

Colonisation and Educational Stagnation in the Thought of Malik Ben Nabi "Diagnosis and Solutions"

Mebarek BOUALI

University of Echahid Laarbi tebessi, Tebessa(Algeria)

mebarek.bouali@univ-tebessa.dz

&

Mohammed ABID

University of Mustapha Stambouli Mascara, (Algeria)

m.abid@univ-mascara.dz

Abstract:

The idea of colonial susceptibility is one of the most famous concepts created by Malik Ben Nabi, who realised that the Islamic nation is in danger, not because it is under Western domination, but because it has lost many of the motives that raised its status in the past centuries, and its temporal position has become pre-civilisation, as colonial susceptibility is a set of social characteristics that facilitate the enemy's control over the nation and lead to the continuation of the decadent state of civilisation, i.e. There are societies that have been subjected to military occupation but are not susceptible to colonisation, such as the occupation of Germany after the Second World War, and on the other hand there are societies that have not been subjected to colonisation but are susceptible to colonisation, hence the concept of susceptibility to colonisation seems very attractive, as if it summarises half of the issue of colonialism: What is meant by the idea of colonisability as an obstacle to educational reform, what are its causes, and how did Malik Ben Nabi address it?

Keywords: Colonialism, Colonisation, Education, Educational Reform.Reform,

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Résumé :

L'idée de susceptibilité coloniale est l'un des concepts les plus célèbres créés par Malik Ben Nabi, qui s'est rendu compte que la nation islamique est en danger, non pas parce qu'elle est sous domination occidentale, mais parce qu'elle a perdu bon nombre des motifs qui ont rehaussé son statut au cours des siècles passés, et que sa position temporelle est devenue pré-civilisationnelle, la susceptibilité coloniale étant un ensemble de caractéristiques sociales qui facilitent le contrôle de la nation par l'ennemi et conduisent à la poursuite de l'état décadent de la civilisation, c'est-à-dire l'occupation militaire et la colonisation. Il existe des sociétés qui ont été soumises à une occupation militaire mais qui ne sont pas susceptibles d'être colonisées, comme l'occupation de l'Allemagne après la Seconde Guerre mondiale, et d'autre part, il existe des sociétés qui n'ont pas été soumises à la colonisation mais qui sont susceptibles d'être colonisées, d'où le concept de susceptibilité à la colonisation qui semble très attrayant, comme s'il résumait la moitié de la question du colonialisme : Que signifie l'idée de la colonisabilité comme obstacle à la réforme de l'éducation, quelles en sont les causes, et comment Malik Ben Nabi l'a-t-il abordée ?

Mots-clés : Colonialisme, Colonisation, Education, Réforme De L'éducation, Réforme.

Introduction

Malik Ben Nabi (1905–1973), a prominent Algerian thinker, is regarded as one of the leading figures of Islamic thought in the twentieth century and a pioneer of the modern Islamic intellectual renaissance. Many scholars consider him an intellectual successor to Ibn Khaldun (1332–1406), particularly in his approach to analyzing the conditions of civilization and decline within the Muslim world. His school of thought is among the most influential in shaping contemporary Islamic discourse, especially due to its focus on diagnosing the challenges of the Muslim ummah through a comprehensive and integrated civilizational perspective.

Ben Nabi's work is characterized by a deep concern with the roots of underdevelopment, particularly the internal factors that render a society vulnerable to external domination. One of his key concepts, "colonisability" (*al-qābiliyyah li-l-isti'mār*), refers not merely to political colonization, but to the psychological and cultural conditions that make a people susceptible to it. In his view, this condition constitutes a major obstacle to educational reform, as it undermines intellectual independence, critical thinking, and the moral foundation necessary for a thriving educational system.

This article aims to explore the following central question: **How did Malik Ben Nabi conceptualize the idea of colonisability as an obstacle to educational reform, what are the root causes of this condition, and what solutions did he propose to overcome it?**

1. Dimensions of Educational Reform through the Concept of Society or Historical Function:

Malik Ben Nabi defines the concept of society from a functional point of view, as the latter cannot be called a society unless it is governed by a historical function that produces the movement of its history by producing its means on the one hand, and maintaining the pace of this movement on the other hand, while determining the goal behind this social process, as the historical function, in Malik Ben Nabi's view, creates for this organism, which we call a society a continuous dynamic that enables it to be able to continue and survive, when it pushes it towards renewing its activity and overcoming the motives of stagnation inherited from the pre-civilisation stage, the stage that has not yet fulfilled the condition of the status of society. This is why the historical function was an objective condition that fulfils the primordial laws of nature to a stage where it is able to employ these laws for its goals and objectives, or in other words it becomes a history-making organism, through its submission to the principle of movement or as it is called the principle of development and change, in the eyes of Malik Ben Nabi '. Any community that does not evolve and change within the limits of time is outside the dialectical definition of the word society'.

This historical movement is shaped by the change that individuals undergo, which is what makes history, as it is necessary to develop a solid strategy for the field that surrounds the self, which is subject to the influence of three worlds, namely:

- *The influence of the world of people.*
- *The influence of the world of ideas.*
- *The influence of the world of things.*

In his view, these factors work with each other and in harmony according to a model cast by the world of ideas, received by the world of persons, which defines a goal to be implemented by means from the world of things. Change, despite the compatibility of these worlds in unity, will not be achieved unless there is a fourth world, which is the set of necessary social relations expressing the joint social action achieved after the compatibility between these three worlds, because its ultimate goal is to change the faces of life, which Malik Ben Nabi calls the development of society (Ben Nabi, 1986, p. 28).

Society, then, is not just a spontaneous agreement between people, ideas and things, but a synthesis of these three worlds, a synthesis that realises the product of this synthesis in its direction and extent of changing the face of life, i.e. the development of this society (Ben Nabi, 1986, p. 27).

In other words, any knowledge or truth that does not affect these worlds is a dead truth that means nothing in the movement of history (Ben Nabi, 1986, p. 93).

Therefore, if we want to come up with an interpretation of the idea of society in the constructivist vision adopted by Malik Ben Nabi, we can define it in terms of:

A being that is aware of its historical role on the one hand and moving in time on the other hand, but it is always in motion, as it renews the characteristics of its social relations at every stage of its being, i.e. it is a dynamic, dynamic, non-static and non-static being, and it is hostage to the dialectic of its historical function, as it is the result of this function on the one hand, so it is not possible for society to be a society unless it is a function of its historical function. On the one hand, a society cannot be a society unless it is governed by a certain historical function, and on the other hand, it is a

product of the requirements of this function, in terms of the condition of the individual's primitive tendencies to the conditions of the historical function, and the extent to which it is able to provide each of its members with the necessary social guarantees to fulfil this historical function.

Thus, we can conclude that society in the constructivist view adopted by Malik Ben Nabi is nothing but the embodiment of a historical function, whose total image appears in what we can call civilisation, and if we want to summarise this in the form of a mathematical equation it is as follows: Society = historical function; 'Thus, if a society develops in any way, this development is recorded quantitatively and qualitatively in its network of relations ... When the tension in the threads of the network loosens and becomes unable to carry out the common activity effectively, it is a sign that the society is sick and is going to the end' (Ben Nabi, 1986, p. 42).

Accordingly, the moment a society begins to fall out of history, or begins to lose its historical function, marking the beginning of the formation of the moment of susceptibility to colonisation.

It is a concept that has gained popularity and gained great importance, and it means the set of structural characteristics that facilitate colonialism's task of appropriation. As we have pointed out, it is a very attractive concept as it seems to summarise half of the issue of colonialism, and thus Malik Ben Nabi emphasises the source of the disease as he asks us to shed light on the intrinsic defects in the societies that fell victim to colonialism, after the usual focus of the liberation movements. However, Malik Ben Nabi will change his outlook and strategy to this, relying on the mechanisms of studying the causes of the fall and rise of civilisations, relying on realistic studies experienced by the peoples of previ-

ous civilisations, and relying on psychology and sociology, as we will address in the next element.

2. The Idea of Colonisability or Loss of Historical Function.

- **On the concept of susceptibility to colonisation:** Malik Ben Nabi believes that colonisation is the result of a disease that afflicts the nation from within, which he calls the susceptibility to colonisation, which is a psychological readiness of the colonised peoples, but before that we try to know when a society loses its historical function in order to be susceptible to colonisation.

When Malik Ben Nabi discusses Islamic history, he divides it into three periods:

- **The spiritual period:** This period is characterised by the greatest forms of asceticism and austerity that the Prophet - may God bless him and grant him peace - exemplified, as well as the sacrifice of the Companions such as: Abu Bakr, Umar and...) (Bin Nabi, 1992, p. 53).

In this period, all impulses were subordinated to faith, all selfishness and fanaticism were absent, and the Muslim rushed with all his energies and potential, and the network of social relations was as strong as a human being can imagine, and in the language of psychology: The individual is at his/her best and lives the delicate balance between: Spirit and mind, or spirit and matter

- **The Mental Period:** The Umayyad and Abbasid periods represent the height of Islamic civilisation, in which science is written down, the city is established, and the beginnings of civilisation and urbanisation begin, in the words of Ibn Khaldun

‘(Jadan, 1988, p. 7) The network of social relations is slightly weakened, but despite this, the society remains strong with the first impulse, until it reaches a stage where the impulse ends like an engine that has used up the last drop of its fuel, and this period ends with the end of the era of the Almohad state in Morocco.

- **The phase of instincts:** In this period, individualism and social disintegration prevail, and the Muslim lives on the margins of history and society, made up of individuals who do not lack religion in many cases, but it is an individual religiosity, he tries to save himself in the afterlife, but he is no longer that social cohesion and harnessing what God created for him to build a civilisation, they are individuals from the remains of civilisation who carry between them what Malik Ben Nabi calls (susceptibility to colonisation), contemporary Islamic societies were only colonised because of this susceptibility, and a country may be exposed to occupation and invasion but resist, and thus colonisation is an obstacle.

Malik Ben Nabi believes that change is man's task, his function on earth and his mission in life. He is the one who makes history and that history is not made by coincidences or the machinations of colonialism, but by the peoples themselves in their homelands. The historical determinism recorded by Malik Ben Nabi is not an absurd act that history plays with by subjecting civilisations to it, but it is a natural result of a set of objective factors that contribute to the dismantling of the elements producing civilisation, as Malik Ben Nabi records the moment of its beginning when a new form of social relations appears, contradicting the historical function of the historical society at the moment of its birth, where this function begins to lose its authority over the pain and suffering of the people.

Hence, for Malik Ben Nabi, colonisation is only a natural consequence of society's susceptibility to this situation, and if its social, cultural and economic conditions disintegrate, thus losing its ability to continue to perform its functional activity, it ends up becoming a colonised being (Ben Nabi, 1986, p. 99), so the field of study of colonisation in the eyes of Malik Ben Nabi cannot be studied at the moment when it begins to be colonised on the land of the colonised. It cannot be studied at the moment when his colonisation begins on the land of the colonised, as here the structure that enabled the coloniser to complete his colonial act has been completed, but we must look and return this study outside the field of this moment and search for the latents of that act, as its motives begin to form in the details of the coloniser's behaviour, which we will try to clarify in the following points:

- **Moral collapse:** The reason for this collapse is the Muslim's disconnect between the Qur'anic model and practical application, which is evidenced by the living reality of the Muslim who performs worship in terms of the formal concept while at the same time moving away from the concrete, i.e. words without deeds, the mechanical motives that motivated the first generation (Ben Nabi, 1986, p. 214), this has led to Weakening of social ties, as the world of people is not composed within an educational approach concerned with ethics (Ben Nabi, 1984, p. 60), and the speeches made by the first generation only dealt with form without content, hence the Muslim individual was sick with the disconnect between words and deeds, which led to a moral collapse that is no secret to anyone today.

- **Ineffectiveness:** When Ibn al-Nafis discovered the circulatory system, the

Muslim community did not benefit from it, and when Abbas ibn Firnas tried to fly, the West thought about the process and wondered how it was possible, while the Muslim individual looked at the act in terms of permissibility and impermissibility, because he was not at the cultural level that surrounds this invention with care, 'The post-civilisation society is going backwards after it deviated from the path of civilisation. (Ben Nabi, 1984, p. 43), and the examples of this defect are innumerable, including that the Muslim tends in his evaluation of things either to exaggerate them or to degrade their values, and this is called the disease of ease, or the opposite may happen, where the Muslim sees things as very difficult and stands helpless in front of achieving them. (Bin Nabi, 1984, p. 80), or we also find the tyranny of the world of things, as society in a state of advancement must achieve a balance between the worlds (things, people, ideas), but in fact the quantitative, numerical, personalised tendency dominates the other tendencies.

Therefore, we notice that the Muslim individual thinks that hoarding is civilisation, so he buys Western products in more quantities than he needs, and unfortunately we find this even at the level of housing, so we find that one person owns more than one house, thus causing the housing problem due to this sick mentality, and therefore Malik Ben Nabi says (and if the pre-urban society was poor in the world of things, the post-urban society is crowded with things but devoid of life) (Ben Nabi, 1984, p. 104).

- **The tyranny of the world of people:** When people are more attached to

people than to the principle or idea, they see that saving them from the state they are in needs a hero or leader, so we find them praising and even waiting for the arrival of people to solve the outstanding issues, waiting for (Salah al-Din al-

Ayyubi) to liberate Palestine or (Omar bin al-Khattab) to prevail justice or ... (Ben Nabi, 1984, p. 104) Malik Ben Nabi focuses on this idea and calls on Muslims, especially the youth, to be attached to the method and away from the person. What proves the validity of this idea is that contemporary logical studies have shown that it is a fallacy, that is, the fallacy of the dominance of the person in all areas of life despite its connection to its time and place.

- **Dead thoughts and dead ideas:** The imbalance in the world of ideas may

reach such a degree that it hinders initiatives and efforts, which is what Malik Ben Nabi calls dead ideas, as axioms in history have played a negative and fatal role and prevented criticism and intellectual revolution, for example, the axiom of the flat earth prevented the discovery of continents for centuries (Ben Nabi, 1991, p. 189), and there is no doubt that there are many ideas that Muslims live on today that prevent them from achieving. Examples of this are many, such as the fact that it is not possible to make ijtiḥād in issues of jurisprudence because the Salaf did not leave us anything to make ijtiḥād in, and it is known that there are new issues that need ijtiḥād, and as it is said, we still sometimes live on the ruins of the dead in simple issues that need ijtiḥād because of what Malik Ben Nabi called dead ideas that overwhelm the Muslim mind, shackle it and constrain it.

- **Demanding the right and disregarding the duty:** A nation that is

afflicted with the disease of ease, laziness and dependence on others, and has lived centuries of backwardness, one of the easiest things for it that does not cost it much is demanding rights and forgetting duties, including, according to Malik Ben Nabi, the word Haqq has a strong temptation,

as it is like poison that does not attract flies and attracts only the beneficial ones (Ben Nabi, 1988, p. 129), which produced a generation after generation that knows only the word right, and worked to create unions that defend the word right without looking at the word duty, although contemporary studies do not differentiate between right and duty, because they are intertwined and form a very complex relationship, which is why we have become aware and demand the right and dispense with the duty.

- **Compartmentalised mentality:** It means that some individuals look at

events and facts in a fragmented, separate, individual manner, as if they are not an episode of history, but a pile of events (Ben Nabi, 1987, p. 206), and this fragmented mentality exists among Muslims because of their distance from civilisational action based on abstraction and generalisation (the greater the abstraction, the greater the generalisation), and this is frequent in the political speeches of rulers, as they differ in parts but the goal is the same, and we only realise this by abstraction and generalisation, not by fragmentation.

If these are some of the intrinsic aspects of the self that led to its susceptibility to colonialism, as Malik Ben Nabi spoke of what he called the factor of susceptibility to colonialism, a factor that emanates from within the individual who accepts himself to walk within those narrow boundaries drawn by colonialism, what are the external aspects of the other? Thus, in order to be fully aware of what is planned to hinder the Islamic renaissance, we find what Malik Ben Nabi sees.

- **Colonialism and intellectual conflict:** The presentation of the issue of

colonialism seems more important if we know that it views the Islamic world as a prize and an enemy while it

was less fierce and aggressive with others. This is exemplified by its attempt to abort any fruitful Islamic work and used the most insidious means to refute and suppress it, including intellectual means, which is considered the most dangerous weapon to repel the enemy today or create impasses, which is embodied by the logic of reality, especially the Islamic reality, just look at the sectarian conflict (Sunni and Shia, authenticity and modernity, secular and Islamic...) and many of these binaries) created by the colonisers unknowingly.

Malik Ben Nabi was one of those who did not look at the mistakes of Muslims as a result of (colonialism) alone, but he is interested in the internal factors, and sees them as the basis for research and analysis, but he knows colonialism and its positions on Muslim issues, so his observations and comments on this aspect have depth and suffering, as he read a lot and suffered a lot from the French colonisation of Algeria, and he believes that if we want to investigate the colonial movement from its origins, we must look at it as social scientists and not as politicians (Ben Nabi, 1987, p. 85).

The phenomenon of colonialism is almost in the nature of the European man, and here we do not forget the influence of philosophers, especially Hegel and Nietzsche. Whenever there is contact between Europeans and non-Europeans outside the framework of Europe, there is (a colonial attitude) (Ben Nabi, 1991, p. 16), while in the era of the flourishing of Islamic civilisation we find that the travels of Ibn Battuta and Al-Masudi did not arouse their appetite for colonisation. But such journeys arouse the European's appetite, as the analysis of Menouni, a writer specialised in the psychology of colonialism, states: 'The European loves a world without human beings.' If Menouni had said that the European loves

a world without witnesses to his crime, he would have been correct (Ben Nabi, 1991, p. 28).

Even some Western individuals who participate in the battle against colonialism only participate as long as it is in the political sphere, and quickly withdraw from it when the intellectual struggle begins, as the colonised man has no right to enter the intellectual field (Al-Sebai, 1980, p. 17).

In the field of intellectual struggle, especially with young Muslims studying in the West, and Malik Ben Nabi here speaks of his own experience, for example, we see colonialism cunningly using the logic of effectiveness and its conclusion: (since we are the dominant and the strongest, our ideas are correct), which is the view of the victor, the strongest and the highest, which made us believe this in everything, for example, we look at the other as the best in everything (the goods of the other are always the best, the clothing, the food, the complex...).

‘This confusion imposed in the depths of the psyche of this youth is the nucleus on which all the machinations and manoeuvres of the intellectual struggle revolve’ (Ben Nabi, 1987, p. 28).

The aim of colonialism is to make Islam a miraculous image, thus accumulating obstacles and hindrances on the path of Islamic renaissance and making us weak and defeated followers in the social, psychological and economic spheres.

- **Orientalism:** Orientalists had a prominent role in trying to distort and falsify Islamic history and challenge Islam itself, but Malik Ben Nabi focuses on one particular aspect of their production that is considered one of the most dangerous tools they used to distort Islam as a religion, history, and reality, leaving a bad psychological impact in the minds of Muslims.

This praise made some Muslims succumb to the tendency of pride, pride and excessive praise and live on it, which we see in their words and actions, glorifying the past with all its flaws and shortcomings in a way that made them feel as if they were anaesthetised and attracted to the past terribly, Malik Ben Nabi says, 'Thus it is clear to us that Orientalist production of both kinds (the praisers and the refuters) has been evil. (Ben Nabi, 1986, p. 113). When Orientalists say that the Arabs had no share in the construction of the edifice of science, this extreme position may lead us to accept it superficially, the effect of which we see in the production of some interpreters, which tries to make the Qur'an a material for science, and in fact the Qur'an creates the mental and psychological climate for the scientific spirit, not a book of physics, biology or history. ... Finally, we must say that bad deception surrounds its people, 'Colonisation, which destroys the colonisers materially, destroys its owners morally, as the history of Spain since the discovery of America attests' (Ben Nabi 1986, p. 113).

'Colonial nations, despite being aware of the dangers of colonialism, are blind to these dangers, as if there is an inevitable fate that eliminates their vigilance and awareness' (Ben Nabi, 1986, p. 113).

On the level of objective causes, Malik talked about the colonial factor that deceives the weak and creates fear and illusion in them and paralyses them from confronting it with all strength, but despite all these calamities that colonialism wanted to inflict on the Muslim, thanks to his instinct, he still tries to fight it and reject it and gives him the strength and motivation to do so.

Colonisability and how to overcome it or the theoretical dimension of educational reform:

Malik Ben Nabi reduced the ways to overcome the crisis of susceptibility to colonisation to four main avenues or axes:

2. The Basis For Building A Spiritual World System:

The focus here is on moral guidance, where the individual in society is at the highest level of positive tension and social giving, and this is what is called the effectiveness with which the individual becomes a nation 'Abraham was a nation' (Surat al-Nahl: verse 119), so building the spiritual world of man is the essence of individual effectiveness that leads to the effectiveness of society: This is the stage of exemplary giving, which is based on sincerity and monitoring, accountability and repentance, and good reliance on God, and here Malik Ben Nabi says: 'The issue is not that you teach a Muslim a doctrine that he has, but what is important is that this doctrine is returned to its effectiveness and social impact (Ben Nabi, 1987, p. 35), and this system, as we said, is the first stage in building any civilisation, it is the solid foundation for building.

3. The Basis For Building The System Of The Cognitive World:

The cognitive world: Malik Ben Nabi calls for filtering our cognitive system from dead or deadly ideas and replacing them with living or reviving ideas, and this can only be achieved with a new thought that makes the Muslim mind armed with 'the Sunni sense that leads to serenity with the atmosphere for the factors that support life free of illusions and superstitions.' This is why Malik Ben Nabi considered ideas as the scale by which we measure the poverty or richness of societies, as he says: 'The richness of a society is not measured by the amount of things it possesses, but by the

amount of ideas it has (Ben Nabi, 1987, p. 36).’ Hence, Malik Ben Nabi divides ideas into deadly and deadly ideas and living and living ideas, and here we notice that this division is very important and correct in reality.

4. The Basis For Building The System Of The Behavioural World:

The behavioural world: The culture of the individual and the group, as Malik Ben Nabi affirms, is the essence of behaviour, and culture, in his view, is a theory of behaviour rather than a theory of knowledge, and knowledge without action is useless, so he requires us to have solid foundations for building the behavioural world, namely:

- **Moral guidance:** By ethics, we mean the cohesive force necessary for

individuals, which was able to build the first generation of Islamic society, and was manifested in some of their behaviours until a man offered his brother equal shares in food, drink and housing, and some of these ethics were among the reasons for building the Western city today due to solidarity, cooperation and perfection. What associations do today is the best proof of this, and we look at this as a current achievement and forget that its foundation is represented in behaviour, without which this science would not have risen today, and the city would not have risen, whose foundation was religious, the word religion means in its Latin origin to bind and gather (Ben Nabi, 1987, p. 38), that is, solidarity and cooperation. ...

- **Practical logic:** What the Muslim lacks is not the logic of the idea or the

abstract mind, which is available in our country, but the logic of action and movement, how does the Muslim spend

his time? How does he spend his money? How does he utilise his work? Unfortunately, a large part of our life goes in vain, as the Muslim sometimes does not think to work, but rather to say The Muslim sometimes hates those who think and think effectively. Let us look at the family that raises its children, either it treats them with brutality and cruelty, or it gives them free rein and they become lax, and decadence and weakness characterise the logic of its upbringing, whether in word or deed (Ben Nabi, 1987, p. 70). Here we find a total absence of rational action based on this correct and rational understanding.

- **Aesthetic taste:** If the moral principle determines the general direction of

society by renewing motives and goals, the taste (Ben Nabi, 2007, p. 33),

beauty is what shapes its image, which is something required above the necessities and needs, starting from dress, architecture, the way of eating and drinking, colour and walking, which is absent in our actions and words and the reality confirms the deterioration and absence of our aesthetic education where taste has become dry and lacking and this has affected even our children and they have been raised to lose this sense, unfortunately.

. The basis for building a system of achievement experiences:

This can only be achieved through industry or what is called applied art suitable for each type of society (Ben Nabi, 2006, p. 32) and we mean everything that helps to improve the social performance of individuals and raise their level of exploitation of technical and other potentials and conditions, but with its conditions and solid foundations, including planning, tight organisation, successful experiences and good management and administration.

Conclusion

The main features of Malik Ben Nabi's educational thought are the relationship of education to the problems of civilisation in general. Any educational thought that does not take into account the historical phase of civilisation is doomed to failure, and therefore he does not want to introduce some partial concepts such as democracy or citizenship or some verses or hadiths in the educational curricula and end the matter as much as he dives into the kinks through his accurate diagnosis of the issue, which is essentially civilisational.

The distinction of Malik Ben Nabi in his early presentation of objective issues related to the nature of the underdeveloped situation of the Islamic society and the accompanying psychological and social conditions, in addition to his analytical diagnosis that does not stop at the external description of the symptoms of the disease, but goes beyond it to examine its real causes, including the susceptibility to colonisation based on the subjective causes of the colonised, where he is predisposed to it like a body that has lost its immunity and is easy prey for any disease that comes to it. Malik Ben Nabi believes that the phenomenon of colonisation can only be understood by looking at it as the result of the interaction of two main factors: The first factor is colonialism itself, which is a disease that afflicts the colonised countries and represents the objective causes, such as the contaminated environment into which an organism enters and becomes sick, deteriorates, and dies; the second factor is the susceptibility to colonialism, which is an internal disease that cripples peoples and nations, including the Islamic na-

tion, and renders them incapable of resistance and renewal, as it stems from a psychological, social and historical defect that makes society itself predisposed to accept hegemony and submit to it. From this point of view, we see the importance and danger of the idea of susceptibility to colonisation in the educational field and the historical stage of the backward Islamic society and its human condition as a whole.

The solution that Malik Ben Nabi seeks, and which he sees as capable of transforming this living reality from its static and underdeveloped state to a dynamic and developed state, is to identify and eliminate the causes of this disease, and not to treat its symptoms as the Islamic nation does today, thus revealing a fundamental truth in the philosophy of the Islamic nation. Malik Ibn Nabi's comprehensive philosophy is based on the individual and society together, and if civilisation is that sophisticated form of human life, what distinguishes it is that we are not born with it, but we must learn its various elements and acquire its meanings, as it expresses the innovative aspect that man always creates in order to be able to organise his life. Civilisation, then, includes methods of production that are affected by the special circumstances of each society, such as scientific and non-scientific methods, types of knowledge, customs and traditions, means of intellectual exchange including language, symbols and sounds, various tools, family, economic, political and judicial systems, in addition to the different meanings of rights, duties, responsibilities and ethics, all of which are linked to the human being, hence the importance of understanding and knowing the idea of susceptibility to colonisation as a disease and weakness that affects the nation and prevents real educational reform.

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