

## The Philosophy of Civilization and the Logic of Intercultural Dialogue

### فلسفة الحضارة ومنطق الحوار بين الثقافات

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#### Abstract:

This research paper explores the conceptual structure of civilization and its relationship with the history of human thought. It addresses the persistent interest in diverse visions and aspirations concerning the recognition and broadening of approaches to understanding the factors shaping cultures and their coexistence at the cognitive level. The study situates these discussions within the framework of prevailing realistic paradigms, rather than idealistic standards, offering insights into the dynamic interplay of culture, history, and human dialogue.

**Keywords:** Civilization, Humanity, Culture, History, Dialogue

#### ملخص باللغة العربية

تناقش هذه الورقة البحثية تركيباً مفاهيمياً لطبيعة الحضارة في علاقتها بتاريخ الفكر الإنساني في ظل تواصل الاهتمام بمختلف الرؤى والتطلعات حول مسألة الاعتراف بتوسيع منهج الأخذ بأسباب تشكل الثقافات وتعايشها على الصعيد المعرفي في كثير من دوائر البحث والتنظير، وذلك في إطار المعيار الواقعي السائد وليس بالمعيار المثالي المأمول. هي محاولة لإثارة جملة التطورات التاريخية الداعمة من التقييم مظاهر الحضارة في بعدها الإنساني استناداً لتفكير فلسفي قائم على النقد الذي يضيف على الحكم مزيداً من العمق والتأمل في الآن نفسه. كلمات مفتاحية: حضارة ؛ إنسان ؛ ثقافة ؛ تاريخ ؛ حوار.

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#### 1- Introduction

Generations inherit the essence of their civilization from the full effects and underlying the repercussions of their material, mental and artistic works from utilitarian forces that occupy the human being and expand it in finding the place of effort that achieves progress in a real world qualified to achieve orientalist visions that confirm its call yesterday in order to convince itself and the effects surrounding it with an existential formation stemming from the inside of clear and deep

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firm beliefs that allow breaking into the foundations of a single idea within existential relations that glorify the element of will and strive to achieve The theory of happiness in the universe.

It is the issue of civilization in its human context and the complex phenomena that cannot be reduced to one element, so what is the concept of civilization? And what is human? What is the relationship between them?

Research on the subject of civilization is both an arduous and common journey: " It is popular because it depicts history in a vivid and comprehensive way, and tries to resurrect the past as integrated as possible... In order for the researcher in this field to reach a general judgment on the civilization of a society, he must be familiar with all aspects of this civilization, including science, literature, art, religion and politics. It becomes almost impossible to collect all this research and access them to a comprehensive judgment on the civilized state of a society only after a huge effort in the intellectual field, and in the field of collection at the same time, hence the close link between research in civilization and philosophical thinking»( Fouad,2018,p07) Human civilization in general is only the result of philosophy, although philosophy in turn from the history of civilization, a Tawaf carries a new formulation of the concept of values and intellectual foundations emanating from it and reflected in the behavior and production Moral pushes towards self-realization with the preparation and awareness it gains based on higher and higher forms in building civilization and the intellectual elevation of humanity in its interest in human industry..

## **2- The Ethnological Conception of the Concept of Civilization:**

The Arabic language was defined in its various dictionaries as the regulator that links the word and its significance by listing its meanings multiple explanations of the word civilization with a linguistic trunk (h - z - t), which carries several dimensions, the first of which is: « presence is the opposite of backbiting and unseen, and the second: urban which is the inhabitant of cities and villages in exchange for the Bedouin resident of the desert, civilization means residence in urban ».( Ibn Manzur,p485)

The significance of attendance (presence) is not absent from the significance of the inhabitants of cities and villages, as these attended the cities and homes of homes that have a decision and stability, so it is different from the Bedouin, and the desert and urban opposite in terms of its residence in cities and villages, but in the crown of the bride Ford that: « Metropolis, Hadra and urban are cities, villages and countryside named so because its people attended the cities and homes that have a decision »( Al-Zubaidi,2010,p146) From the linguistic sense, the terminological meaning of civilization arose to indicate the effects and results that arise from civilization language, which is the life of presence and stability, and includes literature, arts, architecture, science and systems.

### **3- Terminological etymology:**

The term acquires a new meaning stemming from the principle of belonging to a certain field of knowledge, and its meaning has been determined since humanity tried to slow its relations with the objective world and its association with it, from this point of view it can be said that: « Civilization carries the meaning of stability because of its association with urbanization, the civilization of any nation in any era constitutes the crucible from which its various national and humanitarian issues emerge and is organized, and through which material and moral elements come together to contribute In the process of the progress of that nation »( Al-Khatib,1993,p38) It refers to a number of characteristics that distinguish one nation from another nation in terms of all kinds of life of customs, traditions and lifestyle in addition to adherence to religious and moral values as well as creativity in the arts, literature and sciences, Ibn Khaldun has pointed out in his definition of civilization that it is one of the fruits of stability where he said: « Civilization is the mastery of luxury and begging for its conditions, and the cost of crafts that purify its varieties and other arts »( Ibn Khaldun,1976,p163) Through this, he focused on the urban aspect or physical construction.

Malik Bennabi, who defined his series on civilization as: « the set of moral and material factors that allow a society to provide each member with all the social guarantees necessary for its development on the basis that civilization is measured by the extent to which man achieves a decent life through which he develops, believing that urbanization carries two main dimensions: « the spiritual dimension that refers to civilization in its moral and cultural aspects, and the material dimension that constitutes civilization with its civil side ... Thus, Malik Bennabi views civilization from a functional point of view, considering it the moral and material conditions that society offers to its members in its development, as it is essentially the product of an idea imprinted on a society to enter history."(Al-Khatib,pp96-97)

In this context, and within the framework of what has been expressed in the question of civilization in the various Western philosophies, Schwitzer expressed about civilization by saying: "Innovative, artistic, mental and material works do not reveal their true full effects unless civilization bases its survival and development on a psychological readiness that is truly moral", (Ashwitzer,1980p11) which indicates that the meaning of civilization carries an idea with material and moral, material and spiritual demands to achieve its desired goal of human progress.

### **4-Philosophy of Civilization: A Relationship between Thought and History:**

Defining the concept of the philosophy of civilization requires a return to the relationship of philosophy with other sciences and fields of knowledge that converge with each other, and the witness that every civilization began at some time to reflect on the change of the world and the form of life and think about it critically, which is a philosophical principle added to the historical meaning

of a compound between multiple interpretations, the philosophy of civilization is closer to philosophy than to civilization, which is in that approximation in its concept of the philosophy of history, which is closer to philosophy than to history, because the philosopher of history In the philosophy of civilization there is an epistemological shift from mythological thinking to rational thinking with the intellectual, the beginning of philosophy in the strict sense of the word: « Civilization went bankrupt without resistance and without complaint during the next few decades and its ideas lagged behind as if they had reached such fatigue that they could not walk with them, how did this happen? Philosophy was the one that led and guided ideas during the eighteenth century and the first half of the nineteenth century, it was concerned with the issues that appear to humanity in every period, and carried the thought of civilized man to perpetuate their consideration, and philosophy in that era included within it a primary philosophizing about man, society, sex, humanity and civilization, produced in a completely natural way a kind of living popular philosophy that dominates public thinking and maintains enthusiasm for civilization, but this optimistic moral view of things And that the owners of the disclosure and rationalism laid the foundations for that sound popular philosophy says that this view was incapable with the passage of time to face the criticism directed at it by abstract thought, its naïve assertion provoked anger against it, and Kant tried to provide the dilapidated construction with new foundations and to adapt mental theory to things according to the requirements of a deeper theory of knowledge without making any change in its basic spiritual elements, and between Gitty, Schiller and other heroes of thought in that era that Rationalism was not a real philosophy as much as it was a simple philosophy, so they criticized it in it from cunning as much as it was kindness, but they could not make a place that they smashed something new that could support the common ideas in civilization in that era »( Albert,pp13-14) Which means that philosophy has an effective role in building civilization and shaping it according to the philosophies it faces, philosophy has an important role in the history of civilization because it and its constant attempt to be affected as knowledge to change and develop the world, but it constantly goes beyond mere reflection and change to become a dynamic force that moves humanity towards progress.

#### **5-Man and Civilization in Arab and Western Thought:**

Civilization in the sense that we have concluded a very wide field, it includes the political, social, economic, artistic, scientific, literary and religious aspects of human activity, that is, it has a comprehensive meaning that includes within it various types of cultures and studies that can be carried out by the human mind, and since the central idea in the philosophy of civilization is diligence towards change, it is obvious that the human being of civilization, who is considered the changer and the actor of civilization, is characterized by carrying this idea in his conscience in order to achieve the field of advancement and renewal.

" Man is the most mysterious living being on our planet because of his intellectual uniqueness among all the beings on earth... Man appeared after extinct species of life that lived millions of years, yet no kind of life was destined to prevail or dominate parts of the world like man, nor did a being of the morphology of nature and forms of plant and animal life be tempted like what man did, and he is far defenseless from all the weapons of power that other life forms have, but he surpassed them using his mental abilities and remained and multiplied until he filled the back of the earth.

Civilization is the other side of man, it includes all the capabilities of man and his work from obtaining food to his productive tools and all his organizational products, ideologies, metaphysical ideas and artistic creativity, so there is no human society without civilization, regardless of the degree of primitiveness, and because the collective man learns his civilization from an early age, he was able through this ability to inherit social and civilization to constantly build above the inheritance he received, thus growing civilization and opening new horizons for the human adventure material, technological or moral and intellectual » (Muhammad,2014,pp11-12) In fact, the story of man with civilization has been in a dilemma since its inception, considering that civilization is not an entity independent of man, but rather an image that reflects his movement on the course of time and space, and it is the basis for the formation of this image with all its intellectual, epistemological, and even philosophical and historical transformations.

#### **6-The philosophy of man and civilization according to Malik bin Nabi:**

Malik bin Nabi considered that man is the axis on which the reality revolves from him the principle and to him ends, and that it is the measure of civilization, the goodness of civilization and its corruption are measured by the extent of benefit and harm to him, and he also has a free will specialized in it based on the divine honor for him, criticizing the Western view of the concept of man and civilization, in front of the intellectual conflict between the trends of thought, he believes that: « The philosophy of man - especially in the West - is still hostage to expressions and terms that do not allow the mind to imagine the participation of peoples in the character of humanity and the pursuit of brotherhood and solidarity »( bin Nabi,2002,p162) Therefore, since the Muslim - according to Malik bin Nabi - inevitably balanced, the image of the equation becomes for him: Muslim man = civilization, considering that man is the only creature that can achieve balance, so we - according to Malik bin Nabi - it is clear that the previous equation is dotted as follows (civilization only the Muslim man), since "Man is the basic condition of every civilization and civilization always emphasizes the human condition."(Abedul Sabour,202,p198)

The answer to these problems was that Malik Bennabi had a role in through the importance of returning to history to understand the events and factors that produced this reality with its merits with the analysis of the data of the present as a main point, including the aspects of vigilance and

strength, and also the backwardness and weaknesses. What extent did Malik Bennabi agree in this theory on human action within the framework of the conditions of civilization?

According to Malik Bennabi, man has ended his civilized cycle a long time ago and has become an idle, backward human being living in a decaying society steeped in illusions in light of the military forces that Europe is rich in in which it has come to him, in addition to its blatant modernist ideas, which colonized many Arab and Islamic countries to unintentionally send in it the spirit of will to revive its glory, as Europe did in its renaissance and the question of the renaissance was raised, as different currents emerged in this field, including those reformist. Although it involves a lot of criticism, it did not give in to despair, but initiated its projects, yet it did not reach to rid the nation of illusions and idols attached to it.

Malik Bennabi was able to provide a satisfactory answer to the question of the renaissance, which occupied the thought of the nation for many years, why did Muslims delay and others advance? When he showed that every human civilization known to humanity went through three phases, the stage of birth, the stage of spread and expansion and the phase of decline.

When the curve of civilization in a society descends and its sun begins to decline, the symptoms of this disease spread, so that Ibn Nabi reaches at the end of his civilized journey that the renaissance of the nation lies in guiding man, time and soil, and thus he has finished his attempt to guide the entire renaissance project of the nation.

### **7-How to make civilization at Toynbee?**

Toynbee offers an answer to this question as the fact that the genesis of civilization is not due to race or geography but to a specific combination of two conditions: the existence of a creative minority in a given society and an environment suitable for a very appropriate end or non-purpose. Groups that had these conditions emerged as civilizations, and identifies three basic factors for the collapse of civilizations: We transform the nature and mentality of the leadership and creative class, which was initially the reason for civilization to move towards environmental competition. The negative, and its transformation into an arbitrary authoritarian authority that refuses criticism, is the reason for its inability to face the challenges, the abandonment of the social majority of this group and distrust of it and its actions, and as such: « Toynbee's concept contradicts the concept of historical materialism in its interpretation of the relationship between society and the individual because Toynbee believes that a society that moves towards civilization is interconnected by the individuals who belong to it because society is only a common field of work between a number of people and therefore the source of the action is due to these individuals. Such an interpretation of the relationship between the individual and society ignores social systems and objective laws independent of individuals, and this disregard leads to the path of the psychological method, which in turn leads to mysticism." Thus, it was concluded that the true nature of Toynbee's views on this

historical theory of civilization is characterized by its rejection and even denial, because it seems clear that Toynbee's major religions are the main feature of his history blueprint. Oneness with God is the ultimate goal of history (Kosminaky, 1957, pp 12-13). While the theory of materialism Historicity is a field of development of the existence of mental individuals, thus encompassing the general field of human social activity, including its spiritual and material forms as well, and thus religion does not become the main content of human history as it is for Toynbee.

#### **8-Cultures and civilizations between the difference of concept and the alliance of meaning:**

One of the bets of contemporary thought lies in the attempt of many scholars and researchers to ward off the frameworks of the link between the knowledge received about the concept of civilization and culture in an objective perception that requires weaving a dual position that goes beyond that context based on fragmentation and separation between the meaning of civilization and culture, provided that the relationship between civilization and culture is determined when you look at them from the perspective of the branch and the root, through the findings of sociological studies in their inclusion of three important trends, while the first trend believes that the term (civilization) to express both together without a difference or distinction between them and sees this trend when the French who talked about that culture and civilization do not differentiate between them, they are the universal and comprehensive concept of one nation, the second trend considers civilization is only that material part of culture and believes the third trend that culture is part of civilization in both its material and moral parts and this trend is predominant in the West.

The relationship between culture and civilization in the eyes of politicians and intellectuals is different, as Travitian Todorov spoke of the fact that culture and civilization are independent in their concepts, and they are not contradictory, as the existence of culture is a prerequisite for the formation of civilization.

Both Fadlallah Ismail and Abdul Rahman Khalifa differentiated between the concept of civilization and culture by saying that civilization is all that is issued by man in material terms, while culture is in the moral and intellectual aspect only, and in general the Arabs have defined the concept of both culture and civilization, civilization means the science of urbanism, i.e. the material achievement of man, while culture is the moral achievement. (Bakhti, p46)

Despite the differences behind the concepts of civilization and culture, for Mington, there seems to be widespread agreement among scholars of civilization that there are key features about the nature, identity and movements of civilizations, for most researchers agree that civilizations are the broadest cultural entities in that « First, they are comprehensive in that none of their constituent units can be fully understood without reference to the civilization to which they belong, and second, civilizations die and disappear but also live. Long periods and evolve and adapt, and are the most permanent

within the types of human society and thirdly that civilizations are characterized by dynamism as they arise and flourish and then fall and merge with other civilizations and divide and may also disappear and finally scientists generally agree to identify the great civilizations in history and on the civilizations that exist in the contemporary world ».(Huntington,1996,pp40-44)

### **9-The clash of cultures or their dialogue in the presence of a single human civilization?**

In the context of what can be considered a silent theoretical conflict or a sometimes controversial dialogue between the same civilization and multiculturalism, we stand at the corresponding connotations of this meaning within the framework of the relationship between the ego and the other in many of the accumulations of thought that have been circulated on this particular subject, with its differences and perceptions of human behavior, material issues and social and political strategies that cannot be ignored in any way: "It is sufficient to take a careful look at the general features that usually characterize the decisive stages in the historical development of human beings, to find out the fact that no matter how anxious human societies may be to remain closely related to their cultures in their ancient forms and origins, they are unable to last forever as a sterile consumer of those cultures, and therefore they are forced to update them whenever necessary, but to the extent possible of what they endure and absorb. Sometimes, under the pressure of certain historical conditions and circumstances, we believe that one of the most important facts is contact with other cultures and opportunities to deal and interact with them positively and negatively.(dawi,213,p39)

In this context, according to what has already been commented, this communication and exchange between different cultures throughout history is what can be called the concept of "culture" (Acculturation) and this term: « now belongs to the conceptual apparatus of sociology and cultural anthropology, and has been popular in these two sciences since 1880, but today it has become a roving concept that moves between many branches of scientific and literary knowledge, and those interested today in the problem of acculturation cannot dispense with referring to the research and studies of the sociologist The Frenchman Roger Bastide (1898-1974) in this field, thanks to the introduction of this type of study to Western thought, and we also use it a lot as well in the fainting of its significance with new qualitative additions, represented in particular in his proposal to distinguish between free and spontaneous acculturation, compulsive and imposed acculturation and finally planned and programmed acculturation, which aims to reshape a particular culture according to a specific philosophical or ideological perspective »( Roger,1998,T1-114) It is the way of interacting and adapting to the different cultures of others, either voluntarily or forcedly, either consciously and intentionally or in a subconsciously receptive manner, that: « The dialogue of cultures is the project of human life and future, and the approach that pushes peoples to be with each other in a high human manner based on acquaintance and not strife, and dialogue is the only way of humanity, but it is a necessity of life under the current circumstances in order to save the ship

of the world that is about to sink and sink with all of them, and therefore it is Everyone in the whole world should create the right conditions for this dialogue for the future of future generations, and in this context this dialogue raises important questions, including: the culture of globalization or the globalization of culture? Will the new human civilization be based on the diversity of its civilizational tributaries or will it impose a single civilizational model? Are we facing a process of acculturation in terms of reciprocal assimilation of different cultures or cultural violence imposed by force of money and arms? What is the truth of this statement in light of the stakes and challenges that exist today in the world, and in the context of the presence of some Western trends that are working hard to favor the tendency towards a global culture based on human diversity and achieve a goal and goal contrary to what was intended for them(Turkmani,2011,p29) through the so-called clash of civilizations launched by Samuel Huntington, which contradicts the culture of globalization?

The number of transformations and changes taking place today in the world It seems that the issue of dialogue of civilizations in light of cultural diversity has become a hope for some and an obsession for others with all the meaning, reflections, practices and concepts contained in the basic concept of the word dialogue emanating from it. From a cultural point of view, it is noted that: « There seems to be a global culture that is taking shape that transcends all other national or local cultural boundaries Some may describe this new global culture that is taking shape as superficial or consumerist or a cultural invasion, materialism, or otherwise, but whatever the description given to it, it does not negate the existing fact, which is that such a culture spreads and prevails at the expense of many local and national cultures, and thus we may denounce such culture and may reject it, but neither rejection nor condemnation are able to stop its creep as long as we do not offer a cultural alternative capable of competing and winning this global culture The problem is limited to the trends or Americanization that we see in various fields of life But it goes to the epistemological roots of culture ... The global culture talked about is that which is based on a single source of knowledge, which is the empirical source, which forms the basis of contemporary science means the victory of this source of knowledge and its uniqueness in cultural control as a result of the third revolution The displacement of other sources of knowledge that are not able to compete and this is what constitutes globalization »(Turki ,2012,p15) From other similar aspects it seems that what man knew previously and practiced in the field of politics and economics is no longer what it was, but is on its way to disappear within a few years In light of pure ideologies and political and economic hegemony that give a more prominent title to new and successive world wars with the exacerbation of sources of influence on man with different lifestyles and claiming the place of coexistence, peace and tolerance among peoples, we do not exaggerate when we say that: « While human civilizational forms are historically intertwined, so are the founding cultures of these forms of civilization, cultures often

overlap and dialogue according to two main methods: Military predominance and civilizational Syrian For the first method, the culture of the majority or parts of it is transmitted to the defeated – according to Ibn Khaldun – ... Military predominance often transfers certain components from the culture of the majority to the culture of the defeated, except rarely, such as the case of the Tatars with Islamic culture or the Hun tribes with the victorious Latin culture, as such cultures fully absorbed them, although they are the overcomers... As for the second method, the flow or transfer of civilizational achievements from one environment to another, it may not be clearly the first method and its direct impact, but it is more indirect impact, as the transferred civilizational achievement is not just a material mass or a neutral commodity, but a positioning and embodiment of a certain philosophy (culture) that we may not see or feel, but it imposes itself in the end(Kingdom., pp. 60-61). In light of what we see from the imposition of overwhelming and tyrannical material today and in light of the seizure of Arab and Islamic identity, it is illegitimately gaining many parts of the Islamic world, and it is therefore wrong: "Responding to the conflict between Muslims and Christians... Or between Western civilization and Islamic civilization to (religion) ... Religions in general, Islam and Christianity in particular, reject and even fight the idea of conflict, because religion in general is based on love, tolerance and peace... The principles approved by religion are principles that regulate the relationship between man and man. And the masses of human beings on the basis of religious and moral principles that encourage fraternity, equality, justice, love, tolerance and peace... »( Abd al-Mughni,2016,p76)

The truth of dialogue, then, begins with the self when it recognizes the recognition of the other as a basis for achieving rapprochement and human harmony, and it is not those imaginary and seductive slogans that constitute a method for the elimination of the human element, destruction and ruin in order to remove some of the basic components of civilization from existence. For our part, we write civilizations from a global point of view in order to embody in history the idea of dialogue of civilizations, which we believe includes cultures and benefits human societies in this universe and is not limited to the intellectual elite only or imposed by the new ideology »( Abd al-Mughni, p. 67) not even the methods of backward racism hidden behind the invention of the idea of civil dialogue in forms of conflict destructive to civilization with its affiliations and change mentalities.

What the Arab and Islamic nation is experiencing today and what the Palestinians are experiencing is not behind it a motive to gain acquaintance, not even a civilized dialogue, as it is: « It is not only a national or national battle, as may come to mind at first glance, but it is a moral, cultural and civilizational battle par excellence that gathers in its meanings clear symbols of all these values, so what does that moral attack implied by the battle of an unarmed people in the face of one of the most powerful military arsenals in the world, a battle in which the innocent eye faces a blind awl, And the pure benevolent spirit deliberately perishes from the forces of evil and tyranny »( Al-

Karaki,2004,p174) The civilization since time immemorial does not stop its march at the object of the was neither time nor place because its centers may be transmitted through generations inherited to its components and care may become at all times the task of an entire nation, but the fear of those who bear the responsibility of assuming the varieties of civilization without the permission of living its reality and tribulations and sufficiency with interests that cannot be recognized even after a while, which is the product of conclusions that indicate confusion in The concept and essence and to contradictory and incompatible interests, which confirms the claim of clash and conflict instead of legitimate disagreement to achieve dialogue or controversy based on mental and logical proof.

"The destruction of previous civilizations by the rising and invading civilizations was a year of conflict in order not to lead to a threat to their interests, but to push them into the world of forgetfulness and neglect and to distance comparison, as people only compare what is bad with what is good, and this may not be the interest of the newcomer."( Hassan,2016,p46)

#### **10-Conclusion:**

The assessment of the global trend today brings us to the issue of finding a space for dialogue between cultures in the formation of a different awareness of the truth to be achieved and reached, and this does not justify the legitimacy of the sovereignty of one culture over different human cultures, the issue of dialogue and friction between cultures and civilizations with all its multiplicity, variation and diversity is a natural issue and a gain from the gains of employing reason for advancement, progress and enrichment of human civilization in general, so the philosophy of civilization and the history of nations do not know breaks and cannot be subjected to barriers that deny their vision. On the breadth of horizons of change and renewal and the initiative in creating a platform for ideas that listen to each other for the sake of discovery, knowledge and upgrading the centers of science, which was built on human awareness of the elements of life and its value, nor on destroying the ground of trust, respect and interaction between man and his fellow man, which is what happens as a result of the forces that obstruct the path of peace, freedom and tolerance imposing coercion and coercion and giving priority to one culture over another in order to exile one civilization and prevent it from rising and developing, thus dropping hidden masks of ideologies And the political and economic interests prevailing in the world today, and it seems that despite the recognition that there is no real civilizational clash between the West and Islam, but employing the idea of the existence of a single human civilization has become one of the stakes imagined by reason in one of the places of practical life in the service of humanity as a whole, and this is not out of possibility if the introductions of true development and the reasons for the desired prosperity that support the laws of the universe and the methods of human thought that support the principle of

freedom, peace and tolerance, which enables man to own his humanity and many of the Awareness, knowledge and scrutiny of the past and present and foreseeing the future.

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