

Manifestations of the world of ideas and the problematic of civilizational awareness in the Arabic Novel: A critical approach in the light of Malik Bennabi's thought

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Abstract---It appears that the movement of urban societies has its precedents and is subject to laws similar to those governing most human movements. The great miracles of history are the fusion of powerful ideologies and effective driving ideas. The world of ideas is merely a threshold that helps us better understand our situation, and this is the first step in building civilization. Speaking of the latter brings to mind the Algerian thinker Malek Bennabi, whose civilizational triad is frequently invoked. We will elaborate on it, beginning with the crisis of the idea in an era of objectification, then the distortion of consciousness between the idea and the idol, before concluding with the effectiveness of ideas as a cause of progress and development over time. In this context, literature represents a mirror to these worlds; it reflects ideas and standards, portrays characters and their experiences, and observes the material conditions and environment that shape human behavior. Thus, literature becomes a tool for understanding society and analyzing its civilizational trajectories, linking thought and human reality.

Keywords---Civilization, literature, the world of ideas, the world of people, the world of things, Malek Bennabi

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Introduction

Confirms "Ibn Badis" that elite Algerian It is elite Scientific if And she came circumstances And it led Her role in Its framework Correct, And from this Context Cultural He managed Algerian "What is with you son prophet" nicknamed for " philosopher Civilization" and "view renaissance Islamic" and also "a witness century" that He is extension "Ibn Khaldoun"; He returned an idea in body Modified It aligns And reality century One And twenty, as He was able that places His hand on Most important Cases His homeland Algeria And the homeland Islamic spacious, To be owner project Renaissance Arab Islamic, he sees that Approval Religion It represents basis that It is built attic thinking Civilized in this Time The routine and life Miss, He is what Manifestation in philosophy Civilization and perspective Renaissance Islamic And it is noticeable that it He stressed on that alive nation no Verification unless via Awareness In reality Individual And the community, So it was from more thinkers Contemporary Those Predict Necessity Care With problems Civilization when In it from clothes and mix And also poverty hinders Its renaissance So must Attention Conditions Renaissance with How to Standing The nation, So it will be Launch from Values The original To achieve project Renaissance Integrated.

If a person is found alone, they will not have the capacity to utilize their abilities and potential in the realm of life and its organization. They will sense a cosmic void, and how to fill it will determine the nature of their culture and civilization. Through collective work and cooperation, they can achieve the necessary sufficiency to develop the earth and manage the dynamic pulse of humanity. Inherited culture, with its inspired knowledge, values, and ideas, in addition to empirical science, is one of the most prominent pillars of civilizational construction. From this perspective emerges a person who searches the earth for a material refuge that helps them in life and occupies their free time with work. This is what distinguished Western culture: its interest in weight, number, and the accumulation of things and matter based on its world of ideas. There are those who seek to discover what lies beyond phenomena and understand cosmic and social events and laws, searching for the purposes and hidden meanings behind death, the unseen, and emotions. This is embodied in Arab culture, which is based on meanings. Therefore, we must ask: where does the problem of ideas lie in the Islamic world, and how has this deficiency affected the course of urban development and societal progress?

1. The civilizational triad according to Malik Binnabi:

In order for a person to build a house, he must have a concept of the design in principle, and he must enlist the help of an architect who will act as the executor of this design on the ground. For this purpose, he must bring together a set of means of execution and construction, such as wood, cement, nails, and other materials that contribute to raising the columns of the house and building its foundation. Thus, the existence of the house requires an idea with an executor in addition to means of execution.

This is the idea from which Malik Bennabi started to lay the foundations of civilization, because **“The underlying dialectic in the historical phase of society at every natural moment is the interaction of the three elements (things, people, and ideas) in the activity of society”**. (Bennabi, 1997)

He believes that the individual should have a clear and systematic vision of the urban design process, based on realistic foundations, as no urban project can be achieved without starting from the ground of reality. To achieve this goal, it is necessary to employ a set of executive and construction means, like all the materials that are brought in to erect the columns of the building and construct its foundations. However, the existence of these material requirements alone is not enough; rather, the matter requires an active thought and will that justifies the legitimacy of the implementation process.

All of this implies that civilization is everything that employs policies combining the moral and the material, providing society with most of the social guarantees for developing the life of every individual belonging to it. Civilization is the fruit of a spontaneous historical interaction between man and the land

within a specific time period that requires the intervention of religious thought. In order for the world to achieve its renaissance, it must blend three worlds in a balanced way:

Firstly:

The world of ideas is a world as enduring as humanity itself, representing its perceptions, values, emotions, desires, feelings, and all that it believes in and accepts as existing. It comprises a set of prevailing mental constructs within a society that govern individual behavior, shaping collective consciousness, guiding social and historical action, and regulating moral values and standards. **“The world of ideas is a record with its basic melodies and ideal models, which are the printed ideas, and it also has its own correspondences for individuals and generations, which are the established ideas”**. (Bennabi, 2002) From this isolation, it can be said that ideas are of two types: the initial cultural and moral stock of peoples, which is characterized by inheritance and stability and cannot be changed, as well as ideas that the new generation introduces to the original ideas, modifying the methods of their application and adding updates to them, which generates active and motivating ideas that drive work and creativity, and other dead and inoperative ideas that perpetuate stagnation and imitation.

Secondly:

The world of people; a group of people who make up society, that is, individuals and groups, including leaders, thinkers and ordinary people. However, “history is the history of man, as he is the maker of historical events, and on the other hand, man is the one who writes and chronicles history” (Al-Khatib, 1993), With his potential and capabilities for production, work, and socio-historical movement, from his relationships and ways of dealing with those around him, he should get to know himself by investigating the essence of his culture, and then get to know others and learn about their civilizations and cultures without narcissism or arrogance, avoiding in this the tendency to ignore, because no matter how much the world agrees, there are points of difference that must be taken into account and respected. It also requires that people know him and his culture.

Third:

The material world represents most of what man possesses in terms of natural, technological, and material resources and products that he comes into contact with and uses, such as: land, water, minerals, technology, machinery, natural resources, and infrastructure; meaning usable tools, that is, everything that can be touched, seen, and used to achieve the goals of society. Civilization seeks a policy of integration between the worlds of ideas, people, and things, to shape the process of society and determine the course of its activity.

2. Literature and the worlds of Malek Bennabi

What emerges from the interrelationships of studying human civilization and analyzing the paths of the causes of its rise or decline is that matter is the fuel, people are the driver, and ideas are the map. This is a concept based on the integration of these three worlds. In their convergence and conjunction, Malik Bennabi sees that ideas will represent the fundamental wager for civilizational change, and that people are the ones who transform these ideas into tangible reality, while matter remains merely a means to achieve ends, not an end in itself. “The material world does not determine our consciousness, but rather our consciousness determines the way in which we use our material resources. Everything must exist in thought before it can exist in action. Therefore, the forces of production do not create themselves, but rather the human mind creates them.” (Al-Khatib, 1993).

At this level of regularity, literature represents a bridge between the idea and society, conveying ideas and their experience in the collective mind, spreading an idea through a specific literary genre such as the novel, the story, poetry or even the article; it affects people’s awareness or criticizes a particular society. For example, novels that tell the details of freedom or justice feed critical thinking among readers.

- In "Men in the Sun," Palestinian novelist Ghassan Kanafani attempts to shed light on the oppression of the Palestinian people due to the occupation and harsh conditions, and how systems and bureaucracy affect the individual's right to freedom and justice.
- "The Memory of the Body" by Algerian novelist Ahlam Mosteghanemi builds its narrative on the issue of emotional and intellectual freedom; as it deals with individual rights, love, and psychological justice in the face of social and political constraints.
- The dynamics of "Al-Harashif" by the Egyptian novelist "Nadji Mahfouz" lie in its discussion of social and political justice, given that he focused on how corruption and the abuse of power can undermine justice, while man strives for freedom and dignity.

Regarding the world of people, it studies the experiences and interactions of individuals; however, the paper characters are a mirror of man in his social and psychological reality, so we find that they may inspire people or reveal the strengths and weaknesses in society, and then make us stand on the extent of the relationship that connects man to ideas and matter through understanding human behavior and its impact on society, such as novels that carry leading characters who convey civilizational values through their actions.

- The novel "The Prince: The Paths of Bab al-Hadid" by the Algerian writer "Wassini al-Aradj"; in it, the writer tried to evoke the character of the militant leader "Prince Abdelkader" who led the resistance in the beginnings of French colonialism, highlighting its heroism and historical symbolism.
- The same character was glorified in the novel "A Rebel from Algeria" by the Algerian writer "Abdelkader Kassima" as well as in the novel "The Flood" by the thinker "Abdelmalek Mortad".
- **"The Bond"**: The Moroccan novelist "Bensalem Hemich" reintroduces the character of the Fatimid Caliph "Al-Hakim bi-Amr Allah" within a historical narrative framework.

If the novel describes a poor society suffering from a scarcity of resources and the impact of this on human values, it will undoubtedly focus on describing the environment, resources, technologies, and the material conditions in which people live. It will criticize the misuse of material resources or demonstrate the importance of resources in human progress, given that the material environment and living conditions affect the characters' actions and behavior, and consequently, the ideas that result from them.

- **"Barefoot Bread"**: The Moroccan novelist, Mohamed Choukri, documents through it extreme poverty, hunger, hard work, and social marginalization as active factors in shaping the human personality, how cruelty is born, and the search for dignity.
- **"Midaq Alley"**: The Egyptian novelist Nadji Mahfouz focuses on the daily struggle for survival, revealing how harsh material reality imposes restrictions on dreams; in which material things become a means of power in an immoral way and not for good, leading to the deterioration of social relations.
- **"The Days"**: The Egyptian writer Taha Hussein depicts some rich and educated people using resources for their own benefit to show superiority over others, which generates a feeling of isolation.

Thus, we can "generally decide that everything that constitutes a connection of any kind within the scope of the three worlds, (...) is in fact a relationship conditioned by the existence of a culture, and therefore all forms of intellectual communication such as art or language are (all the more so) a social relationship". (Al-Khatib, 1993) Literature becomes a tool for intellectual and cultural renaissance, just as Malik Bennabi focuses on the importance of ideas in driving civilization. It represents a mirror of these worlds, built on an awareness that reflects ideas, values, and principles, and portrays characters and their human experiences. It also highlights the material environment and conditions that influence the course of events and behavior. Thus, literature becomes an effective tool for understanding social arrangements and analyzing their civilizational paths. It does not merely record events but interprets them and reshapes collective consciousness, while reinforcing and justifying a particular vision, thereby

providing a direct link between Malik Bennabi's theory of civilization and the human experience described in literary texts.

3. The crisis of ideas in an age of objectification

Civilizational development is only complete through the integration and interaction of these three worlds. The deficiency of one of them leads to the dominance of one over the other, and from there to the incapacity and collapse of civilization. **“Whatever the case may be, any corruption in the relationships between ideas (the level of philosophical logic), or in their relationships with the world of persons (the level of political ideology), or in their relationships with the world of things (the level of technology, economics), will inevitably generate disturbance in social life and abnormality in the behavior of individuals”.** (Bennabi, 2002)

There are moments when imbalance disrupts the course of events in this complex relationship, indicating a kind of excess or tyranny, the result of which falls outside normal social activities; for when **“The world of culture revolves around things; valuable things occupy a place on the ladder of values, and the philosophy of "qualitative" judgments transforms into "quantitative" judgments without the judge being aware of his slide towards "objectivism," that is, towards evaluating all things by the standard of things”.**(Bennabi, 2002).

The Islamic world is currently suffering from the dominance of materialism in most fields, which has led to its deviation from the proper path of renaissance and has become a space hostile to ideas. This is manifested in replacing them with material things, such as ceasing to shake hands with a person simply because he got off a third-class train carriage, or promoting an employee based on the abundance of devices in his office, or praising a professor for the abundance of resources in his classroom. As a result of this trend, society has begun to value things based on material possessions; a society that values the owner of a car more than the owner of an intellect and mind. Another example of this oversight is the overcrowding of offices in the courtyard due to insufficient space inside the building, a consequence of poor planning. Similarly, we see publishing houses today neglecting the subject matter of a book and focusing solely on its page count, thus diminishing intellectual works and reducing them to mere lines. The finest works become victims of this quantitative approach, leading to increased taxes that stifle individual activity. This problem doesn't stop there; even social media platforms like YouTube, with their interactions and engagement, base their evaluations on the number of views and subscribers. If an influencer's page has over 100,000 subscribers, their content is assumed to be superior and more insightful than that of someone with only 1,000 subscribers. This also reflects the flawed evaluation criteria within the world of higher education and scientific research.

Not to mention the barbaric acquisition of things without thinking, which is an indication of a fundamental flaw in the indicators followed in educational circles. This flaw is also manifested in the unstudied acquisition of equipment without prior thought, which reflects an embodiment of “objectification”. In his novel "Cities of Salt," which deals with the transformations of Arab society with the discovery of oil and the dominance of technology and capital, the novelist Abdul Rahman Mounif describes the moment when the huge oil machines entered, the equipment advancing as mighty beings, saying:

"With the first light of dawn, huge iron creatures were moving. Their roar was deafening and filled the entire desert. These creatures were so strangely shaped and so large that no one could have imagined the existence of such things. As for the lights that emitted from them, they resembled meteors." (Mounif, 2005) Then he adds to his passage questions that befell the people of the desert (Wadi al-Uyun) in astonishment and silence, secretly repeating among themselves: “Where were these men? How were they able to enter and exit these machines? Are they real men or demons? (...) And these yellow iron masses, can a person approach them and remain safe?” (Mounif, 2005)

Excavators, pipes, and metal towers have transformed the desert into a display of metals with huge and expensive devices that move with confidence and power, while the Bedouin man is reduced to being a marginal, excluded, and humiliated being, summoned only for service or surveillance. Imagine granting effectiveness to machines and the ability to change destiny, so that they become the center of decision and prestige, and there is no need for the spiritual being, whose usefulness is measured by the extent of his service to the machine. Thus, the machine becomes a self, and the man is transformed into a follower of it.

In light of this systematic vision, it appears that the novel adopted a hypothetical model to describe the manifestations of materialism and objectification through the sanctification of oil equipment. It manifests as a narrative discourse of what "Ben Nabi" calls the "thing-man," where the machine is brought to the center of the narrative action, while the human being is thrown into the square of exclusion, living within civilization without participating in it. He is reduced to an operating tool within a material system that does not recognize human values, and through which the machine does not create a real renaissance, but rather deepens the alienation of the human being from himself and his land. This is a depiction that corresponds to what the thinker warned against: a human gathering that lacks intellectual seriousness, whose members are transformed into beings acted upon in the context of soulless material worlds that go beyond the possession of equipment to its sanctification and making it the sole criterion for progress, i.e., the dominance of the world of things at the expense of the world of values.

Unstudied steps that glorify materialism result in a lack of satisfaction despite abundance, or may lead to feelings of inferiority and repression, the negative effects of which appear in the economic and educational fields. Values shift from quality to quantity, life becomes merely numbers, and the way to solve and confront problems becomes with false solutions to fight things, not ideas.

Devices and equipment are merely acquisitions that a person can relinquish at any moment the need arises, but they cannot relinquish their ideas and what springs from within themselves. A nation's development and advancement are achieved when it reaches a point where it no longer values its losses in gold and silver. This idea is embodied in the novel "A cigarette is better than your face" by the young novelist Badran Abdel Halim. The novel presents a dialogue between those immersed in a world of materialism and superficiality (the youth) and those who try to remind us of higher ideas and values (the vagrant). It represents societies that prioritize the worship of things over constructive ideas, as he says: **"I shouted angrily so that everyone would hear me (...) I knew that you were from that pampered class, the only ones who drive recklessly in the rain, not caring about the harm you might cause to others, (...) but that doesn't matter to you, all you care about are clothing brands and cars"**. (Badran, 2025)

Spoiled youth represent the world of things and a reduction of the materialistic worship system. They focus exclusively on material appearances and act recklessly without regard for others or the consequences. This focus reflects a state of intellectual decline and the absence of true values. On the other hand, the vagabond, who represents the world of ideas, appears, shouting and expressing the deep values and sublime meanings that these youths lack. They do not realize the great truths such as death and turning to God when needed instead of seeking help from their parents' money, which is what plunges civilization into a real crisis.

4. Confusion between idea and idol

The world of people acts as a bridge to move society from the world of materialism to the world of ideas, towards change, thus forming an elite class. **"The dysfunction may become more deeply rooted when a specific individual, rather than the world of people, is the one who attracts aspects of cultural activity"**. (Bennabi, 1997)

One person can be: a content creator, a political leader, or even a reformer who attracts all cultural ties to gain a sacred status in cultural consciousness. This individual is considered a role model for society, and over time turns into an idol worthy of worship and blind imitation. Excessive attachment to a particular symbolic figure and accepting everything that comes from them without scrutiny pushes society towards a state of primitivism and modern-day idolatry, and makes judging the rightness or wrongness of ideas dependent on the extent of their connection to these idolized figures.

Within this complex relationship, events unfolded on Algerian soil within the framework of what are known as "zawiyas" (religious lodges) and "saints." Even after their death and passing, these individuals continued to receive worship and supplication for blessings. However, with the emergence of the idea of renewal, which shattered these idols, the reform movement managed to illuminate the consciences of the masses, enabling them to seize the reins of revival and overcome their slumber. The relationship between the idea and the person prevailed in favor of the reformist idea. But this success did not last long due to its weak foundations, and idolatry returned in the form of the leader, with followers offering themselves as sacrifices in the quagmire of subservience. Simply put, sound minds discuss ideas, while narrow minds focus on individuals. A person can be negotiated with and even assassinated, but ideas cannot be discussed or assassinated. This is the crux of civilization: to discuss ideas, not people.

For example, we take the novel "The Fire Doll" by the Algerian writer "Bashir Mufti", which depicts the idea of sanctifying authority and political systems, in which the hero finds himself alongside an authoritarian paternal figure, whom he expresses by saying: **"He was a man who believed in that leader, trusted him, defended him, and considered himself a soldier in the service of his teachings, a fighter in his authority apparatus, and a number who had a role in this world that he ruled with an iron fist."** (Moufti, 2010) This was contrary to the hero's convictions and principles, but he later turns into a puppet moved from the outside, not by his own decision, so his personal decisions retreat backwards, surrendering to reality, thus losing the ability to think freely and critically, and becoming a tool that serves the authority and the existing system.

5. The idea of effectiveness versus civilizational decline

A Muslim may experience moments of internal conflict between his identity as a Muslim performing his religious duties in the mosque, and his identity when he encounters a world outside the mosque that contradicts the teachings of the religion under the guise of modernity. Here, it is important to note the price that society pays for betraying its fundamental models and values from the world of its ideas. **"When the break with established models reaches its extreme, and our imprinted thought patterns become ingrained within us, our ideas, placed and molded in those patterns, become formless, incoherent, and insignificant"**. (Bennabi, 2002) This situation leads to the disappearance of ideas and the fall of society into a state of infancy and primitive expression through movement and sound. When ideas are absent, extraneous phenomena appear to compensate for this deficiency. The absence of cohesion and the dominance of confusion are a result of the lack of ideas, where rhetorical affectation abounds in expressing itself and is attributed to it the characteristics of the narcissist who refuses to fall despite the fragility under the formulas of preference and exaggeration in description, saying: a great people, a giant revolution, ...and likewise the exaggeration in the amplification and the belittling.

"Ideas that are no longer rooted in the underlying cultural framework fall silent, for they have nothing left to express. And because they can no longer express anything, a society that reaches this point disintegrates because it no longer has shared motivations". (Bennabi, 2002) If a society loses the ability to express itself or does not find common ideas that unite its members, it heads towards fragmentation and disintegration. The situation worsens when a society resorts to importing negative and deadly ideas from other civilizations and cultures, which kills its motivation for

progress and building and encourages laziness and lethargy instead of effective ideas that stimulate work and renewal. A society remains in need of a strong spark and a basic motive to move from the pre-civilization stage to the stage of civilization. The Islamic society faces a major problem in adopting ineffective and dead ideas, such as belief in magic, sorcery and superstitions that are consistent with its daily customs and traditions, which affects it more deeply and becomes more dangerous than the imported deadly ideas.

In the novel "Season of Migration to the North" by the writer Tayeb Salih, we find many passages that indicate a belief in magical spiritual beliefs and customs that are outside of human nature or scientific truth. If a child falls ill, they believe that the reason is hidden behind envious eyes, and amulets are the first thing they think of as a cure. Belief in magic was not merely a superstitious thought, but rather a way of understanding the world and confronting what is beyond human reason. Daily life intersects with superstition, so that magic becomes part of social consciousness. Among these, we mention a situation, despite its simplicity, that depicts a belief in spiritual life and its efficacy, he says:

"He is particularly proud of his rosary because it is made of sandalwood. He caresses its beads, wipes his face with it, and inhales its scent. If he gets angry with one of his grandchildren, he hits him on the head with it, saying that this drives away demons". (Salih, 1981) The character sees the rosary as more than just an instrument of worship; it is a symbol of spiritual power and protection. The belief that striking grandchildren with the rosary "drives away demons" reflects the connection between folk tradition and daily behavior. This passage does not present magic as a supernatural reality, but rather reveals the influence of folklore on human behavior and highlights the complex relationship between habit, fear, and symbolic power in daily life. From this last point, we quote a passage from a collection of short stories entitled "And Words Assassinate Me" by the writer Mahrez Zeitouni, in which even the title itself was not spared from belief, becoming "The Knot," in which he says:

"If a man is tied up, he must go to the student to untie the knot for him, (...) They taught him from a young age that devils and daughters of the jinn inhabit the hearts of humans, so they hung amulets on his chest and embroidered them on his clothes (...) One passage remained fixed in his scattered memory, the student in his white robe in an endless dialogue with those he calls the jinn". (Zeitouni, 2018) Then he adds details of the satanic rituals that take place: **"Voices talking to each other... O Shahbar, son of the daughter of the good people, come out or I will burn you with fire... The noise increases, then suddenly everything ends, a terrible silence after which he knew that what is called the jinn had left his body, but he must not abandon the amulet or his companion will return to settle in the depths of his heart."** (Bennabi, Simplifying the Problem of Ideas in the Islamic World, ,, 1997)

Practices that result in the dominance of traditions over the mind. No one was looking for the natural reasons for the problem that the man could not have intercourse with his wife in a biologically normal way. Rather, the only thought became that the man was bound by magic, and that any wrong step would increase the knot in strength. Where illogical ideas turned into a reality that man lived and that restricted him. The rituals of expulsion, amulets and prayers were nothing but part of a familiar game of fear and belief. Superstition controls the behavior of individuals despite the simplicity of the realistic solutions that they ignore. Then we return once again to the writer "Tayeb Salih" with his novel "The Wedding of Zein" in which he promotes a rigid idea that is consumed unconsciously, which is the idea of righteous saints, and he says:

"Umm al-Zayn promoted the idea that her son was a saint of God (...) He was a righteous man devoted to worship, staying in the town for six months in prayer and fasting, then he would take his ewer and prayer mat and set off into the desert, disappearing for a year or so, then return and no one knew where he had gone, but people would pass on strange stories about him." (Salih, 1988)

From this standpoint, the righteous saint is transformed from a moral and spiritual role model, distinguished from his peers by his pure devotion to God, into a supernatural intermediary through whom society projects its failures and shortcomings. This falls under what "Abdul Malik" calls the "disabling of the idea," as the idea that motivates achievement is replaced by a magical belief that provides reassurance without the need to change reality.

The veneration of the saint and resorting to his rituals falls under what is called the world of people, where solutions are reduced to people with "blessings," instead of building a conscious intellectual system capable of producing civilization. Here, society loses the seriousness of the idea, because the idea is no longer a tool for change but a means of escaping responsibility.

Underdeveloped societies do not necessarily suffer from a lack of material resources as much as they suffer from a lack of effective ideas and how to utilize available resources; underdevelopment stems from within, from the way the mind is formed and negative concepts are entrenched, as if **"The systematic selection of a plan aimed at creating suitable conditions for social dynamism... then defining the methods for creating this movement based on the principle that we do not invest in what we want, but rather what we can invest... and we do not invest using the means of others, but rather the means actually available to us... knowing that a project that is based on the ideas of some and implemented using the means of others will not achieve its results"** (Bennabi, 1997). To achieve a vibrant economy, it is necessary to provide the necessary needs. It is necessary to prioritize the virtue of efficiency over originality in building this society. The focus should be on investing ideas rather than money, and perseverance despite the scarcity of resources and poverty, with the necessity of realizing the importance of time, as it represents the essence of human social life. Time is the meaning responsible for producing civilization, and it is closely linked to history, as every moment represents a part of it. The fate of societies' success or failure is determined by the extent to which they utilize time and know its value, as it is something that cannot be stored.

On the threshold of a civilization **"It is not the world of things that is changing, but primarily the world of people. Even the technological means at this particular stage are not directed towards things, but towards the human being as a social technology that defines new relationships within society"** (Bennabi, 1997), Given that the individual is the primary driver of progress and the making of history, which occurs according to the influence of the three worlds: ideas, people, and things. **"The world of ideas, which originates from the world of people, gives birth to ideological models that the world of people strives to embody in reality, relying on the world of things. Without the world of people, there would be no idea, no means, and the idea would not be embodied in reality"** (Hadidan, 2019). The individual is the cornerstone of civilizational development. They are the source of economic values, possessing a mind that thinks and shapes intellectual models, and hands that act and shape behavioral patterns. They also possess the ability to act at the right time; with their action, history moves, and with their inaction, history stops. Civilization is not based solely on the abundance of things or the mere presence of people, but rather on the presence of an active idea that empowers humanity to guide and build. When this idea is absent or loses its relevance, social customs become rigid, and the individual becomes a prisoner of inherited behaviors lacking critical awareness. Consequently, society shifts from constructive civilizational action to a state of consumption and passive reception, where intellectual initiative is replaced by reliance on individuals and rituals. At this level, civilizational progress stagnates, and human creativity diminishes.

It can be said that Islamic civilization is characterized by the dominance of instinctual values and the hegemony of traditions, centered around lifeless things devoid of social efficacy, such as idols, the sword, the spear, and the tent. Before civilization, the world of people was confined to the members of a single fanatical tribe, and its ideas were limited to poems that focused on adultery, which had no role in society, incapable of guiding behavior or creating a real civilizational act. Later, it entered the world of civilization after an idea was ignited in the cave of Hira, carrying within it a message whose flash was "Read," which Muslims and the Ansaris worked to carry to build a new cultural world. However, this

idea did not last long and was frozen from the world of ideas, regressing to a kind of social stagnation in which man loses his ability to critically understand and innovate. The world of people, filled with charlatans and deceivers, and the world of things, whose power over consciousness and reason has become dominant, and most of what is glittering has to be brought from the West. Attempts at civilizational construction remain lame, incomplete, and incapable of continuing.

Conclusion

Finally, we conclude that in order to build a civilization and achieve social development, it is necessary to get to the heart of the problem that prevented its transition from the pre-civilizational stage to the civilizational stage, in order to address it radically and definitively. From this, we arrive at a number of results, the most important of which are:

- Malik Bennabi's ideas revolve around the importance of ideas in building and developing civilization.
- He believes that civilization is at the peak of cultural development.
- It is believed that the fundamental crisis of any society is, in essence, a civilizational crisis.
- To achieve a civilizational renaissance in the Islamic world, three integrated stages must be passed through: people, ideas, and things. The equality of these three worlds is equivalent to a civilization; any deficiency in one of them leads to its collapse. Literature represents the embodiment of the extent of compatibility of these worlds, as it reflects values, portrays personalities and their experiences, and monitors material conditions. Thus, literary texts become a tool for understanding society and analyzing its civilizational path.
- The problem facing the Islamic world is not a crisis of poverty or resources. A society's progress isn't solely based on accumulating wealth, but rather on reforming the mindset that guides the use of these resources. Instead, it adopts ineffective ideas and imports destructive ones, clinging to outdated notions while abandoning its own established intellectual frameworks. Consequently, the ideas it presents find no support. Furthermore, it suffers from the dominance of materialism in all aspects of life, having grasped the literal meaning of time without understanding its true significance. It has yet to comprehend the importance of time's components and that time is not measured by the number of hours lived, but by the accomplishments achieved within them.

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