, by which Bennabi means how the action is related to its means and meanings in a way that enables a person to extract the maximum benefit possible from certain means. Fourth: Industry, which means all arts, abilities, professions, and applications of science[13].

Here, through these four important elements, we can deduce the position of Bennabi who is against Machiavelli and his separatist secular tendency from religion and morals .

Civilization and behavior that derives from the doctrine of Islam, its Sunnah and its tolerant principles, the foundations of its project, so it contradicts the perception of the West based on extreme secularism deduced from the Machiavellian creed. However, here Bennabi, when he introduced these elements into culture, we note their immersion in the utopian fantasy side, far from what Western and even non-Western regimes practice from political realism based on the Machiavellian tendency on which politics in its current concept based on interests and not principles, that is, isolating morals and values. Ethics about political practice.

Bennabi believes that the concept of civilization is closely related to the movement of society and the effectiveness of its children, whether in its rise to the levels of advancement and prosperity or in its decline and backwardness: ((And whoever wants to restore his nation's civilizational glory and achieve its desired prosperity must think about studying its elements and analyzing those elements))[14].

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[11] **(Malik bin Nabi: "The Problem of the Dress", translated by Abdul-Sabour Shaheen, Damascus, Dar Al-Fikr for printing,i 5, 2000, p. 67.**
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[12] **(Malik Bin Nabi: "The Problem of Ideas in the Islamic World", translated by Bassam Baraka and Ahmed Shaabo, Damascus, Dar   Thought Printing and Publishing, i 1, 2002 print, p. 82.**
[13] **(Fawzia Barion: "Malik Bin Nabi His Age, His Life and His Theory of Civilization," Damascus, Dar Al-Fikr for Printing and Publishing,i 1, 2010, p. 222..**

[14] **(Malik Bennabi: "Conditions of the Renaissance", Algeria, National Company for Publishing and Distribution, 1992, p. 51..**

The necessary elements that make up all civilizations are three: man + earth + time [15].

Bennabi calls for the necessity of creating intellectual alternatives and independent scientific curricula that are compatible with the Islamic environment instead of importing them as they are from the West. He insists on the necessity of intellectual independence in studying our civilizational and social problems, because he believes that there are many peculiarities that distinguish each civilization from others. Each civilization has its own style, style, and choice, and the choice of Western civilization of pagan Greek and Roman origins has turned its eyes to what surrounds it and what surrounds it towards things. Whereas Islamic civilization has its origins in the belief of monotheism, that is, individuals of Allah by worship, and not taking equals besides God. and surely.

The most important characteristic of the peculiarities that characterized the emergence of Islamic civilization is that the reason for its emergence is the divine revelation, which made it an eternal civilization and the immortality of the principles and teachings that it carries and calls for. In the Arabian Peninsula, before the advent of Islam and the revelation of the Qur'an, there was only a Bedouin people living in a barren desert whose time is spent in vain that does not benefit from it. Therefore, the factors represented in man, soil and time were stagnant and stagnant factors that do not play a role in history, even if the soul manifested In the Cave of Hira, a new civilization arose between these three elements, as if the word "Read" which was revealed to the illiterate Prophet (peace be upon him) and stirred and changed the whole world."() Therefore, civilization cannot be imported from one country to another despite the import of all its products and products because it is creativity. It is not imitation or surrender and dependence, as some values are neither sold nor bought, so Bennabi believes that these intellectually expatriate and traditionally representative of the ideas of the West do not look at Western civilization except through its surface, and they transfer from it only its peel, which is what he calls "dead ideas" that aim This civilization brought them to them through its intellectual observatories so that they remain followers, not passive creators, not doers [16].

We conclude from the foregoing that Malik bin Nabi viewed culture as an important vital factor in reviving the nation on the path to glory by drawing lessons and attitudes to be an important tributary of the nation's strength and maintaining its position among the nations. The relationship between culture and civilization is a close relationship in Bennabi's thought. The idea of civilization is the main axis and the basic framework around which Bennabi's ideas revolve around it. All problems fall under that problem. The problem of every people is essentially a civilized problem, and Bennabi put his intellectual production under Civilization problems. Civilization, from Bennabi's point of view, is the remote point to which every

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)**15** **(The same source, p. 51.**
)**16** **(Malik bin Nabi: "The Problem of Ideas in the Islamic World," a previously mentioned source, p. 152 ..**

positive social change should devolve, and he discussed it from several angles in terms of its essence and principle. Overcome the tragic situation that this world tells. Culture has always had an integrative relationship with civilization, and culture in its broad sense is the illumination of the mind and the development of taste, critical sense and judgment in the individual and society.

The second topic: the concept of democracy in the thought of Malik bin Nabi

Malik Bennabi believes that taking democracy in its western sense, whether liberal or Marxist, is part of importing civilization and accumulating it in the Arab-Islamic environment, so its fruits are "dead". As long as the Arab Islamic community remains unable to find intellectual and methodological alternatives that are consistent with its belief and reality, this means that this society is still suffering from tradition, surrender and backwardness, and its ideas have not yet reached the degree of comprehensive independence and liberation, and this is what constitutes a danger to the present and future of Muslims. Because society cannot be praised by ideas imported or imposed on it from abroad. We have to gain our experience, that is, to define the subjects of our contemplation, and then we must restore our intellectual originality and independence in the field of ideas in order to achieve our economic, political and intellectual independence[17].".

Bennabi asserts: "The peoples that were subjected to colonialism and had contact with its civilization and by virtue of the law imposed by the victor over the defeated, after independence, they resorted to the standards of the Western world and its historical experience, so they took from them standards of urbanization and some concepts and terms, and viewed them as postulates to be emulated without verifying their degree of accuracy. mastery and the extent of its agreement with the essence of our personality and the philosophy of our ruse, as is the case with the term democracy, which we have come to accept in submission to the custom imposed by Western civilization[18]. ".

Bennabi begins the journey between democracy and Islam from the starting point he overlooks, which is the fulcrum and which made a large segment of writers and intellectuals, especially Islamists among them, flee from the word democracy. So some of them disbelieved in it and disbelieved those who said it, and another group accepted it, except that Ibn Nabi wanted to convey the methodology of these people in thinking and dealing with terms coming to Islamic thought, so he began to trace the definitions of both democracy and Islam, to see the extent of the distance that separates them from the historical and geographical terms - that is. Origin - and as a result of following up on the two terms, Bennabi noticed that each term is an updated word in its time, that is, it is new, but we know when the word "Islam" occurred in the Arabic language, as it is the invention of the Holy Qur'an. As for the term

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)**17** (Malik Bennabi: "In the Blow of the Battle", Algeria, The National Company for Publishing and Distribution, Dr. T, p. 117 ..
)**18** (Malik bin Nabi: "The Great Cases," a previously mentioned source, p. 133.

democracy, it is unknown when it was mentioned. The Arabic language as one of the imported foreign words, where he says, "Indeed, we do not know the exact time of the emergence of the word in her mother tongue, but we know that it is one of the forms of the ancient Greek language before the era of "Percules", as the historian "Tosidides" mentions it on the lips of this leader in one of his directed sermons. To the people of Athens, that is, five centuries before the millennium[19].

After this, Ibn Nabi considers the temporal and spatial divergence between Islam and democracy as the most dangerous obstacle that can not only destroy the research from its foundation, but rather outweigh those who say that there is no democracy in Islam. There is no connection, neither from a historical nor from a geographical point of view, combining Islam with democracy as two terms, so let alone the meanings they include.[20].

However, Bennabi digs another way of treatment and follows an objective way, as he sees that both terms contain rich content, so the following question is raised: What is democracy in its simplest sense? Here he answers the saying, "The origin of the word means the authority of the people or the authority of the masses, as we are used to saying today. That is, in a brief analytical term, 'the authority of man.' As for Islam, it is as our Lord Almighty taught us in his decisive book, then our Prophet Muhammad explained it, that Islam is based on Belief in God alone - meaning that we worship God and do not associate anything with Him - and establish prayer, pay zakat, fast and pilgrimage to the House to whomever is able to make a way to it. Impossible, the first obstacle was the separation of the two terms from each other historically and geographically, and now another bigger obstacle appears, as they do not converge merely in meaning, but more than that, they are on the contrary. This formal contradiction increases the divergence of the two terms, and the difficulty of balancing that we want to strike between them. [21]."

What is clear from such a text shows the size of the gap between the two terms, so Bennabi begins his investigation of democracy in Islam using a framework based on criteria that are:[22]:

1. Democracy as a feeling towards the self.
2. Democracy as a feeling towards the "others" community.
3. Democracy as a set of political and social conditions necessary in order to inculcate these attitudes in the individual.

These criteria are the subjective pillars of the individual, the objectivity that constitutes the democratic feeling and the tools on which the democratic system is based in the society. Achieving democracy, as a political project, is linked to conditions that exist in building the personality and in the customs and traditions in the country, as Bennabi believes that these conditions are not made by the democratic

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)**19** **(Malik Bin Nabi: "Reflections", Damascus, Dar Al-Fikr, 5th edition, 1991, p. 66 ..**
)**20** **(The same source, p. 67..**
)**21** **(Same source, same place.**
)**22** **(The same source, pp. 67-68 ..**

system, but are the result of a specific culture, the humanities movement, and a new appreciation of the value of man for himself and his appreciation of others Democracy, before it is an organizational and procedural framework, is a psychological state that is the epitome of the culture of the humanities until it has reached a new appreciation of the value of man for himself and his appreciation for others. Therefore, the democratic feeling, and hence its applications, differ from one country to another or, let's say, from one culture to another, but the general law, with regard to the nature of democratic feeling, whether in Europe or in any other country, is that this feeling is the result of a certain social trend, it is In psychological terms, the median boundary between two extremes, each of which represents an antithesis to the other. The opposite expressing the psychology of the slave on the one hand, and the contrast that expresses the psychology and feeling of the tyrannical enslaved on the other hand[23].

A person cannot be free and cannot feel democracy unless he relies on mediation between the two, as Bennabi affirms, denying slavery and denying enslavement. Just as the slave, through oppression and the humiliation that he lives in, is not considered free and does not have control over his affairs, so is the tyrant who enslaves people, so he is, in fact, not free and cannot be free, so he lives for himself and lacks feelings for others. Then Bennabi asserts, that we see this in today's dictatorships and in those who raised themselves above the people, and were deceived by their power. Their feelings towards themselves generate a feeling and a sense of contempt for others, and therefore they cannot build any reliable relationship or any correct connection with other ruled[24].

So, Bennabi addresses the issue of resolving the contradiction through an understanding that democracy is a culture and a feeling towards oneself and others, with a set of social and political conditions necessary for the formation and development of democratic feeling. Therefore, he decides that the answer to the question of the existence of democracy in Islam is not necessarily related to a jurisprudential text derived from the Qur'an and Sunnah, but rather to the essence of Islam in particular, the feeling of man being honored by Allah. Thus, the radiance of the democratic spirit is lost when its foundation is lost in the psyche of the individual. The new, free human being is the positive boundary between two negations, each of which denies the values of democracy: negating slavery and negating enslavement[25]..

The free person, according to Bennabi, is the one who rejects the yoke of domination and the position of the submissive slave, and the democratic person must, therefore, begin to free himself from the heritage of submission and the state of domination, because submission and control are incompatible with democracy[26].Then he says:

)[23] (The same source, pg. 70 .

)[24](The same source, p. 73 .

)[25](Malik bin Nabi: "The Great Cases," a previously mentioned source, pg. 136..

)[26](Malik bin Nabi: "Reflections," a previously mentioned source, pg. 70-71..

"After all of this, we must ask the following question: Does Islam include and guarantee these subjective and objective conditions, that is, does it have a feeling towards "I" and "toward others" that matches the democratic spirit, and does it create the appropriate social conditions for the development of this feeling? More precisely: Does Islam contain the generalities of democratic feeling or not, or in other words does it provide a feeling of the "I" and the "other"? Does it mitigate the negative motives, the anti-democratic tendencies that characterize the behavior of the slave and the behavior of the tyrannical enslaved[27]. ?In order to support and establish democracy in the Arab countries, any project that aims to establish democracy must be supported on an education project within the nation and on a comprehensive approach that includes the psychological, moral, social and political aspects. From the psyche of the individual and the habits he sets. The survival of democracy is just a political process, and a process of handing over powers to the masses and to a people whose sovereignty is declared by a special text in the constitution. As an individual and in his relationship with others, and consequently with that network of relationships consisting of the coexisting community in the space of the state or nation. Any transfer of the name democracy and an attempt to integrate it into constitutions and regulations does not change the situation in anything and cannot create a democratic feeling in any way, because this

Feeling is a type of education that may take a long time to qualify and to be a type of culture that is reflected on the behavior of the individual in society[28]..This is if the democratic practice as a mechanism of struggle against tyranny wants to establish itself in the Arab state, that is, for the culture of democracy to take root and be a civilized project and a feeling that stems from the individual and society. As for Islam, from the point of view of Bennabi, it is a new evaluation of the human being, and it differs from the rest of the democratic models in that it gives the human being every value that exceeds every political or social value, because it is the value that Allah grants in his holy book in his saying (And We have honored the children of Adam)[29].This honor is more than rights and guarantees, while other models of democracy, whether Western or Eastern, "socialist" will primarily aim at granting man some of the political rights he enjoys. We must be aware that the difference between what Islam provides of this feeling and what other democratic models provide is a difference in looking at the human being. Islam focuses on the theological aspect in it, in contrast to the democratic view that focuses on the material and social aspect, which is a big difference as the view of Islam confers on man a certain holiness[30]..God's honoring of him dispels in himself the negative motives and tendencies that are contrary to democratic feeling. In fact, Islam is not satisfied with promoting a person's sense of his value until he establishes a system that

)**27** **(The same source, p. 74.**

)**28** **(The same source, p. 74-77..**

)**29** **(Surat Al-Isra, verse 70 ..**

)**30**(**Malik bin Nabi: "Reflections," a previously mentioned source, pg. 77.**

protects him from falling, without this honor he falls into the abyss of slavery or the abyss of enslavement [31]..That is by setting up a barrier for him on the right and another on the left, and these two barriers are mentioned by reference in two verses, one mentions the abyss on the right and the other the abyss on the left, so Allah Almighty says تلك الدار الآخرة نجعلها للذين لا يريدون علواً في الأرض ولا فساداً والعاقبة : للمتقين}[32].This first regulatory barrier prevents a person from falling into his value, and write his value in relation to those who deserve a value, for every self-esteem is exaggerated is the value of other values, which affects public order. The angels will take them, who said that they said: They were facing each other on the earth. They said: "The land was a vast land, so they migrated in it. For those their abode is Hell, and evil is only the weak among men, women, and children who are unable to shyness and do not find a way, so those will replace them." Allah to pardon them, and Allah is Pardoning, Oft-Forgiving.}[33].It is believed that Bin Nabi believes that this Qur'anic honor is a figure of this number, and it is an effect, and this number may be a form of real rule to preserve human rights, actors, and the scourge of slavery - This is what is embodied in the two noble verses[34]. He also sees that the believer has another characteristic that elevates his divine honor that distinguishes him from the common people. [35]. { ولله العزة ولرسوله وللمؤمنين }Gifted to the believer and composed of the category that exposes her to pride, she becomes a friend of the spoiled glory connected to material things as their democratic categories. Participate in actingall phenomena. The difference has become clear between the method of Islam and other models of democracy, whether Western or Eastern "socialist". IslamIt establishes the true democratic feeling by paving the appropriate ground on which to settle, which is the eradication of tendencies that contradict this feeling, that is, this means first of "vaccinating the human being" and immunizing him against tendencies that contradict democratic feeling and liquidating these tendencies in himself. While other models of democracy, even if they give man a democratic feeling, remain an easy target for these tendencies - the tendency of slavery and the tendency of enslavement, as it did not work in it on a psychological and spiritual level, but all that it cared about the material aspect in it, and if they are valid projects, they are considered "Imperfect" because every real change in society cannot be imagined without an appropriate change in the soul[36]. According to the saying of the Most High, إن الله لا } يغيرُ ما بقومٍ حتى يغيروا ما بأنفسهم } [37].Bennabi puts Islamic democracy, which consists of the previous principles and ideas, face to face with other models of democracy, in its material aspects, which he calls "laïque democracy" and this comparison is another aspect of the subject, which is the objective aspect, which must be derived from the

)**31** **(The same source, p. 78..**
)**32** **(Surat Al-Qasas, Verse 83 ..**
)**33**(**Surat An-Nisa, verses 97-98-99..**
)**34**(**Malik bin Nabi: "Reflections," a previously mentioned source, p. 78..**
)**35** **(Surat Al-Munafiqun, verse 8..**
)**36**(**Malik bin Nabi: "Reflections," a previously mentioned source, pg. 79.**
)**37** **(Surat Al-Rad, verse 12.**

reality of Muslims, today, not from the texts of their religion[38].But Bennabi considers this observation a formal observation, as he considers that democracy in Islam must be studied in a time of real backwardness in the days when Islamic traditions had a strong and direct impact on the psyche of the individual, unlike the later ages, in which the individual separated from the influence of the Islamic text and the size of the gap increased. between them. Therefore, we are obliged - as Bennabi asserts - to trace the amount of what Islam sent in the Muslim psyche that was ready to accept those stimuli that generate a democratic feeling, and that negate the old obstacles that were deposited within it.[39].Bennabi believes that Islam has clarified how the Islamic government consists of a head of state called "the caliph" whose powers are under the pledge of allegiance to the nation, represented by some distinguished men in character, intellect, knowledge and trust - meaning that the nation places its trust in them - they are the people of solution and contract representing a body similar to the Senate appointed Caliph pledge allegiance[40].Knowing that the latter is his real duty to rule by what Allah has revealed and then adhere to the Sunnah of the Messenger and his commandments, so obedience to him must be given to the Almighty's saying. { يا أيها الذين آمنوا أطيعوا الله

And all this under وأطيعوا الرسول وأولي الأمر منكم فإن تنازعتم في شيء فردوه إلى الله والرسول } [41].

the Quranic principle وشاورهم في الأمر }(42). و { وأمرهم شورى بينهم} [43]. ويؤكد بن Prophet

that the issue of shura is a divine principle established by God in order for humans to know the importance of this principle, which through its practice enhances a feeling in each individual that he has a biological, psychological, social and political existence, where he can conduct his affairs in consultation with other members of his species and thus lies the reality of human society that has long Philosophers and thinkers have considered it that man is social by nature. Man cannot live alone, then his human nature is compelled to cooperate and consult with his species to reach human perfection, and thus it will create a human feeling in each individual that embodies his freedom and his sense of it, and resistance to all factors and tendencies that lead him to slavery and servitude. The tyrant is the person who lacks a sense of sharing with others, giving himself a greater degree of confidence, so that he looks at humans with a narrow lens, making him isolated with his environment, society and his subjects. This situation leads him to disregard any law, whether it is heavenly or status quo. Therefore, the Shura, that Islamic principle, is a mercy from Allah to humans to get rid of their temptations Introversion, exclusivity and enslavement, and in order to reconcile hearts among themselves so that humanity may reach the meaning of human society[44]. Also, Islam has set limits for individual freedom in

)[38] (Malik bin Nabi: "Reflections," a previously mentioned source, p. 80..
)[39] (The same source, pp. 80-81. 81 —— 80
)[40] (The same source, pg. 97-98.
)[41] (Surat An-Nisa, verse 59 ..
)[42] (Surat Al Imran, verse 159 .
)[43] (Surat Al-Shura, verse 38 . 38.
)[44] (Malik bin Nabi: "Conditions of the Renaissance," a previously mentioned source, p.53 —— 52

order to put the interest of society above the interest of the individual, meaning that these freedoms have a certain limit that they do not exceed. Bin Nabi quotes the hadith of the Prophet, peace and blessings be upon him, as narrated by Al-Bukhari }

مثل القائم على حدود الله والواقع فيها ، كمثل قوم استهموا على سفينة ، فأصاب بعضهم أعلاها وبعضهم أسفلها ، فكان الذين في اسفلها إذا استقوا من الماء مروا على من فوقهم ، فقالوا لو أنا خرقنا في نصيبنا خرقاً ، ولم نؤذ من فوقنا ، فإن يتركوهم وما أرادوا هلكوا جميعاً وإن أخذوا على أيديهم نجوا ونجوا جميعاً{ This limit is [45].

set for each individual freedom in certain circumstances, and thus Bennabi confirms the differentiation of the Islamic view of individual freedom from the Western liberal and even communist view that is reaching its highest stages[46].Bennabi also draws attention to the importance of the judiciary in Islam, as it is a strong pillar in the Islamic society, and any violation of its independence is a direct violation of individual and public freedom, and neither the judiciary nor anyone who takes precedence can rise to it except with a correct understanding of the dignity that God has bestowed on man, regardless of whether he is a man or a woman Muslim or non-Muslim[47].Then it is determined by what is mentioned in the scope of the judiciary in the Almighty's saying [48]. }وإذا حكمتم بين الناس أن تحكموا بالعدل{ Bennabi does not overlook the weakness that afflicts Western democratic models, or even those that are imported without taking into account the internal values of the society transferred to him, this weakness, which is represented in the lack of agreement between political and social democracy in society. To prevail one over the other, to find the individual who enjoys political democracy oppressed, in one way, in the social aspect, and vice versa. But Bennabi believes that Islam has been able to overcome this weakness and fill this gap with a careful balance between democrats, so it gave the individual a political democracy that lies in giving him a responsibility in forming and participating in governance and the necessary guarantees protecting him from the oppression of power on the one hand, and on the other hand, it allowed him to enjoy ownership and ownership. And all forms of economic activity, as long as it does not fall into suspicions and prohibitions, such as usury, monopoly and theft, are equal and equal in opportunities with other Muslims and even non-Muslims, and thus social democracy is achieved. So Islam seems to have combined the advantages of political democracy and social democracy[49].

Thus, Bennabi arrives at a partial assessment, and declares, "Based on these considerations, it is correct to say that Islamic rule is truly democratic in its source and in its work."[50]."

)**45** (It was included by Imam Al-Bukhari in the Sahih, the book of the company, the chapter on the one who knocks on division and taking part in it, hadith number
,2493 part 3/139, and Imam Ahmad also included it in the Musnad from the hadith of Al-Nu`man bin Bashir, may Allah be pleased with him. Hadith No. "18370", part 3 / 322

)**46**(Malik bin Nabi: "Reflections," a previously mentioned source, p. 86
)**47**(Same source, pg. 86.
)**48**(Surah An-Nisa, verse . 58
)**49**(Malik Bennabi: "Reflections," a previously mentioned source،pp88.
)**50** (Same source, p. 87

Concerning the contemporary reality, Bennabi is optimistic about the emergence of the democratic spirit in the Islamic countries, where remarkable democratic experiments are taking place, but he links them to the conditions and generalities he referred to earlier, and not by importing ready-made democratic models from the West, so that he does not fall into the abyss of slavery and the abyss of enslavement. [51].

We conclude from the foregoing that Malik Bennabi's propositions looked at democracy, in general, as the authority of the people, the authority of the masses, or the authority of man, and he denies any comparison between a Western political concept whose overall benefit is the determination of human authority in a particular social system, and a divine concept. Al-Shura - spiritual, metaphysical, benefiting in its entirety from the subordination of man to the authority of Allah in this system or other, where Ibn Nabi's analysis agrees with the Islamic concept of the oneness of Allah, whereby all authority is to him and all submission to Allah Almighty.

Democracy as a behavior and not as a dogma is present in the essence and spirit of Islam, and that the democratic feeling is achieved in the Muslim when these conditions are fulfilled, which are the feeling towards the ego and the other and the social and political conditions, and that Islam has given the Muslim human being an honorable value and saved him from falling into the afflictions of slavery or servitude and gave him the feeling of respect and value others. Bennabi rejected secular Western democracy and its existence does not suit the Islamic world because it is foreign to the culture and if it bears fruits, its fruits are poisonous, and because it entraps man in the mire of slavery or servitude.

Conclusion

We conclude from the foregoing that Malik bin Nabi viewed culture as an important vital factor in reviving the nation on the path to glory by drawing lessons and attitudes to be an important tributary of the nation's strength and maintaining its position among the nations. The relationship between culture and civilization is a close relationship in Bennabi's thought. The idea of civilization is the main axis and the basic framework around which Bennabi's ideas revolve around it. All problems fall under that problem. The problem of every people is essentially a civilized problem, and Bennabi put his intellectual production under Civilization problems. Civilization, from his point of view, is the remote point to which every positive social change should devolve, and he discussed it from several angles in terms of its essence and principle. He set out to define his concept of civilization through his reflections on the Renaissance movement in the Islamic world, which was influenced by Western civilization, to an attempt to overcome the situation The tragedy that this world tells. Culture has always had an integrative relationship with civilization, and culture in its

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)[51] **(The same source, p. 105-106.**

broad sense is the illumination of the mind and the development of taste, critical sense and judgment in the individual and society.

With regard to Malik Bennabi's proposals about democracy in general, he viewed it as the authority of the people, the authority of the masses, or the authority of man, and he denies any way of comparison between a Western political concept whose overall benefit is the determination of human authority in a particular social system, and a divine concept - shura - spiritual Metaphysical as a whole indicates the subordination of man to the authority of Allah in this system or others, where Bennabi's analysis agrees with the Islamic concept of the oneness of Allah, whereby all guardianship is for him and all submission to Allah Almighty. As for obedience to the rule, it is conditional on their establishment of justice among people according to the teachings of Islam.

Democracy is a behavior and not a belief that exists in the essence and spirit of Islam, and that the democratic feeling is achieved in the Muslim when these conditions are fulfilled, which are the feeling towards the ego and the other and the social and political conditions, and that Islam has given the Muslim human being an honorable value and saved him from falling into the afflictions of slavery or servitude and gave him the feeling of respect for the value of others. . Bennabi rejected secular Western democracy and its existence does not suit the Islamic world because it is foreign to the culture and if it bears fruits, its fruits are poisonous, and because it entraps man in the mire of slavery or servitude.

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