

Civilization Project in Abdelmadjid Meziane's Thought

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Abstract

This article highlights the renaissance project of the Arab world proposed essentially by the Algerian thinker Abdelmadjid Meziane. He suggested many multidimensional reforms before Arab nations could be influential in the contemporary civilization. It also exposes the main ideas of Abdelmadjid Meziane's plan to resolve the Arab nation problems and dealing with its situation of weakness and laziness. He introduces a new reading for the event of the past, and made a comparison between the Eastern and the Western world. His project aims at changing positively the reality of the Arab world, and make their people influent by an imminent return to the roots of belonging purely to Islam religion.

Keywords: *Abdelmadjid Meziane, civilization project, recession, Islamic world, renaissance.*

المشروع الحضاري في فكر عبد المجيد ميزان

ملخص

يتناول المقال استعراض أهم عناصر منهج الإصلاح الحضاري والثقافي الذي قدمه المفكر الجزائري عبد المجيد ميزان في سياق مشروعه الحضاري المعاصر، ويمثل هذا المشروع محاولة لمعالجة أوضاع العالم العربي الإسلامي في ظل ما تشهده الأمة العربية والإسلامية من حالة من الركود والجمود في كافة مناحي الحياة وعدم قدرة الفرد العربي على مواكبة فعلية ومؤثرة في مجريات العالم المعاصر من مستجدات علمية وفكرية رائدة، من هذا المنطلق يأتي مسعى عبد المجيد ميزان في مشروعه الحضاري ليقدم مقترحات لنهضة الأمة العربية والإسلامية وفرض ذاتها وإعادة إحياء مجدها وانتصاراتها في فترة من فترات التاريخ الإنساني التي تميزت بالإبداع والإسهام الحضاري العلمي والثقافي وتجسيد القيم الإنسانية النبيلة.

الكلمات المفتاحية: عبد المجيد ميزان، مشروع حضاري، فكر، عالم اسلامي، نهضة.

Le projet civilisationnel dans la pensée de Abdelamdjid Meziane

Résumé

L'article passe en revue les éléments les plus importants de l'approche de réforme civilisationnelle et culturelle présentée par le penseur algérien Abdelmadjid Meziane dans le contexte de son projet civilisationnel contemporain. Ce projet est une réaction à l'état de stagnation que vit la nation arabe et islamique dans tous les domaines, il présente des propositions pour la renaissance de cette nation afin de s'imposer et de raviver sa gloire et ses victoires dans une période de l'histoire humaine caractérisée par la créativité, la contribution civilisationnelle, scientifique, culturelle et l'incarnation des valeurs humaines.

Mots-clés: *Abdel Majeed Meziane, projet civilisationnel, pensée, Monde Islamique, renaissance.*

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Introduction:

No one can deny that Arab Muslim is living the weakness and there are many proofs that testify the degree of moving or influencing around. This weakness is in every field, we should mention here that this weakness is a historical event cause the Arab Muslim civilization was stronger than today. Arab people were affecting seriously the other nations since it was the only civilization existing at that time. They showed the western empires how to build a real culture within human civilization. Now, thinkers are responsible to determine why this beautiful culture has disappeared, and how to stand up once again. Abdelmadjid Meziane as an Algerian thinker kept discussing through his works the present time of Arab world situation and talking about the future as many Arab Muslim or simply Muslim thinkers tried to do.

Abdelmadjid Meziane is considered as a highly scientific personality, known as an academic researcher and participating actively in the Algerian political and cultural life. He was continuously interested in studying the Arab Muslim recession and attempting to find solutions to help Muslim nation to stand up again and find back its historical glory. So, the question that can be raised is what is the opinion of Abdelmadjid Meziane concerning his nation's situation? Other crucial questions should be asked is why we are weak after being stronger for many centuries and how can we explain the cultural and scientific expansion in the west? what did he suggest to be stronger and influent again?

We used different methods to deal with this subject among of them, the critical method, describing method and analytic method. Then, we expose the matter of research on comparison and historical approach. The main results of this study is the importance of religion in Abdelmadjid Meziane's thought, and the progress of Arab world needs to make reforms in all fields and previously we attend that his project will be taken into consideration by researchers and take advantages of his experience as an Algerian thinker.

1- The Intellectual Approach of Abdelmadjid Meziane:

The main challenge for Abdelmadjid Meziane is firstly to define the origin of the problem with the absence of some factors or conditions that may help Arab Muslim world to develop. The same factors have caused its regression since the Arab nation has missed how to keep them for long time. It was not easy to describe the situation as long as it is a very complicated matter. We know that working on the event of the past needs to be informed objectively about what really happened. He had to study all sources and possible provided information in his hand. He confirmed that we can not decide to look for the elements of power if we do not know the failure factors. So, his study is based on intellectual method by using the comparative analysis of events and by finding the relationship between Eastern history and the Western chronology. Shortly, Abdelmadjid Meziane determines these factors as displayed below:

1-2 - Unification of Arab Islamic Nations:

The major idea is to work together between all Arab Muslim nations to make their ambition come true and their revolutionary declarations to be possible. He invited Arab people to free themselves of all differences, and to avoid to eliminate some individuals under the pretext to say what they do not agree with them. He said religion of Islam should be read again to understand what really what Islam means and how to be really a Muslim with faith of Islam. They should react humanly and aim to change things positively far from discrimination, fanatics, ideology or religious extremism⁽¹⁾. It is important to lead changes with impatience and willing and especially with an open mind against all kinds of colonialism, imperialism and materialism ideology powers, in one word, if we want to do better for future, we should be careful and wiser to deal with reality and facts surrounding us⁽²⁾.

1-3- Preserving Arab Muslims' Dignity:

Abdelmadjid thinks that it is so important to respect the dignity of all men. Muslim male or female has fully right to fight for getting their human rights and rejecting all what can be

against. Authority that tried to oppress the individual or to treat him as slave has to deny any practice based on injustice or elimination or inequality as long as Muslim is convinced that he was born free by his creator, has the right also to be respected and to build up himself. Thus, he should not accept any form of dependence or mistreatment⁽³⁾. This is why Abdelmajid Meziane incited to revise certain details in our culture and traditions that mirrored the absence of human considerations. He started discussing this issue by making an objective comparison between the Islamic civilization practices and what is happening recently in the European communities. This means he was clearly attentive to show that European revolution was capable to provide all what people may need but they did not care about the human values. They deal with foreigners with certain discrimination and mis-esteem non-European citizens. We can argue this reality when we follow what is happening especially the phenomena of Islam phobia and racism. He talked openly about hypocrites behavior against the strangers who generally are mis-treated,

Certainly, Abdelmajid Meziane invites Arab world to refuse to be treated without humanity or lack of respect. His vision is based essentially on what some Arab countries have lived before. He insinuated what people have seen under the colonialism period, they still keep in mind what atrocity and massacre they knew: they suffered from hunger and disease, they lost permanently their dignity, they were considered as under human. It was a hard time for the Arab world, in all continents, in Africa, Asia, even in Europe in the past or at the present time. This situation managed intentionally by an ultra ideology that led to such situation.

In fact, the history witnessed barbarian crimes against many Arab nations, and contributed firmly in their recession and gave a proof that the desire to eliminate and to kill existed before. Yet, we cannot ignore that we might find also humanists among them. They call for the respect of all persons without any distinction, and to help them for well-being, so, we can generalize that all western ideologies are equal.

1-4- Continuing Progressionmanity:

When Muslim reaches this summit of concrete rights bill, surely, he won't stop developing because he will ask for more and more facilities and ask to look at him as human who need to be taken into consideration⁽⁴⁾. He reveals that this man has the possibility to impact the whole world civilization also this Muslim may overcome various problems and difficulties and even change his own fate because the message here is completely clear, Islam as religion based on unifying all Muslim aimed to help them to develop and become an infinite example of an cultivated individual cultural that should lead the humankind towards peace and happiness ever hoped to reach across the human history and not living outside the history as we see that today just quoting from Shakespeare when he said to be or not to be this the question (5), he advised repeatedly people to work hard and continue to support all weights and difficulties to keep walking on for the best, and join what we look for, it's not easy to realize that when we know all powers around us.

1-5- Spirituality Leading:

Spirituality represents the main basis for any religion, thus faith helps Muslim to believe in himself and to be ready to sacrifice his own money and life or time and to do everything to realize his goals It gives him unbelievable power to change the facts ; Arab Muslim should be conscious that his mission in earth on is not to live for material purposes only, and look for instinct behavior but his prime reason to be here as indicated through the holy Coran texts is to build universal civilization and representing the divine will and execute his willing. Besides, he should keep in his mind that his existence depends on how deep he can change his environment and grow up higher and faster⁽⁶⁾. Abdelmajid Meziane believes that all successes cannot be led perfectly if we do not get the internal power, such spiritual power may help man to engage in his projects without fear or hesitation. He will be ready to give all and overcome all problems that he may face later. It is essential to look for this spiritual charge to improve his life and other environments, then, he must be smart to understand his

religion that incites him to lead humanity to peace and happiness. It also incites him to be clement, merciful and tolerant even with his enemies. This equation is very difficult to preserve if we do not use the spirituality and never depend on material vision. It is so important to achieve our duties and to use all spiritual tendency since once we lose faith we certainly fail in our mission. The mission of Arab Muslim is to show the path of tranquility and happiness for all people living on earth.

1-6- Maintaining the Collective Spirit (working together):

Abdelmadjid Meziane insists properly on the importance of collective work and on coordination between individuals to lead the changes process successfully and efficiently. They must complete each other when they do the job, and stop working independently. They have also to show attention for the best quality of their work aiming of course perfection and fitness. Abdelmadjid Meziane explained that the Islamic history testifies the role of working together for general interest. They never thought about ethnic or origin thought about ethnic or origin differences⁽⁷⁾. Moreover, they believed the only bind between people was to be Muslim, they do not care wherever you come or who you are. Shortly, they share the same goal to serve human purposes and to treat people equally, far than tribal considerations or belonging to particular territories. Thus, we can justify any aspect of revolution or regression during the existence of civilization⁽⁸⁾, and it seems to be a human law in the sense of if you attend to control, you should be united or then you will lose soon the leadership This means working as one man will make you stronger and an impactful nation and maker of history⁽⁹⁾. Abdelmadjid Meziane introduces his project of renaissance on principle of dialogue and recognition, that means, Islam is an open religion and incites to make relationships with other different religions. We know primarily that Islam is a message for all people without exception, and take for sure that human future needs to be discussed together. He resumed what we should do to improve Arab Islamic nation⁽¹⁰⁾; firstly he maintained that we have to keep up with the latest life style and to bind our ideas with the universal thought, then presenting Islam to the world as it should be understood⁽¹¹⁾, Next we should give an importance to spiritual and ethical values⁽¹²⁾, Also, we must attend to get rid of what we missed to do in the past or be over proud what our ancestors have done before and trying to stand stronger against alienation⁽¹³⁾.

Surely this topic was discussed by many Arab thinkers, especially concerning the colonialism issues. We can mention here for instance the Algerian thinker Malek Ibn Nabi who detailed the colonialism phenomenon and talked repeatedly about the purposes of his actions and the different manners of his strategy to maintain the occupied countries under its control, Thus it seems clearly that Abdelmadjid Meziane was sharing the same conviction with Malek Ibn Nabi, other example can be given here, Ibn Khaldoun was also a famous Arab Muslim philosopher, and may be the first who explained logically why people imitate the powerful men and how they submit finally to be under control. He even criticize the Arab world situation of recession and decline. Formally Abdelmadjid Meziane used the same method followed by both Ibn Khaldoun and Malek Ibn Nabi to evaluate the Arab nation conditions.

2- Methodology of Abdelmadjid Meziane:

2-1 Intellectual Approach of Abdelmadjid Meziane:

The project of Abdelmadjid Meziane relies on certain bases. It implies that he made a crucial analysis of facts and surrounded attentively all details concerning the Arab world situation. He even followed typically the same method in the field of scientific research, depending on observation, hypothesis and finally the experience, including also careful respect to scientific spirit conditions as the objectivity, criticism, relativity, dealing with the reality without any prejudices, and aiming to predict that his project will come true and the Arab nation would be able to stand up another time strongly. we can resume his methodology clearly through this points.;

- 1- Overall outlook
- 2- Facts consideration (Reality)
- 3- Integrative approach and whole vision
- 4- Interdisciplinary in scientific researches
- 5- Establishing Islamic sociology
- 6- Necessity of dialogue between civilizations⁽¹⁴⁾

In fact this method adopted by Abdelmadjid Meziane is not innovative or new the only reason that these steps were advised to use them typically during studying the fact. It is called commonly the scientific method developed by Francis Bacon in the early of 17th century, and later used widely by other historians and sociologists like the French sociologist Emile Durkheim and the leader of positivism Auguste Comte. That is clear to say Abdelmadjid Meziane did not create for himself an appropriate method for his renaissance project, and at the same time, he has well done to use this method for the quality of results of his studies after applying it on the subject of research.

2-2 Civilization Project Pillars for Abdelmadjid Meziane:

Abdelmadjid Meziane thought that we should start of sharing principles and values that involve ideas to think about the future based generally on religious dimension especially on the idea to believe in one God and to have a clear vision that each society has its own historical influence -quantitatively and qualitatively- to participate in civilization circle with such appearances. It is needed also to evaluate societies without any distinction or racism because none is perfect and has the right to show what it could extremely be done. Abdelmadjid Meziane added also that civilization is a compound of two parts, spiritual and material part and the longevity of civilization could be possible if the two are apart ⁽¹⁵⁾.

If we analyze more deeply the project of Abdelmadjid Meziane, we will discover easily his relation with the Arab thinker Ibn Khaldun, in the way he used the same concepts and explanations. He shows that the thought of Ibn Khaldun can be adopted to understand the history movements, and these concepts are the keys to read the major, and are still available to bring a scientific reading for what is happening today, that is why we can say that Abdelmadjid Meziane has borrowed the same method which means analyzing, doubting, criticizing the contents in order to make the knowledge so true and objective. He also used some citations and quotations namely belonging to Ibn Khaldun, then; we can raise many questions in front of such influence on Abdelmadjid Meziane thought.

Abdelmadjid Meziane believed that civilization depends on historical rooting and different sources and crossed with the future ambition to keep it stronger, that will help civilization to be longer and out of collapse⁽¹⁶⁾. He said that civilization may die but oneself never dies⁽¹⁷⁾; it means clearly that Abdelmadjid Meziane thinks that the renaissance of Arab world needs to re-evaluate our past and to be in full consciousness that no chance to develop in future without keeping our religious values in our mind. We have to react according to what our religion requires, normally we will be stronger and progress fruitfully if we are seriously linked to religious backgrounds, the matter of course, needs specific reforms of our ways or manners and to behave humanly and stand equal in our daily life.

It seems that Abdelmadjid Meziane looks confident that once we provide these conditions, the Arab world will stand up and continue to be innovative. He asked to take into consideration our religious references, and to depend on our disposition to work deeply to reach the purposes; so is it possible to achieve the progress when we return back to our origins, what about the other factors? Arab nation has to react according to the Islam religion, but also has to be in interactivity with other nations in order to invest more in knowledge and sciences because nothing is done of nothing. Additionally, it is necessary to analyze our references to make our faith better and stop believing in legends and myths.

3- Solutions against the Cultural Conquest:

First of all, Abdelmadjid believes that dealing with cultural conquest needs to be continuously in contact with other nations and can not be effective with the closing skies or

closed borders in front of other ways of living, experiences, traditions and habits that have been gathered along time ago. He maintained that there is no fear of globalization once we keep our identity and references clearly and faithfully in our mind and respecting them through daily practices. Besides, it seems important to remain in contact with the others because it is essential for every innovative attempt, we have to contribute through inventions and discoveries to confirm our existence. This signifies not to be afraid of facing defies but are aspects of progress in order to make this world humanly and ethically better⁽¹⁸⁾.

Concerning Arab language capability to contain and to contribute in science progress, Abdelmadjid Meziane replies that Arab language is not weak by itself to express all scientific terminology. He incited political institutions to take Arabization processus into consideration, if we really desire to meet again our flourishing history where Arab language was the only language that the world expressed his knowledge and achieving its innovations, without forgetting, according to him, to go ahead on changing the political life then initiating serious reforms and adopting freedom and democracy that encourage people to be more innovative and to entie all this, of course, with our religious principles⁽¹⁹⁾.

Yes, we know that cultural conquest is becoming reality. We are a target for many mass media, and other means of influence. We can touch that by analyzing the general behavior, many things have been changed: the old generation can notice and feel that without any doubt, the new generation is surrounded by a giant means used to influence their way of thinking and make new idols for judgment. They seldom discuss what is right or wrong in point of view of our religion. They consider that as a sign of recession and should be left to live in modernity. It is too hard to avoid such cultural aggression due to high technological means used for this purpose. We can mention here in abbreviations such as IT or ITC technology, so what can we do to get rid of that threat?

Abdelamdjid Meziane suggested to deal with the cultural conquest with moderation. It means we can not close the door and invite people to live in the middle ages Thus, we should appeal to technologies lever to deal with it by citing people also to invest in learning and performing their skills to control all innovations. At the same time, he rejected the idea to open the door completely. He announced that we should put shield to prevent our generation against savage modernity and give people a vaccine against all what is in contradiction with our beliefs. It seems so difficult to stop to cultural conquest but it is not impossible if we introduce to people the best ways to decrease the threats and the impact of technologies. It will be enough to learn people to catch up their identity and to be proud to be simply Muslim, then, offer him what he really needs.

4- Causes of Arab Islamic Civilization Recession:

In his efforts to explain the causes that led to the Islamic civilization decline, Adelandadjid Meziane said it is simply because there were various historical factors. Besides, he said that as Islamic recession has factors, European progress has also theirs⁽²⁰⁾.

He detailed about recession factors by mentioning different factors, one of them was the Mongolian conquest, then, the absence of using the mind and relying on imitation. That means the Islamic world stopped to be innovative and never care what will happen as many schools taught this belief to their disciples (sophism). They did not understand what was going on in the world⁽²¹⁾.

Abdelamdjid Meziane continued to resume the causes of recession when he showed other factors. He reminded us that in that time Islamic Arab world lost control on seas for the favor of the European expansion through the international trade exchanges and incomes increasing which means these events were proofs of the beginning of recession⁽²²⁾. Another vital cause was the incapacity to face the European expansion during the crusade wars that started later in the end of Middle Ages. Also Arab world was unable to expand his trade exchanges as it was the case for the European capitalist movement⁽²³⁾.

Generally people justify the recession of Arab world of indulging in desires and material pleasures. They have the right because Abdelamdjid Meziane shares the same idea and

exalted that Arab political rulers at that time were fighting between them to keep their power, and at the meantime, they had fun and interest only in pleasures. So, they lost the main principles of Islam and lost the glory of their ancestors, especially in Spain (Andalusia). He joined the most factors justifying the Arab decreasing which was namely the colonialism. He explained that this factor is due of misconduct between rulers and people of the same country. This led some people to deal with foreign countries through alliances i.e. simply letting them down⁽²⁴⁾.

It is clear that defining the causes of Arab nation is a complicated mission because simply the facts are complicated too and the present situation is shaped of different elements. So, we cannot justify the recession through one or two reasons, as it was mentioned by Abdelmadjid Meziane, and in the end we became weak because we did not use the elements to be so strong; and the other became stronger after such weakness because they knew how to survive and find the needed power and to keep their leadership for now, like Shakib Arselan entitled his well-known book ' Why the Muslims Declined? and Why the Other "Europeans" Progressed? We think the main question for the Arab people is not why instead of that the suitable question is how can we positively change the conditions?

4-1- Abdelmadjid Meziane's Analysis of the Post - Middle Ages Renaissance:

In his attempt to show the historical revolution of European civilization representing the existing and overwhelming civilization in reality, Abdelmadjid Meziane began to analyze based on a general vision to define the factors of this civilization and to compare them with the reality of the Arab world. Therefore, he thought that this active civilization has begun really in the beginning of the sixth century, or in other word, it has begun with the renaissance, then he explained that through economic explanation, using the famous dialectic with another civilization⁽²⁵⁾.

Abdelmadjid Meziane listed the main factors that sustained the European progress taking off and starting to boom widely, for instance, the boosting of capitals and money by using new and old ways of trade and via opening new spaces and horizons like discovering American continent and the cape of good hope in south Africa. Afterwards, he mentioned another important factor which shows a new economic vision built on a new economic philosophy leaving the feudal system and adopting the capitalist vision that helped later many industrials to expand their economic activity and submerging almost continental markets: This transforming situation participated deeply to overcome all the traditional economic activities and change the ownership for people getting skills to innovate and investing that through developed factories and entering new methods of mechanization. Besides, Abdelmadjid Meziane added a serious factor that permitted to the European societies to improve their economic life. This factor is the colonialism. They did not use only their innovative skills. According to Abdelmadjid Meziane as well as for Yves Lacoste, this reality is rejected by a lot of European thinkers like Fernan Braudel who still believes in the European supremacy⁽²⁶⁾.

Abdelmadjid Meziane described objectively the European civilization when he said that civilization is based on material conviction and gives no consideration to the spiritual dimension. He expressed the idea that every civilization couldn't continue existing without this spiritual pillar⁽²⁷⁾.

4.2- Main Steps of Abdelmadjid Meziane 's Civilization Project:

Answering how could Arab Islamic world be powerful, stand up again, regenerating its glorious past and go through with the world economy boom and industrial revolution to demonstrate its abilities to return back to the missed glory of his ancestors, Abdelmadjid Meziane has drawn up a road map containing the main elements for real start in time, and incites society to be ready to take care of steps. First, he invited the Arab world to start from the existing capacities progress included in Islam because Islam keeps inside itself the components of mastery and development. He meant here the spiritual and ethical values that usually push Muslims to continue struggling for existing and even if he falls down, he should

wake up and stand up strongly again. He must keep resisting without an end⁽²⁸⁾. Secondly, civilization generally requires according to him to keep an eye on his identity and preserve his own particularities without trying to reincarnating others' personality or identity. Another condition is to live in present moment with all its details and follow what is happening on, and of course, being interested in future ambitions, but while Arab world does this, it has also to be in touch with its past representing the source of experiences and glory and differentiate our nation of the other various societies. This means the Arab generations should take their past into consideration in order to feel proud and not to be entailed for other colonialist societies, and then, lose the will to be free as well as being stronger again. They have to be responsible to show the message of Islam, basically, its universality and fighting all kind of slavery⁽²⁹⁾, but Abdelamdjid Meziane disagreed to deal with the past as it was being transferred. He advised all majors that today we have to read it again with critical overview and to avoid any sacred vision. This means to select what can be useful for us today and invest them in innovations and get rid of useless facts⁽³⁰⁾.

Abdelmadjid Meziane engaged to struggle against the static political system that is unable to follow the changes and to be closer to the other cultures⁽³¹⁾. Thus he pointed out that Arab nation has to conduct openly with the other and in the same time should define its opening as soon as possible. It has also to be aware of such opening and criticize the fully opening for not becoming a blinded imitator. So, Abdelamdjid Meziane rejects the aspects of dependence and call it as a fake or false opening. He also rejects entirely to cling literally the conception of originality or to be between modernism and saving nation originality⁽³²⁾.

Although he rejected the position of being modernist and conservative without any deep critical reading. Abdelamdjid Meziane approach for reactivating the Arab nation is based on exceptional reformist vision. He resumed that particularly when he said that reaching evolution and progress consists of understanding the Islamic stand point of civilization project and then to bind them with the general framework of Islam defined in human and religious base purposes and keep their spirits alive with the dynamic latest events, and make a difference between the cultural environment and the characteristics of our environment simply. The reason is that the success of any civilization project depends on the nature of the environment where it is applied and maybe it fails if the environmental conditions will not be the same., Abdelamdjid Meziane is known also by his tendency as man of dialogue his invitation to deal with different civilizations and nation too by establishing a bridges of dialogue and trying to understand the others' culture made him well-known. He disagrees with the theory of civilization clash initiated by the American strategist Samuel Huntington. He thought that dialogue is a main part of Islam message for the world and we should present Islam peacefully for the other nations, and we should respect the diversity of religions as well as the different cultures⁽³³⁾.

It is obvious that Abdelamdjid Meziane tries to introduce himself as a man of dialogue and accepts to discuss freely about every civilization. He was far from conflicts and hating other communities. So he preferred to show his open spirit for the others, maybe more when he said that humanity should live in respect and devotion, but how we can make that possible and the other forces use the hate discourse, how can it be possible when we hear about extermination and war choice. Personally, we think that people should see the things conscientiously.

Many ideas proposed by Abdelamdjid Meziane seem to be interesting, but in all cases, we may ask some questions, the first matter is about the possibility to apply his project in reality, that is because we know that many renaissance projects presented in the past, unfortunately, failed, and even now many Arab thinkers try to construct a new vision to make Arab nation stronger again. Then, how to explain it in spite of the big number of reform projects? Will we face the same situation? and when and from where we should begin the reforms?, which field has the priority: is it the political or the economic one?, is it ethical or social challenge? We think it is so difficult to give a precise answer to these questions, even Abdelmadjid Meziane did not show enough details about this concern.

Conclusion:

In the end, we can notice the importance of the Algerian thinker Abdelmadjid Meziane when he presented carefully his civilization project with a new vision and based on logical coherence, real understanding of historical facts and through scientific and philosophical analysis. He was wiser enough when he made comparison between the fact to be a weak nation and how to stand up again to meet the glory of our ancestors. We can sum up his project in the following points:

- 1- Arab Muslim regression has objective causes related to political, economic, religious and social conditions.
- 2- The evolution of Arab Muslim nation relies on a deep changes and general reforms in different fields to help people to reach innovation and creation.
- 3- Arab world should be in interaction and opened on the other world cultures, and has also to be connected to the present time and look forward the future to take a part in the global civilization.
- 4- Neither Interesting in the past heritage (conservatism) is a key to make Arab nation in leadership, nor modernism could change the current situations, but it is necessary to deal with the past and the present with critical and epistemological measure.
- 5- Civilization project for Adeldmdjid Meziane should arise from spiritual and human sources of Islam and devoted to the main principle of Islam religion based on monotheism
- 6- The European civilization started in the renaissance age after revising the economic, political system adopting democratic and capitalist theory and the Arab world has to proceed the same reforms before becoming really influential,
- 7- These were the main headlines of Adeldmdjid Meziane civilization philosophy and his personal prescription to make Arab world renaissance launching possible. He has contributed enormously to change the Arab Muslim world situation and believed that this unbearable situation is not a fate. Rather, we need simply to return back to our sources and references, and to reform the bad things.

Notes:

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- 2-Ibid, p 53-54.
- 3- Meziane, Abdelmadjid (1985), Monotheism and humanism incitation in modern Islam, p110.
- 4- Meziane Abdelmadjid, (2000), Economic A, theories of Ibn Khakdoun, p 53.
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