Intellectual Resurgence for Contemporary Muslim Societies Adopting Malek Bennabi Social Change Paradigm

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Abstract: *This article describes the life and beliefs of Malek Bennabi, a figure who contributed and had a significant impact on Muslim society. Through his writings and ideas, Bennabi has left a legacy that inspires and motivates him to create a better future for the Muslim world. In addition, this research aims to provide a systematic literature review based on selected journals that specifically highlight Malek Bennabi's work with contemporary scholars to strengthen his intellectual legacy. The results of the systematic literature are: Bennabi's ideas about the challenges faced by Muslims, such as political or social marginalization and economic recession, can still be applied to current conditions, such as increasing corruption, Artificial Intelligence, the Internet of Things, mainly social media disruption of the principles of Muslim life. Moreover, while technology and progress often seem to come at the expense of traditional values, Bennabi's emphasis on the importance of creativity and the Islamic faith is particularly compelling. Finally, the findings of this study contribute to understanding the methodology, intellectual achievements, and their possible applications in post-modern society.*
Keywords: *Intellectual Resurgence; Contemporary Muslim; Malek Bennabi; Social Change Paradigm*

Abstrak: *Artikel ini mendeskripsikan tentang kehidupan dan keyakinan Malek Bennabi, seorang tokoh berkontribusi dan memberikan dampak besar kepada masyarakat Muslim. Melalui tulisan dan gagasannya, Bennabi telah meninggalkan warisan yang menginspirasi dan memotivasi untuk menciptakan masa depan yang lebih baik bagi dunia Muslim. Selain itu, penelitian ini bertujuan untuk memberikan tinjauan literatur sistematis berdasarkan jurnal-jurnal terpilih yang khusus menyoroti karya-karya Malek Bennabi bersama para sarjana kontemporer untuk memperkuat warisan intelektualnya. Hasil dari literatur sistematis yaitu: Gagasan Bennabi tentang tantangan yang dihadapi umat Islam, seperti marginalisasi politik atau sosial dan resesi ekonomi, tetap dapat diterapkan pada kondisi saat ini, seperti meningkatnya korupsi, Artificial Intelligence, Internet of Thing, khususnya disrupsi media sosial terhadap prinsip-prinsip hidup Muslim. Terlebih lagi, ketika teknologi dan kemajuan sering kali tampak mengorbankan nilai-nilai tradisional, penekanan Bennabi pada pentingnya kreativitas dan keyakinan Islam sangatlah menarik. Terakhir, temuan studi ini bisa memberikan kontribusi dalam memahami metodologi, pencapaian*

intelektual, dan penerapannya yang mungkin bisa diterapkan dalam masyarakat post-modernisme.
Kata Kunci: Kebangkitan Intelektual; Muslim Kontemporer; Malek Bennabi; Paradigma Perubahan Sosial

INTRODUCTION

Professor Malek Bennabi (1905-1973) was an Algerian philosopher and historian who studied the situation of Muslims in the 20th and early 21st centuries—born on 1905 in Constantine, Algeria. Bennabi grew up in a family that placed a high value on education, and he showed a love for learning from a young age. After completing his elementary and high school education in Constantine, Bennabi studied at the University of Algiers, where he earned a degree in philosophy. After completing his studies, Professor Bennabi held several academic positions and made essential contributions to intellectual history and Islamic thought. Malek was a unique and influential character in the world of preachers, intellectuals, and authors due to his remarkable philosopher pedigree and insightful perspective as a meticulous social scientist. Combining his French and Arabic cultures, he could seamlessly merge Arab science and thought, derived from the Quran and Sunnah, as well as the substantial Arabic and Islamic heritage with Western science ideas that originated from the Greek, Roman, and Christian heritage. Although most of his writings are in Arabic, with more than half being newspaper articles, it is vital to include Malek in any comprehensive study of contemporary intellectual discourse. Bennabi's ideas are now widely prevalent on a global scale.

A rigorous systematic qualitative review[1] was used to investigate the impact of Malek Bennabi's publications in the Muslim world during his scholarly period. The research objective was to gather and analyse the existing literature on the topic, identify significant themes and concepts, and utilise a systematic analytical method to ensure consistency and accuracy during the research process.

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[1] Mohajan, H. K. (2018). Qualitative research methodology in social sciences and related subjects. Journal of economic development, environment and people, 7(1), 23-48. Mezinska, S., Kakuk, P., Mijaljica, G., Waligóra, M., & O'Mathúna, D. P. (2016). Research in disaster settings: a systematic qualitative review of ethical guidelines. BMC medical ethics, 17(1), 1-11. Okoli, C. (2015). A guide to conducting a standalone systematic literature review. Communications of the Association for Information Systems.

To achieve this, the researcher searched the Google Scholar database for relevant publications using keywords such as 'Malek Bennabi', 'Algerian scholars in the 21st century', 'Publication of Malek Bennabi', 'Articles, OR works, AND books by Malek Bennabi in pdf', 'Bennabi according to contemporary scholars' along with key theme and combination of the scholar authorship—only full text with pdf publication recorded for systematic readings.

The researcher selected approximately 60 articles from the search results and screened them for duplicates, language, and publication dates. 40 articles met the criteria were saved for further analysis. Thorough readings were conducted for each article, with central themes, concepts presented wisely acknowledged. Notes are written on the essential points, while arguments are transcribed in every article. Then, all articles are sorted into categories with recurring themes to facilitate the analysis stage. To present the main findings of the research in an easily comprehensible style for readers, a table was created with columns such as author, title, publication year, main themes, key points, and findings. The relevant information from each article was filled in the table, and the main findings of the research were carefully written. This approach offered a comprehensive overview of Malek Bennabi's impact on Algerian scholarship in the 21st century due to the effectiveness of employing a qualitative systematic thematic review.
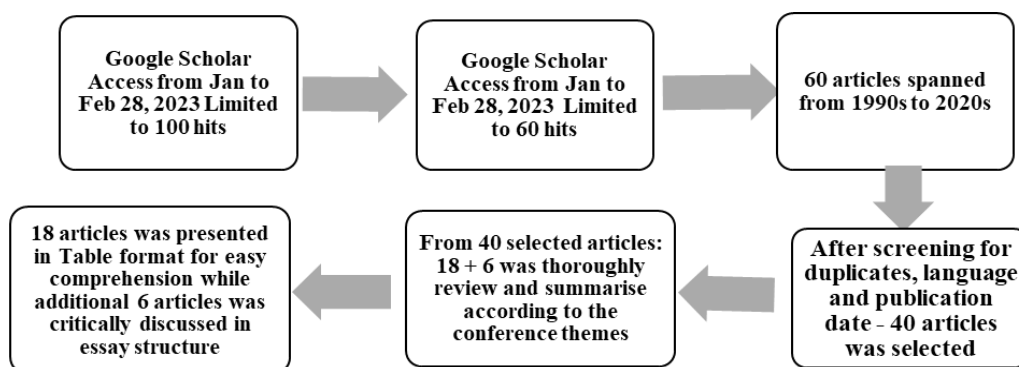
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Diagram I: Screening Process for Bennabi Selected Publications
Source: Author's Systematic Review

RESULTS AND DISCUSSION
Bennabi Bald Resurgence Concept of Muslim Nations

Professor Malek Bennabi was an outstanding Muslim scholar in his day who was noted for his distinct point of view, intellectual rigour, and relevance to modern worldview. He was a prominent Muslim thinker who was concerned with the regeneration of Islamic philosophy and civilisation. His unique viewpoint on the link between culture, community, and the person was novel and thought-provoking. He was not hesitant to criticise dominant beliefs or raise challenging questions, and his works are still relevant to the post-modernism polemic confronting the Muslim world. His work emphasises the necessity for Muslims to re-evaluate their intellectual and cultural traditions and to take a critical or inventive approach to overcome the difficulties they encounter due to several significant factors: political weakness, economic backwardness and social fragmentation.

Bennabi's work highlights a crucial need for Muslims to re-examine their cultural and intellectual heritage while urging them to adopt a creative approach to solving daily challenges. He argued that the root cause of the intellectual, political, social, and economic recession of Muslims worldwide today was a crisis of society caused by several factors, including the impact of colonialism, the loss of scientific and technological knowledge, the decline of religious institutions, lack of political & social unity, the absence of a modern educational system, as

well as the educational framework flaws of the Muslim world. Other scholars who supported Bennabi's ideas include Sayyid Qutb, the Egyptian philosopher and Islamic activist, and Muhammad Iqbal, the Pakistani poet and philosopher, who emphasised the need for the Islamic world to rediscover its intellectual and cultural heritage. Bennabi's view of the Muslim world intellectual recession is simplified below:

Table I: Muslims World Modernism and Post-Modernism Crisis

Factors of the Muslims' Civilisation Crisis of Intellectual, Political, Social, & Economic recession in the 21st century	
The impact of colonialism	European colonial powers imposed their political, economic, and cultural systems on the Muslim world, which led to the loss of Muslim sovereignty and cultural identity through ICT, uncontrolled Social Media & Internet of Things.
The loss of Sharia Compliance technology and scientific knowledge	Bennabi believed that Muslims had once been at the forefront of scientific and technological innovation but that this knowledge had been lost. Muslims rather than being slavery of big data & the Internet of Things IoT.
The decline of meaningful spirituals or religious institutions	Bennabi considered the failure of religious institutions, such as the mosque and madrasa, to rejuvenate wisdom as a fundamental cause of the Muslim world's intellectual and self-identity degradation.
The political and social division	Bennabi thought the Muslim world was fragmented and lacked a common purpose, making it vulnerable to external threats and challenging to solve problems internally. Muslims Politicians are greedy over authority, social class and capitalism possession rather than genuinely embracing the leadership of PBUH in managing its country.
A cutting-edge Islamic educational framework is needed.	The lack of a modern Islamic education system was a fundamental cause of the Muslim world's intellectual collapse. Moreover, Bennabi argued that Muslim educational institutions are going backwards in educating students. Therefore, Muslims must collaborate and work in the Shura system streamlining ICT, IoT and AI movement aligned with Sharia principles for Muslim students to cope with AI global movement.

Source: Author Analysis on Bennabi Works

Bennabi's writings called for Muslims to reevaluate their intellectual and self-identity traditions and take a critical yet inventive approach to overcome the problems faced in this Artificial Intelligence century. Bennabi contends there are multiple reasons for Muslim civilisation's decline and degradation: 1. Defence and military weakness. 2. Economic hardship, 3. Lack of cultural self-awareness and intellectual creativity, and 4. Failure to integrate an AI with Sharia principles. Therefore, he believed that Muslim societies are in a crucial stage of rediscovering their Islamic roots yet adopting a critical and self-reflective approach to their beliefs, actions, akhlaq and stop being ignorant Muslims.

During his life, Bennabi has published 19 books and articles[2], mainly in Arabic and French language. Bennabi is best known for his spiritual critics of the Muslim Tamaddun regardless of their nations. His approach was exceptional in emphasising the need for Muslims to examine their cultural and intellectual heritage critically and adopt a creative and scientific approach to solving their problems. For this study, the researcher has purposely chosen ten of Bennabi's scholarly works that received an extensive assessment from contemporary Muslim scholars. The publications and year of his works presented below in table format for audience easy comprehension:

Malek Bennabi's theories on the cyclical nature of civilisations are increasingly relevant in the context of the 21st century's AI societies. His insights highlight the need for societies to recognise that they are not static and must adapt to change to thrive. This means embracing new technologies for progressive Muslims while staying true to their cultural heritage and Islamic values. Bennabi's critical methodology emphasises the importance of understanding the cultural roots of Islamic society and advancing in harmony with the post-modern world's realities. His ideas are particularly beneficial in assisting Muslims to deal with the challenges posed by secular AI invasion and interference in their daily lives. Bennabi's legacy of intellectual flexibility, rigorous self-examination, belief in the

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[2] Basha, A. K. (1992). Malek Bennabi and his modern Islamic thought: University of Salford (United Kingdom).

power of knowledge, and culture provides a foundation for a future humanity discourse.

Thematic Review of Bennabi's Credentials by The Post-Modernism Scholars

The article titled Al-Ghazali and the Crusades: Bennabian Perspective by Alatas[3] explores the historical context and philosophical implications of Al-Ghazālī's thoughts about the Crusades, and it aligns with Bennabi's perspective. Both scholars' forefront argument of Muslim people must re-examine their relationship with Islam and intellectual traditions to confront the challenges of Western imperialism and domination. Al-Ghazālī's thought was influenced by a deep sense of crisis and a need to reassert the value and relevance of Islamic thought in the face of foreign domination. Al-Ghazali and Bennabi challenge the Muslims themselves must be willing to broaden their Islamic intellectual practice, re-examine their current lifestyle compatibility with the genuine Al-Quran teaching yet align with Muhammad PBUH Sunnah to cope with Communism, Liberalism, Western-Secularism and other artificial ideologies.

Similarly, the article titled 'Civilizational Problem or Political Crisis'- Comparative Analysis of Mālek Bennabi and Syed Mawdūdī's Approach to Renaissance[4] examines Bennabi's critique of Western liberalism invading Muslim societies resulting majority of Muslims worldwide losing their Islamic identity, forgetting their spiritual and akhlaq creed known as the Pillar of Islam & Pillar of Eman due to adoption of liberalism, Agnostic and Westernisation cultural values. The Muslims that supposedly lives and commit to Islamic Pillar are no longer secluded from the ideal life of being Islam! As prominent thinkers of the Muslim world, Bennabi and Syed Mawdudi challenged conformism to end colonialisation. Henceforth, they strongly advocated for Muslims to rejuvenate their akhlaq,

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[3] Alatas, A., & Suleiman, H. (2019). Al-Ghazālī and the Crusades: Bennabian Perspective. Al-Hikmah: International Journal of Islamic Studies and Human Sciences, 2(4), 1-14.
[4] Malik, B. A. (2022). Civilizational Problem or Political Crisis? Comparative Analysis of Mālek Bennabi and Syed Mawdūdī's Approach to Renaissance. Journal of Islamic Thought and Civilization, 12(1), 297-308.

spiritual means and personality according to Islamic tradition that has been recognised as exceptional civilisation for almost 1445 Hijra years.

Therefore, Bennabi advocates for good governance grounded on justice, accountability, and the rule of Sharia. Although Bennabi thought has inspired Muslim movement groups across Algeria and proposed for Post-Muwahhidun transformation.[5] Overall it failed to spread globally due to geopolitical hindrances. Bennabi's works will undoubtedly develop feasibly and receive more critical appreciation if artificial intelligence had already appeared in his century. Another critical review of civilisation philosophical practices by Bennabi, Rashid Ghannouchi, and Muhammad Asad claimed by Amir[6] has had far-reaching and significant ramifications and repercussions on western sociological research. The academics established a primary knowledge of Islam's ideal social power due to Ibn Khaldun's sociological thought. They used a unique sociological technique to show vital components of its culture and society, highlighting the great worth of its civilisation and moral underpinnings. They pioneered critical studies of history, social species, the beginnings of human society and social networks, the nature of social interactions, social illnesses, geography, psychological elements, colonisation, moral and religious values including the foundations of education and social order.

While Bennabi's ideas of building an advance established Muslim country may not well accepted by Algerians, where his scholarly belongs, surprisingly, his idea of renaissance philosophy was highly anticipated by the former Malaysia Prime Minister, Mahathir Mohammad. As a result of Bennabi's tinkering, Malaysia's economy has remained globally competitive, with equal education available to all Malaysians regardless of gender, race, or religion, and the country's health, medicine, education, tourism, ICT, manufacturing, and other

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[5] Patria, M. Y. (2021). Transforming the Post-Muwaḥḥiddūn Man: Malik Bennabi's Critique of the Contemporary Muslim Society. Journal of Islamic World and Politics, 5(1), 55-78.
[6] Amir, A. N. (2018). Tinjauan tentang falsafah dan perspektif Malik Bennabi tentang peradaban [Bennabi's perspective and philosophy on civilization]. AL-QIYAM International Social Science and Humanities Journal, 1(4), 45-57.
Amir, A. N. (2022). Pemikiran Ibn Khaldun Tentang Rasionalisme Islam: Suatu Penelitian Ringkas. International Online Journal of Language, Communication, and Humanities, 5(I), 56-72.

sectors that can be exemplary to other Muslims countries. A critique presented[7] in 'Ibn Khaldun's Political Thought & Relevance: Abdallah Sharit's Perspective' both Sharit and Bennabi pursue broad reform. Khaldun theory is interpreted in a much more rigorously analytical and comprehensive way by Sharit, covering a wide range of topics. Contrary to Bennabi, he emphasises society, intellectualism, and creative ethos in his political philosophy and method of intellectual transformation. Bennabi's perspective may be more conceptual, whereas Sharit's was founded on a more concrete form of critical social sciences analysis. Bennabi believed in the cycle of civilisation, whereas Sharit examined and criticised Ibn Khaldun's ideas in a framework rendered more pertinent by the modern era.

A thematic summary is presented in the following table of Bennabi's intellectual legacy from 18 selected articles based on philosophical, social and economic perspectives by the Post-Modernism and Artificial Intelligence century scholars from the 1990s to 2020s.

Bennabi is concerned about Muslims' hazy understanding of culture. He distinguishes between culture and knowledge (thaqafah and ma'rifah).[8] He claims that culture is a theory of education (tarbiyyah) rather than a theory of learning (ta'lim) since it is tied to behaviour (suluk) rather than knowledge. Bennabi supports this argument by citing the example of a Muslim medical student studying in Europe. Despite receiving the same credential as their British colleague, the student will not learn about their colleague's constructive approach towards societal problems. Muslim parents send their children to school to reap benefits and prepare them for future responsibilities.

According to Bennabi, positive behaviour, which he calls effectiveness (fa'iliyah), is the backbone of culture as an approach to behaviour modification. Effectiveness is a positive psychomental attitude towards life in general, which

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[7] Grine, F., & Khezzar, O. Y. (2018). Ibn Khaldun's Political Thought and Relevance: Abdallah Sharit's Critical Perspective. Journal of Al-Tamaddun, 13(2), 1-14.
[8] Bariun, F. (1992). Malik Bennabi and the Intellectual Problems of the Muslim Ummah. American Journal of Islam and Society, 9(3), 325-337.

controls the acceleration of development within society and affects the direction of its history. The elements of social and moral disintegration began to form when the community lost this attitude. Other post-modernism scholars provide insightful perspectives on Bennabian's works.[9] – on the relationship between religion and society (Kattiparambil, 2020) – comparison of Bennabi and Abul A'la Maududi sharped intellectual and political views and Qadiri[10] – used of pilgrimage as a metaphor in the search for spiritual and cultural rejuvenation.

To summarise, Malek Bennabi's name should be listed alongside other revival figures from the early to mid-20th century, such as Muhammad Abduh (1849-1905), Abū Zahra (1898-1974), Hassan al-Banna (1906-1949), and Sayyid Qutb (1906-1966) in Egypt; Tok Kenali (1868-1933) in Malaysia; Ben Badis (1889-1940) in Algeria; Musa Bigivey (1875-1949) in Russia; Said Nursi (1877-1960) in Turkey; ibn' Ashur (1879-1973) in Tunisia; 'Ali Shariati (1933-1977) in Iran; al-Mawdudi (1903-1979) and al-Nadwi (1914-1999) in India; Allama Iqbal (1877-1938), Fazlur Rahman (1919-1988) in Pakistan; and Hamka (1908-1981) in Indonesia. Their roles and contributions will be recognised as the founders of the Muslim civilisation's resurgence.[11]

Bennabi Intellectual Discourse Compatibility with Contemporary Muslims Societies

While Malek Bennabi's works have been influential and respected by many, some criticisms and concerns have been raised about his ideas. In the researcher's opinion, the Al-Andalus scholars have already discussed the Bennabi ideas. The problems inherent between Muslims and humanity are identical regardless of the time or century they live in. If Muslims were to trace back, the ignorant behaviour of humanity started as early as Muhammad PBUH's prophethood began. He was sent due to barbaric lifestyle of Jahilliyah Arabs that

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[9] Arif, K. (1993). Islam in History (by Malek Bennabi)(Book Review). American Journal of Islamic Social Sciences, 10(2), 251.

[10] Qadiri, S. (2022). Postsecular Pilgrimage in Malek Bennabi's Lebbeik: pèlerinage de pauvres and Abdelkébir Khatibi's Pèlerinage d'un artiste amoureux. Paper presented at the Forum for Modern Language Studies.

[11] Ahmad, M. S., & Kamaruzaman, A. F. (2019). [MS] Malek Bennabi's Historical Context and Historiography of the 20th Century. Asian Journal of Civilizational Studies (AJOCS), 1(3), 41-54.

buried their daughter alive[12] had no universal purpose in life, treating their women as sex slavery, treading business in the form of *greed-capitalism.*

Today, despite an advancement of physical development of civilisation that has surpassed the Pharaoh's kingdom, the Romans' legacy, the Persian Empire etc., world's society lives-like animal kingdoms. The AI civilisation witnessed the highest displacement from killings, oppression and war-crime aggression. The AI society worshipped capitalism in any way it could, even if it went against Sustainable Principles ethics by hoarding public resources. The AI is replacing humanity's spiritual values through the liberation of LGBTQ – that being gay, transgender and homosexual are just fine despite producing the highest statistic of Monkeypox virus[13] drugs in the name of medication prescription is an answer to every hospitalised patient, women IQ determined by their ability to parade in bikinis for world/universe and capitalists' to exploit while hijab portrayed as outdated apparel.

On the contrary, Bennabi's advocates for Muslim nations' modernisation may have been wrongly interpreted by Muslims. Despite extensive intellectual discourse produced by Muslim scholars pertaining to unethical behaviourcommitted by Muslims (corruption, misuse of authority given, zina-adultery, ignorant personality etc.) Today, some Muslims are born into Muslim families, but their upbringing embraces a secular or overly-liberal education. They no longer practice the Islamic Pillar, Imaan Creed, or live according to Quranic, Sunnah and Sharia principles. Losing Islamic identity is increasingly typical in the Muslim world due to modernism and the disruption of social media. Western

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[12] Halverson, J. R., Goodall, H., Corman, S. R., Halverson, J. R., Goodall, H., & Corman, S. R. (2011). The Jahiliyyah. Master Narratives of Islamist Extremism, 37-48. Hanapi, M. S. (2013). From Jahiliyyah to Islamic worldview: In a search of an Islamic educational philosophy. International Journal of Humanities and Social Science, 3(2), 213-221.

[13] Gonsalves, G. S., Mayer, K., & Beyrer, C. (2022). Déjà vu all over again? Emergent monkeypox, delayed responses, and stigmatized populations. Journal of Urban Health, 99(4), 603-606. Landers, S., Kapadia, F., & Tarantola, D. (2022). Monkeypox, After HIV/AIDS and COVID-19: Suggestions for Collective Action and a Public Health of Consequence, November 2022. American journal of public health, 112(11), 1564-1566.

colonisation is now in the form of cultural imperialism that seeks to impose secular-western agenda through AI invasion. Furthermore, the Muslim nations collectively did nothing except choose to be slavery to AI and ICT secular world new order. These are the complex social, economic and political factors contributing to Muslim nations' marginalisation, although they have almost reached two billion populations today.

Similarly, the Muslim world's approach to religious education now promotes a narrow and dogmatic view of Islam. In the case of Malaysia, Islamic elementary public schools are just a place to conduct memorisation rather than to instil decent akhlaq in the pupils. Worse, it becomes an institution where pupils are forced to learn academically from morning till late evening due to the separated secular and Islamic curriculum framework nationwide [14]. Besides, schools' segregation based on major races – Chinese, Indian and Malays has created a massive concern about racist behaviour among Malaysian[15]. This rigid educational framework has been exercised since 1957 due to Europe's 500 years of colonisation of Malaysia. The universities' role was replaced with educational-capitalist-based, particularly private universities, to produce graduates in exchange for expensive university fees. At the same time, many students with genuine learning aptitude were denied because they could not fund their university studies, which ranged from RM30,000 to RM500,000 (from pre-universities, diplomas, degrees, up to postgraduates and medical programs) – www.studymalaysia.com.

For East Malaysian (Borneo) students, private university fees prove insurmountable yet greatly hinder them from pursuing tertiary education since there is an extreme quota to enter public universities. Due to the capitalist prospect of higher education, public universities are recruiting more international students because they are more profitable than local students, relying heavily on

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[14] Hamid, A. F. A., & Fauzi, A. (2010). Islamic education in Malaysia: S. Rajaratnam School of International Studies.

[15] Raman, S. R., & Sua, T. Y. (2010). Ethnic segregation in Malaysia's education system: Enrolment choices, preferential policies and desegregation. Paedagogica Historica, 46(1-2), 117-131.

funds from the National Higher Education Fund Corporation or locally known as PTPTN. Honestly, the crisis of universal human civilisation, as intended by Bennabi, occurs when educational institutions, especially university educational institutions, are more concerned with revenue or research grant earnings while neglecting the central role of moulding graduates to graduate with job market competitiveness, highest integrity yet maintaining akhlaq and behaviour nobility. Other educational challenges are using smart gadget tools and sharia-compliance AI or Internet of Things learnings for elementary and secondary institutions and students.

The obsession with social media (Socmed) has become a worldwide phenomenon. Regrettably, many Muslims nowadays have fallen into the trap of worshipping artificial values, leading to great fitnas. Across the globe, Muslims are using social media to show off their wealth, possessions, and charitable activities for the sake of likes, followers, marketing or dollars. This has become a significant concern, degrading Muslims' spiritual and decent akhlaq. Despite being almost two billion, majority of Muslims mindlessly adhere to morally dubious trends against their monotheistic beliefs. For instance, they participate in or promote un-Islamic festivals such as Halloween, Mardi Gras, musical concerts, and other lust-based entertainment, especially among young Muslims. Over liberalism-secular, western unrealistic feminism paradigms have also enslaved Muslim women. This has resulted in a return to the state of ignorance or Jahilliyah, with many Muslim women participating in false perspectives on issues linked to women, for instance, on hijab prescription - Muslimah without deep comprehension and proper knowledge is openly transgressing by making misleading statements about hijab that are being broadcast by Islamophobia[16]

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[16] Patino, E. (2015). A New Perspective Through Islamophobia: The True Oppressors of Veiled Muslim Women. Trinity College Digital Repository. Hazratji, Z. (2011). Conceptualizing Fitna: How the Opinions of Muslim Feminists Distort the Image of Islam Today.

media, resulting in harmful consequences to those wearing hijab for the sake of Allah.[17]

Another crisis confronting Muslims is the segregation of Muslim elites from the rest of the Muslim population. Unfortunately, these elites frequently engage in corruption, misuse of power or abuse of authority to maintain their positions and possessions, primarily through unethical political means. Furthermore, the new era of colonialism during the AI era is taking on different forms, including Muslim leadership oppressing indigenous and minority communities. For example, in Borneo (Sabah and Sarawak), which gained independence through the Federation of Malaysia in 1963, the native Sabahan experienced the lowest GDP per capita[18] and ongoing economic disparity despite being nine times larger than Selangor in geographical landmass but the poorest since gained its independence under Malaysia Federation in 1963.

The unequal distribution of economic benefits under the New Economic Policy has been detrimental to the Sabahan and Sarawakian communities, who did not receive the intended 30% share of Bumiputra. Additionally, the indigenous Muslims of Borneo have been denied the same privileges as Malays in the Peninsular, known as *Hak Istimewa Orang Melayu*, which has further perpetuated their oppression. Despite political parties using Sabahan autonomy rights of MA63 as a campaign slogan, it has yet to be granted, as confirmed by Salleh, Puyok, Bagang and Ahmad Tajudin, Mohamed Noor. Malek Bennabi, a renowned philosopher, would undoubtedly be disheartened to witness the oppression perpetrated by fellow Muslims within Muslim nations.

Finally, Muslims are subjected to widespread oppression, yet no Muslim country can end the tyranny. Genocide and ethnic cleansing by the Communist Party of Muslims Uighurs in Xinjiang, Besides, Israel's ongoing massacres and killings of Palestinians yet deliberately supported by the United Nations, lead to

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[17] Khan, M. S., & Hashim, R. (2015). Monolithic Interpretation of the Qur'an: Revisiting Selected Verses on Women Penafsiran Monolitik Al-Qur'an: Peninjauan Ayat-Ayat Tertentu Mengenai Wanita. Journal of Islam in Asia (E-ISSN 2289-8077), 12(2), 232-252.
[18] Jomo, K., & Hui, W. C. (2002). The Political Economy of Malaysian Federalism. Peng, T. N., Li, L. S., & Lian, J. C. K. (2022). Demographic and Socioeconomic Changes in Sabah: Universiti Malaysia Sabah Press.

Palestinians' social distress, since the Balfour Declaration conforming Israel as an Apartheid master of the century.

Thus, Muslims, regardless of their national origin, are in their lowest state of Emaan with zero sense of courage to restore civilisation goodwill. Muslims face severe yet diverse challenges in the AI era. Therefore, it is time for the Ummah to unite and work towards collectively resolving Muslim world problems. Ummah must embrace genuine Islamic creeds while rejecting artificial values that lead to *great fitnas* (Greifenhagen, 2000), such as social media obsession, non-sharia compliance lifestyle and identity crisis. Moreover, Muslim elites must work towards advancing their communities, abstaining from corruption, abuse of power and other unethical practices. Only then can Muslims reclaim their rightful place in the world, positively impact the earth, and contribute to the effectiveness of the 17 SDGs Development Goals.

CONCLUSION

This qualitative systematic review provides a thought-provoking analysis of Malek Bennabi's work, examining how his ideas continue to resonate in the Muslim world. While some have criticised Bennabi's approach to Islamic education for being too limiting and dogmatic, others have taken issue with his patriarchal views on gender roles. However, most scholars backed Bennabi's works on Islamic philosophy and the in-depth exploration of Islamic modesty & humble personality. Although some contemporary thinkers may disagree with his ideas, Bennabi's legacy remains a powerful reminder that progress and renewal are essential to the ongoing development of civilisation. Overall, the legacy of Bennabi serves as a gentle reminder that Muslims should be in an active process of renewal, progress, and independence. In the future, the study may look into Al-Andalus scholars' personalities, thoughts and times.

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