

Some Trials of Enlightenment in the Arab Homeland (Their Successes and Failures)

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Abstract

This study attempted to show some sides of the Arab retardation and comparing it with the European Renaissance, which surpassed us and could overstep retardation are lessons taught from other's trials. Napoleon's campaign to Egypt and Sham countries, and what it brought from styles of progress and the European advancement in a period of time not more than three years (1798-1801) had a great effect in shaking the Moslem's emotions in Egypt and the rest of Arab countries and pushed them to attempt to be alerting get out of their slumber and retardation and irritated their feelings to release from freezing, which dominated their minds. Their scientific production and intellect giving stagnated for decades, after they had been masters of the world in former times and presented to Europe in the middle ages what led to its renaissance in the modern age. The study indicated to Mohammad Ali Pasha's trial in Egypt (1804-1845) and his serious attempts for rising in a terse style. It also showed some sharing of some scholars and great thinkers and enlightened Arabs in the Nineteenth century and the beginning of the Twentieth century and their striving attempts and intellectual works, in which the diligently laid in serving their nation and native land their insistence on change, they received all types of subjugation, chance, exile, expatriation and killing sometimes by the governing authorities at that period. That prevailed at the whole Arab and Islamic world, and the state is still as it had been.

Introduction

The Arab citizen, since more than two centuries lives in a life, full of contradictions. He is ambitious to live in a united Arab world, able to confront all challenges of the communication revolts age. And in the shadow of a political regime guarantees the political participation rights and good life style. But it is a pity he lives a miserable reality in the shadow of a regional state, nationalistic and secular simultaneously, and these Arab states altogether went far from their dogma and heritage. And he lives in a society all available things are not original... imported from abroad scientifically and intellectually and phenomena the majority of them does not agree Islam. It is contradictory in some of its sides with its dogma, customs and heritage. Therefore, he is straying, does not know where to direct his devotion. To this state, which he thinks it does not represent him, or to the state in which justice freedom, equality prevail and participation to which he aspires and thinks in it is his deliverance from the miserable reality he suffers from and is devoting for its sake. This study attempted to show some sides of Arab retardation an comparing it with the European Renaissance which surpassed us and could overstep retardation in which it was sunk. What remains from this comparison are lessons taught from others' trials?

Napoleon's campaign to Egypt and Sham countries and what it brought from styles of progress and the European advancement in a period of not more than three years (1798-1801) had a great effect in shaking the Moslem's emotions in Egypt and the rest of Arab countries and pushed them to attempt to be alert and get out of their slumber and retardation and irritated their feelings to release from freezing which dominated their minds. Their scientific production and intellect giving stagnation for decades, after they had been masters of the world in former times and presented to Europe, in the middle ages, what led to its renaissance in the modern age. The study indicated to Mohammad Ali Pasha's trial in Egypt (1804-1845) and his serious attempts for rising in a terse style. It also showed some sharing of some scholars and great thinkers and enlightened Arabs in the nineteenth century and the beginning of the twentieth century, and their striving attempts and intellectual works, in which they diligently laid in serving their nation and native land, rejecting the retarded reality of their nation.

Because of their insistence on change, they received types of subjugation, chase, exile, expatriation and killing sometimes by the governing authorities at that period. That prevailed at the whole Arab and Islamic world, and the state is still as it had been.

Problem of Study

The Arab world suffers from underdevelopment, so it was a lively necessity to aspire for development to have its position among other nations.

Significance of Study

The significance of study conceals in shedding light on the achievements of the enlightenment movement in the Arab world, and on the share of those enlightened scholars, for the study included and concentrated mainly on the period of the Nineteenth century.

Hypothesis of study

The Arab world suffers from disconnection, partition, and underdevelopment, and simultaneously it is integrated from part of human power, materialistic power and wealth. And it enjoys a distinguished geographic location, and in the same time it is in an urgent need to protect its wealth and conserve it to be employed in the service of its growth and development.

The European Enlightenment and the Arab Renaissance

There are moments with distinction in the life nations, moments of alertness an experience, results in pushing the nation forward in the way of its right advancement and progress, or regression behind in a trance and dark foginess, and most of sons of the underdeveloped nation kill them selves of wrath and despondence, because they disagree with what they are in of underdevelopment and distress, and they do not find who enlighten them of what they obliged to do to enable them get out of their stumble.

The nature of people at those moments of underdevelopment to direct accusations-true or false- to all who confront them and let them be alert, for awakening is difficult for those whose sleep elongated. It happened in the beginning of the contemporary age that Egypt had tumbled into a stage of shock, alertness and awakening. The allied external powers kept it under control, in addition to the intellectual battles whose parties each became bigoted to his stand ignoring the supermen national interest. But the circumstances which caused the shock to happen, them alertness and awakening, it was the success of the French campaign led by Napoleon Bonaparte in invading Egypt and occupying Cairo. That was a shock to the Egyptian people. After four hundred years of Mamlukes' government under the sovereignty of Ottomans, which caught underdevelopment the Egyptian people were shocked by occupation and the French campaign.¹

That was the shock, but alertness came by the French too, and in spite of the short period, which the French campaign spent in Egypt (1798-1801), the Egyptians, acknowledging their hatred and rejection to the French army, witnessed many things they did not see before in history under the Ottoman government, like establishing the scientific Assemblies, the parliament councils, and the social life of the French people. The thing that astonished the folks when they compare between the Ottoman Mamluke regime and what did they see by the French imperialists, it is the thing that pushes towards the wished change. The sons of the people could force the Sultan to rule due to their conditions. So, this moment was the distinctive moment in the life of the nation. It seized the opportunity greatly and started its modern renaissance, which fruited alertness, success and development in many types of knowledge for which Egypt was in need of. It is what was known "delegating the scientific missions to the west". Seeking to communicate with the Western civilization represented in (France, Britain, and Italy) in the two centuries; the Nineteenth and the Twentieth was nothing, but an attempt to compensate important civilized parts Egypt was urgently in need of as a state and east as a civilization. These parts are what is known now "the technological progress", and what was known in the endings of the past century and this century in the name of "scientific Excellence, or Materialistic progress", in addition to western regimes which are performed on the principle of popular participation and (Shura) consultation of democracy and else².

¹ Dr. Abdel Badee' Abdullah, Spring for the future with the eyes of the past, pp. 3, 4, Literatures Library, 1994.

² Dr. Abdel Badee' Abdullah, Ibid, p.5.

He who thinks that revolts which take place anywhere in the world separate from cultural, intellectual and social changes is mistaken. These all are important incidents in the history of humanity and lead to root changes and great development in intellects and feelings. The revolts are an application of the conceptions and thoughts dictated by thinkers and scholars, either in their country or anywhere in the world. It is a mistake to say that ideas, thoughts and conceptions are in seclusion of the revolts acting there. The revolts themselves are the applications of thinkers' thoughts. The English philosopher, Bertrand Russel says: "the philosophers are considered causes and outcomes of the revolts:.. This statement indicates that the thinker or scholar is affected by the incidents in his country and community, or his world, and simultaneously he affects the world and the country in which he lives, and crystallizes the currents and incidents which happen in this country or that from the world.

In spite of what may be directed of criticism to the French Revolution and its incidents, especially in the field of killing thousands of human beings, including the innocent people, and in spite of guillotine to which hundreds of citizens were presented, and the exaggerated severity with which a group of deeds were characterized and executed by the hands of the French Revolution men (Robspeer and period of terrorism), but we should confess that revolution left its thumbprints on the track of thinking. Not in France alone, but all over the world. No sooner the French Revolution is mentioned, than the principles of freedom, brotherhood, an equality are mentioned. We also remember the cultural changes and enlightenment all over the world. It led to numerous intellectual developments and cultural achievements and left its thumbprints on the track of modern thinking, not in France only, but in numerous countries in the world.³

What concerns us as Arabs, especially the French Revolution role in enlightening the Arab thinking in direct and indirect way in literature or in thinking or else. We in the Arab world were affected by the principles of the French Revolution. Our thinkers and scholars were affected by the concepts and principles which are considered outcomes and results of that revolution. We have to indicate that the effect was in both fields: agreement and discrepancy, either acceptance, or rejection. If we find a grip of thinkers and scholars oppose the concepts of the French Revolution and announce their rejection of them as happens in the field of fighting secularism. This is considered a type of negative affection; affection performed on rejection of the concept and disagreement of it. We had two teams and still; the first calls for following the culture of the West, meanwhile the second calls for to make use of the achievements of the western civilization together with keeping heritage and dogma, and other gathering between originality and contemporaneousness. That means a scholar may call for conceptions may be considered an extension of the French Revolution principles.⁴

A strong trend prevails the Arab cultural life and the Egyptian cultural life since a period of time not short and uses a slogan called "Enlightenment" the acknowledged name, which indicates to intellectual movement which was prosperous in Europe in the eighteenth century, raising the concept of tolerance with the opposing views of the prevailing view, in what concerns the Europeans religious beliefs, liberation from letters restricting thinking and freedom of expression, represented in what is forced by the prevailing and commonly spread view of forcing may reach the limit of terrorism, favoring the prevailing traditions and favoring what ancestors said without discussion.

This movement connected with the necessity, by elevating the position of the mind considering it the unique balance of arbitrating things replacing tradition, even if contradicted what recognized by people considering it from sacred things, and elevating the position of science and assuring the necessity of objectiveness commitment replacing to subdue to inclinations and wishes and beforehand bias, and the necessity of coming down to judgment of what the trial and notice witness what precisely occurs in the world, in comparison with what one likes to see, or what people used to believe.⁵

The stand of enlightenment philosophers in Europe in the eighteenth century was understood. The economic and social transformations and technical and scientific developments necessitate the appearance of a new outlook to the social relations and the social and political organization. It was an agricultural revolt and swift transformations in the industrial product, from the part of quantity and quality, paving the road to the Industrial Revolution which began about Mid-Eighteenth Century.

³ Dr. Aatif Al-Iraqi, *Mind and Enlighten in the contemporary Arab Thinking*, Giba' publishing House, Cairo, 1998, pp. 82-83.

⁴ Ibid- Dr. Aa'tif Al-li'raqi.

⁵ Bomeddein Bozeid et. Al., *Issues of Enlightenment and Renaissance*, Center or Arab Unity Studies, Beirut, 2004, p.69.

It also was an agricultural revolt and swift transformations in the industrial product, from the part of quantity and quality, paving the road to the Industrial Revolution which began about Mid-Eighteenth Century. It also was an age of swift increase in the number of population, if compared with past centuries, and the increase of the opportunities of profit as a result of markets enlargement from one part, and availability of opportunities, which the discovery of new methods of product, from the other. The Arab enlightenment age as the scholar, Dr. Farouh Abu Zeid says; is still a new agreement on the year in which this age started, nor the year to which it terminated. Also the concept is still in need of a specified definition, clears its content and illustrates the historical and philosophical dimensions. The Arab thinker may face a difficulty when attempts to confront laying a definition of the conception of the Arab Enlightenment age. This makes remember the same difficulties, which the European thinker faced when started to confront defining the European Enlightenment age, to understand the Arab Enlightenment age.

Before penetrating into the interior of enlightenment conception, we have to indicate to some of its significances, for we can say that the concept of "enlightenment" is the indication to development in principles which accompanied both centuries; the seventeenth and the eighteenth in England, France and Germany, as the bourgeois class laid the bases of its complete right in ruling the state. And it had removed all barriers from its way that were delaying the freedom of the individual. The distinction is not entrusted on the social position, and rights are not connected with property of land, and the social contract replaced the social position as a legal base of the relations in the society. And the principle of doubt replaced the principle of certainty which was prevailing in the middle Ages. And the divine right of kings retreated in front of the principle of the people sovereignty and power did not belong to landlords and started to transform to bank-owners, merchants and factory owners. And science became the factor governing forming peoples' ideas and life instead of religion, and the mind became competing with the belief, and the idea of social initiative surrendered to the idea of individual initiative.⁶ And the idea of uniting the Christian World was removed with both authorities, the temporal and religious and was replaced by the united nationalistic state, with complete sovereignty from the temporal part and the religious one, and there upon the nobles lost their importance, and men of the church lost their powers and independence, and in return for that the power of kings and laymen increased.⁷

So, the basic idea behind all aims of enlightenment is the persuasion that the human intellect is able with its personal strength and without bidding any assistance from super natural powers to understand the system by which the cosmos is run, and that new way in understanding the world will lead it to a new methodology in dominating this cosmos. The enlightenment is seeking to obtain general recognition by applying this principle in human sciences and natural sciences, morals, philosophy, religion, history, law, and politics.⁸ Historically it can be said that the roots of the Enlightenment age refer to the period before both centuries the seventeenth and the Eighteenth. The Enlightenment age does not follow the ideas and philosophies of Jan Jacques Rousseau (1712-1778), Mosekyee (1689-1975), Voltaire (1714-1778), Thomas Hobbes (1588-1679) and John Locke (1632-1704), as an example. But the European Enlightenment age also follows, with the same rate, the philosophers, literate men, and artists of the Renaissance age. And it is the period that extends from the Thirteenth century until the Sixteenth Century, which was distinguished with the spread of the renaissance idea as an instrument of liberation from the fetters of middle Ages, and a beginning of a new individual age. And that seemed in shape of resurrection, or revival of the Greek and ancient Latin culture.⁹

The Arab Enlightenment Age and its Pioneers:

In the light of the former understanding of the concept of "the European Enlightenment Age", we can assure that the Arab Enlightenment Age was not preceded by "an Arab Renaissance Age", but it is an "age of Enlightenment and Renaissance" at the same time. The idea of resurrection and revival of the ancient Arab Literature was associated with the idea of openness on the modern European literatures, and also associated and intermarried the call for renewing the Islamic thinking and working for the Islamic unity, or what is called (the Arab League), with the call for the liberal thinking, with what this thinking represents of believing in the intellect (mind) and the applications of modern science, and in the nationalistic thinking and the secular state.

⁶ Dr. Farouh Abu Zeid, *The Arab Enlightenment Age*, The Arab Institution for Studies and Publication, Beirut, 1978, p11.

⁷ Dr. Peter Peter Ghali & Dr. Khairi Ii'sa, *Introduction to Politics*, Cairo, 1958, p.90.

⁸ Charles Frankle, *The Crisis of Modern Man*, translated by Nicoa Zeyada, Al-Hayah Library, Beirut, 1959, pp. 36-47.

⁹ Ibid- Dr. Farouh Abu Zeid, p.13.

That might be one of the most important reasons in creating dualism, from which the Arab thinking was suffering and still till today.¹⁰ Bonaparte did not find it enough to lay the hypotheses of the European liberal Thinking in his communiqués to the Egyptian people and speeches with the sheikhs and dignitary people of the country who were forming the Egyptian elite new community in Egypt performed on the basis of the idea of the three powers and separation among them to reach the building of the secular state. That was personified in Bonaparte's forming (the special Council) the cabinet, and (the General Council) the Elected Parliament, by this he transferred the instrument of the government to the hands of the Egyptians instead of the Mamlukes and the Turks, and laid the first seed of the democracy.

Bonaparte in his first communiqué to the Egyptians laid the basic principles of the liberal idea, as the Egyptian thinker, Abdel Rahman Ali Jebarti in his book *Miracles of Archaeologies in Biographies and News.*" And so, the first seeds, which were planted in the time of the French campaign on Egypt, were supposed to grow in Mohammad Ali Pasha's reign. And in spite of being illiterate until the age of forty, he was concerned about thinking, culture and books. He is contributed for entering the new European ideas to Egypt, that was by civil schools and organizing the scientific missions to Europe,¹¹ for pioneer Arab thinkers who were graduated from their rows.

Mohammad Ali Pasha took over power in Egypt (1804-1848), directly after the departure of the military campaign from Egypt, and with him were the beginnings of the cultural current as an enlightened reformist. Because of this campaign intermixture was done between the two cultures. This is the thing that bade Mohammad Ali to send the Egyptian students in scientific missions mainly to attempt reconnoitering the European cultural and scientific renaissance to initiate them in Egypt aiming at making use of its trial. This campaign had shaken the conscience, and stirred the inclinations of taking practical steps to make use of the achievements of the French civilization. So, he established Bolag Press, the Hospital of Qasrel Aaini. He also established a faculty for training and graduating officers in the army and the navy, and he established a school of languages, and numerous schools all over the country of Egypt. He built philanthropic arches on the Nile. And as a result of this contact and fertilization between the two civilizations; the concern in Egypt with high arts after establishing the Opera House, and numerous of enlightened thinkers appeared in Egypt and Sham country and the Arab Maghrib during the Nineteenth century. They can be called the pioneer enlightened Arabs.

Sheikh Rifaa Rafi' Al tah-Tahtawi

Is one of the pioneers who led the movement of the intellectual enlightenment during his position in the journal "Alwag'ai'I Al-Misriya" as editor in chief, the first Arab journal, and "the garden of the Egyptian schools, the first Arab cultural journal, Then through his care- taking of the school of languages, the first contemporary Arab University in the modern Arab history.¹²

After the Tahtawi's return to Egypt from his mission to Paris (1826-1831) there consisted and grew about him the modern intellectual school and flew into its course the educational institutions, which he performed or supervised... the fruits of the schools started, translation, composition, and edition, to know its way to the Arab library in behalf of Bolag Press, even they presented to this library more than two thousand books through forty years. In it were a great deal of the advanced French intellect elite, meanwhile the Ottoman printed matters did not pass more than forty books through a century of time (1728-1830), most of them written in jugglery and superstition! Sheikh Rifaa' and his intellectual school presented the sample of "the educated man –a man of the state", who practiced all his enlightening activities through the state and its institutions, because Mohammad Ali's state at that time was the mere institution of enlightenment in the country! And so came the thinking of this scholar, expressing the trends of this modernizing and enlightening movement, which started in the Arab east together with the performance of the modern civil Egyptian state in 1805. it is the date in which the region entered the expansions of the modern age. The writer and translator, Rifaa' Atahtawi's share in this structure was very great... he composed twenty books, and translated twenty six books; in them he entered the new horizons, and through which the Arab culture crossed from the Middle Ages into the Age of alertness and enlightenment.¹³

¹⁰ Ibid- Dr. Faroug Abu Zeid, pp.14-15.

¹¹ Ibid- Dr. Faroug Abu Zeid, pp. 15,17, 20.

¹² Ibid- Dr. Faroug Abu Zeid, p. 40.

¹³ Dr. Mohammad Aamarh, *Arabs and Challenge*, World of Knowledge, 1980, Kuwait, pp. 196-197.

Sheikh Atah Tawi is considered the pioneer of the modern Arabic Islamic Intellect. He is one of the thinkers who planted the first seeds of the intellectual renaissance, with which the whole Arab world was affected. Rifaa' was born in the city of Tahta in the Highland of Egypt (Assa'eed) in 1801. he was educated by Sheikh Hasan el Aa'ttar (1766-1835) in Al-Azhar Ashareef. He was distinguished among his colleagues with an open mind, believing in development and progress. After his return from his mission to Paris, he worked in education and published numerous works, which urge the Egyptians to imitate the Europeans in the scientific and cultural fields. Therefore, this thinker is considered the link between the culture of the West and the intellect of the East. Then his admiration of the advancement of the West did not decrease his believing in the civilization of the East, which is his civilization, culture, and heritage.¹⁴

In spite of his being a western observer of the European culture, Atah-Tawi did not deny his ideals and traditions. He saw the European countries reached the climax in mathematical and natural sciences and metaphysics; fundamentals and branches. Meanwhile, the Islamic countries were distinguished in legal and intellectual sciences and neglected natural sciences. He admits that Islamic peoples are in need of gaining what they do not know and cannot make. He at the same time assures that the Europeans themselves do not deny that we Arabs and Moslems "were their teachers in all sciences and surpassed them... Atah-Tawi gathered between the truthful sciences of al-Azhar Ahareef and acquired the foreign sciences. He was fruitful to his native land and elevating the banner of science in time."¹⁵

Enlightenment was not confined to Egypt only, but extended to the Arab Maghreb, in which kheirdeen Attounisi rose as enlightened, and he was contributed to the attempt of making use of the achievements of the European progress and advancement in the Arab Mahgreb.¹⁶ Rifaa' wrote "Arabs are the best of people... their tribes are the best tribes.. their tongue is the best of tongues. The Arab nation was distinguished in Islamic period and in the pre-Islamic stage and was all the time distinguished with virtues:.

Kheir Ad-Deen Atoonisi (1820-1890):

In Tunisia, in the Arab Maghreb, Keir al-Deen Attonisi was the faithful representative of that current, which Rifaa' Atah-Tawi led... He is like the former fellow, was near from the European modern civilization, he was taught reading, writing and religion, military arts, politics, history, and was skillful in French, Arabic and Turkish... he became minister in the reign of the governor of Tunisia Albay Ahamad Pasha. He retired and withdrew from the political life, and wrote his book "The Most Correct Paths in Acknowledging the states of regalities", which was printed in Tunisia in 1867, and included in it the summary of his opinions in civilizing and reformation.¹⁷

And in the age of Khair el Deen and his position the ignorance of the European influence was impossible... France had occupied Algeria since 1830 and set out to extend its economic authority, and offer its loans to Tunisia, and interfere into its financial affairs paving the road to domination then occupation. The Bay Ahmad Pasha had attempts to reform imitating Mohammad Ali Pasha. He established an office of the war like sciences at Bardu in France in 1840 for the soldiers to learn sciences of engineering, survey, and arithmetic, and else. Khair el Deen was entrusted to supervise this office (schools), which headed by the Italian orientalist, Kalefarees and there Khair el Deen lived with the European civilization and touched its effect, and his knowledge was completed in his embassy to the Bay at numerous European regalities, such as France, Sweden, Borussia, Belgium, Denmark, and Holland.¹⁸ Khair el Deen was like his ancestor Atah-Tawi, from callers for getting the country out of the seclusion of underdevelopment and smashing the barrier of seclusion from modern civilization, and supporter to be educated by the European civilization, that does not contradict with fundamentals of the Islamic sharia, which should escort the renewed interests of Moslems. He calls for intermixing with the Europeans and learn from them, because as he says: "no adaptation of us to distinguish what is inappropriate to us to be aware of the state of one self, not one of our party.... The world is a united village numerous nations already live there, the need of some of them to others is assured.."

¹⁴ Ibid- Dr. Faroug Abu Zeid, pp. 41-42.

¹⁵ Ibid- Dr. Faroug Abu Zeid, pp. 42-43.

¹⁶ Ibid- Dr. Faroug Abu Zeid, pp. 21, 22, 23.

¹⁷ Dr. Mohammad Aa'mara, Ibid, p.210.

¹⁸ Dr. Mohammad Aa'mara, Ibid, p.210.

Khair el Deen believed that no escape and no deliverance from being affected by the European civilization. This civilization rose after the Industrial Revolution in the stirrup of the imperialistic extension creeping into other countries, removing patterns of other civilizations from its way. But Khair el Deen does not call for surrendering in front of this creeping current of the European civilization. He demands from his people to obtain a choosing stand, and take from Europe what does not oppose the Islamic sharia, and what achieves the renewed interests... and in addition to knowledge and sciences he is found insisting to take from Europe: its political organizations, which are in truth the reason in their advance in the field of knowledge.. and these organizations they have to be established on justice and freedom, therefore, he adopted tyranny with power, government of "people of solution and the contract", and calls for giving birth to the parliamentary councils by general elections. He also concentrates on political freedom, and advancement in knowledge and sciences.. and insists on fettering the institution of the state by rules, either those organizing the relationship of the citizens with state, or the relationship among citizens... and it is demanded that forming the executive government is of the ministers responsibility and not of the supreme power, ministers are responsible in front of the elected representatives of the nation.. he adds if Europe made that setting out of the intellectual rules not divine, the Moslems are more deserving than Europe with that, because these organizations attain the purposes the Islamic Sharia and its destination.¹⁹

Khair el Deen entrusted political freedom most of his concern for he says: "the purpose from political organizations is to achieve prosperity of the country, and the basis of this prosperity is justice, that is political freedom of the citizens enlargement extent of freedom like the state with Riffa' atah-Tawi, the political freedom at Khair el Deen was connected with the economic freedom, in accordance with the integrating of liberalism in Europe in the Nineteenth century. He connected between the growth of cognitions, established on the political freedom, and the growth of handicrafts, which refer to free economic activities in cultivation, trade and physical and intellectual deeds for welfare is not achieved by fertility and availability of possibilities alone, but by the economic freedom too, which makes the owners of economic activity and financial investment safe of their wealth and money. But the growth of cognitions and sciences advancement is a natural fruit of performing the stable political and economic freedom in behalf of the constitutional organizations and law. He adds: "we have to follow Europe in the world's affairs, though we oppose it and believe that it goes a stray in the religion affairs."²⁰

Jamalel Deenel Afghani (1838-1897)

He is one of the thinkers of the intellectual ancestral current. He is an Arab, was born and grown in the Al-Afghan country. He is the pioneer of this current. So, he is considered the philosopher of Islam and the awakener of the east. Imam Mohammad Abdu (1889-1940) was affected by his thinking, especially what concerned the liberation of the intellect and religious reformation in the intellectual effects and the practical efforts. And his wing in the Arab east, the thinker Abdel Rahman Al-Kawakebi (1854-1902), and through these thinkers all, the nation (Al Omah) knew the strongest renewing currents and alertness in its modern age, and most original and futurity too.

This current is utterly ancestral in its imagination of the "Divine God", and it does not differ from the classical ancestralism in the Islamic creed of Monotheism. He is opposite of it in numerous trends in addition to means. He behaves the way of philosophical Sufism and not the Sophistic methods and their jugglery rejecting freezing, and to satisfy with texts and transmitted works, and rejecting interpretation... and he is elevating the affair of intellect, and makes it a standard and balance even with texts and transmitted works, until we say his stand from intellect and philosophy makes him the developed extension of Mu'tazila school, horsemen of intellectuality in our ancient heritage. Therefore, his is an opponent of conservative once ancestralism and not merely opposite to it. The philosophy of the enlightened intellectual current does not call to return to the community of ancestors, because it understands the impossibility of that, in addition to its danger and harm, but it calls for inspiration of what in pure and substantial that is pure religion in our tradition to be the starting point and stirring energy, and the sacred spring to push the wheel of development forward to build a new community like reality, circumstances, needs, and surrounding conditions. And then, there is no contradiction in defining this current and describing as intellectual ancestor, and the head of this current is Jamalel Deenel Afghani.²¹

¹⁹ The most correct Paths in Acknowledging the States of Regalities, introduction, p.22, edited by Dr. al-Munsef al-shanouli, Tunisai edition, 1972.

²⁰ Ibid- pp. 206, 208, 209-211.

²¹ Ibid- Dr. Mohammad Aa'mara, pp.224, 225, 227, 229.

He is a descendant from Al-Hussein Bin Ali Bin Abi Taleb (May Allah consented him). His hostility to imperialism was early... and was not a theoretical hostility only, but he joined the patriotic Afghani current led by Emir Mohammad Aa'zam Khan to fight the English sovereignty, the greeting in Afghanistan... Jamalel Deen reached in this patriotic activity to the position of the first minister in the country, and led war battles against the cooperating people with the English government, headed by Emir Sheer Ali... when his antagonists were victorious, he was forced to travel for India in (1868), when the English government tightened the grip around his thought, he started his journey to the Arab homeland... he arrived to Egypt in 1869 then the Asitanah... then he returned to Egypt and was resident there about nine years (1817-1879). It was the most fruitful period of his intellectual and striving life, and in it his current, school of thinking in the awakening, revolution and renewal. And in it he established and looked after the current of private journalism. And the popular current around him crystallized in enlightenment before him the institutions of the state were the only source of enlightenment. He also established the "Free Patriotic Party" which gathered his pupils and supporters of his call, and it is the party which led the Orabiyah Revolution, and after its defeat he adapted a group of sons for the establishment of (the Patriotic party) which was led by Mustafa Kamel (1874-1908) and another group of them joined (Al-Orwa Al-Wothqa) secret society, which Al-Afghani led and issued its journal from Paris and with him was Sheikh Mohammad Abdu.²² He also issued the journal "lights of el-Khafigain" (East and West). In both languages: Arabic and English and communicated with the British Philosopher, Herbert Spenser, and communicated with al-Mahdi in Sudan by some former Sudanese students in al-Azhar.²³

Jamalel Deen al-Afghani built his political intellect on two main things: the first, his theoretical deep readings in the Islamic heritage. The second, his political practices and his special sufferings and his long trial and his direct frictions with owners of power and decision in Afghanistan, India, Iran and Istanbul and his contemporary living in the period, in which the European imperialism rose, on most of Sham, sunk in ignorance and underdevelopment and conflicts of power owners on unsubstantial discrepancies concealed being team spirits and schools of intellects which Islam rejects. And Al-Afghani also differentiates between independent reasoning within the limits of Shria' and the door wide opening of what touches the essential nature of Islamic religion.²⁴

Al-Afghani stayed all his life calling for decreasing the authority of the leader of a consultation system (Shura) wards off danger of occurrence in autocracy, which employs the Islamic unity for pure throne interests, and considers the interests of Islam and the leader one thing, for the real authority is concealed in the active people to change its state on both sides; the individual and the social. So, Al-Afghani was the pioneer of facing and confrontation current against imperialism and announcing revolution on it.. his primary concentration was on the English imperialism, being most of the Arab and Islamic countries had failed in his hands, and he owned the lion's share- in occupation, or influence- included India, Iran, Afghanistan, Iraq, Yemen, Egypt, Sudan and the shores of the Arab peninsula. The English government also had the great effect on the Ottoman power and direct and indirect intervention in the state affairs.²⁵

In all the countries he visited or resided in (India, Paris, London, the Arab Peninsula, Iran, Moscow, Munich, Iraq, and Afghanistan) he did not know anything to himself except the revolt vocation against the decayed intellect, and the call for awakening and renewal. And he did not take a family except for his defenders and supporters and pupils when he prepared and pushed them into the conflict against the western imperialistic creeping, which was hastening the steps to devour the Arab countries and the Moslem world that was his state was until the Ottoman sultan, Abdel Hameed 2nd succeeded in summoning him to the Asitanah 1892, there he was surrounded by the eyes and spies, for he lived in the Sultan's golden cage) until his death on March 9th., 1897.²⁶ May be he was poisoned.

Abdel Rahman al- Kawakebi

Al-Kawakebi was born in 1854 from an Arab family, formerly resided in Aleppo. He worked in journalism, advocacy, and trade. He took over power in some positions.

²² Ibid- Dr. Mohammad aa'mara.

²³ Dr. Ahmad Mohammad al-Asbahi, the Modern and contemporary Arab political intellect, Darel Baheer, 1999, Amman, p.821.

²⁴ Ibid- Dr. Ahmad Mohammad al-Asbahi , pp. 821, 822, 823, 824.

²⁵ Dr. Ahmad Mohammad al-Asbahi, pp. 831, 836, 837.

²⁶ Dr. Mohammad Aa'mara, The complete Works of al-Afghani, 1968, Cairo, p.231.

He was exposed to persecution, because of his enlightening revolutionary views against the Arab and Islamic reality and the state of underdevelopment, which was prevailing there. He was exposed to persecution and prison many times; his money and properties were confiscated. He was immigrated from Aleppo in 1900 and roved in the Arab Island, East Africa, India, and the Far-East. Then he stayed in Egypt. He was died in Cairo affected by poison concealed in a cup of coffee in 1902, where he was buried.

He wrote numerous books, like "Natures of Tyranny and Demise of Slavery", "Umel Quraa", "Glory is for Allah" and "the Journals of Quraish". The most important of which is the first one. He was famous, because of it, in it he talked about tyranny as contradictory of freedom and a hindrance of the nation's energies, and defined that "it is deception of oneself with his view and he is arrogant to accept advice, or independence in opinion and in the mutual rights. And tyranny is a synonym of slavery". And the highest degree of tyranny is the government of absolute individual, and the heir to the throne, and the leader of the army, who is obtaining a religious power.. the tyrant is the enemy of the right, enemy of freedom, and laymen are orphan lads, sleeping knowing nothing, and scholars are their grown up brothers. If they awakened them, got in motion, and if they called them resounded, or else their sleep communicates with death."

The tyrant surpasses the limits unless he sees barrier made of iron. If he sees a sword beside the tyrannies he will not go a head with tyranny. That is readiness prevents war.²⁷

Al-kawakebi says: "scholars seek enlightening intellects, and the tyrant exerts efforts to put its light off. They both exchange attracting laymen. They ignore and fear and if they fear they surrender. Also if they knew the said and when said they did".²⁸

Al-kawakebi did not ignore the effect of tyranny on money, for the desire to collect wealth in the reign of tyrant governments becomes strong, and it is easy to acquire wealth by stealing from the house of money, and aggression on public rights. And the relationship between tyranny and characters is a negative one. For tyranny is not confined to suppression of freedoms, and behaving with the affairs of the state an adaptive behavior, but surpasses to corrupt human characters and misshape virtues. Tyranny makes man hateful to his people, because they are support of tyranny against him. He also hates his native land and spreads anxiety in himself, because he does not own money not exposed to stealing, and not honors exposed to offense.

Tyranny forces characterable people to be in harmony with hypocrisy, and the advice offered by clergymen stops and is not offered to the tyrant leader, but offered to the poor people who cannot defend themselves. Thereupon, tyranny becomes like leech prefers staying to suck the blood of the nation and does not stop sucking until it dies.²⁹

Distinction of Renaissance Thinkers

The thinkers belong to different currents: there is the religious renewal current like; Atah-Tawi, Al-Afghani, Mohammad Abdu, and Al-Kawakebi. And the liberal current, including numerous representatives of projects; the scientific project, represented by Shibly Ashameel (1850-1917). Jacob Sarrouf (1851-1927), and Faris Namer (1856-1951), and the political social Revolutionary project, represented by theorists of the Orabiye Revolution, then Waliel Deen Yakan, Saleem Sarkees, and the Secular Socialist project, calling for separation of religion from the state, like Farah Antony. There are differences in the views of he representatives of the current about numerous matters, especially the illegal matters at that time like: religion, woman, sex and social revolution. It is difficult sometimes classifying some of the pioneers within this category or that, because their stands were characterized with changeability like Ahmad Faris Ashidyaq (1804-1887) he is a pioneer lived in Atah-Tawi's age. He is owner of brave stands about illegal matters and pioneer in treating them with bravery in his book "Leg on Leg in what it is antidote" he described the poor and cultivators in both societies; the Eastern and the Western saying: "the head of a poor man is not smaller than the Emir's head, even if this is bigger with the turban, and thicker from the part of the accept. He also condemned the tyranny of the governor and owners' of power. He said; "for me, the greatest of causes of grey head in origins is car and fear from the tyranny of rulers and owners' of power".

²⁷ Abdel Rahman of Kawakebi, *Natures of Tyranny*, Dar Ahorqel Arabi, 2003, Beirut, pp.11, 24, 27.

²⁸ Ibid- Abdel Rahmanel Kawakebi, pp. 47, 49.

²⁹ Norbeer Tabyeer, *Al-Kawakebi the Revolting Thinker*, translated by Ali Salameh, Publications of Literatures House, 1981, Beirut, pp. 32, 33, 35, 38.

Never of the renaissance of Arabs, who called for the freedom of creed (dogma) and freedom of body in the Nineteenth century except for Ashidyaq, and he added in the subject of the woman and said; "No renaissance in the East without renaissance of the woman".³⁰

The Beginning from the Islamic Resistance for Alienation:

The first on whom the responsibility of facing the European storming into the Arab and Islamic world lied was the Ottoman authority and its institutions, but no sooner than the institutions of the central authority, with the variety of its political, military, and economic shapes; for the factors of the gradual penetration and the increasing weakness had done their deeds in the structure of power, but the deterioration of the state was not followed by a deterioration of the community, but on the contrary, the facts of conflict between the modern western pattern and the Islamic community. Mile stones and resistant lines basically concentrated through Islamic movements with national nature and fundamental, destinations and styles. Form Al-Azhar rising against the French campaign, to the movement of Emir Abdel Gader Al-Jazairi, to Soneesiyah movement and Ahmadiyah movement. And there are popular movements broke out in North India and other risings in Mid-Asia against the Russians. This line of the popular Islamic found its communications at a late stage, with the beginning of the Twentieth century, in the rising o Azzaytona Mosque in Tunisia, the rising of Annajaf in Iraq, the Republic of Mohammad Abdel Kareem al-Kattabi, Emir of Al-maghrebi Country side, Movement of sheikel Mujihideen, Omar al-Mukhtar in Libya, and scholars society in Algeria. The expatriation of the resistance to the west's occupation, military domination, politically and economically was too a rejection of the West's style of life and systems.

What followed the stage of collision from weakness of the popular forces strengthened the modernism callers in achieving large steps of their project, which fruited in two important results; the first: it did not achieve its objectives as it drew them.

The second: it planted a state of anxiety that remained growing, reject, and resist the attempts of alienation and removing the heritage through the past one hundred years till today.³¹

What did the Project of Renaissance Achieve?

Was the Arab Renaissance project a comprehensive failure, or a decreased success? Did it lead to achieving any of its objectives, which it was drawn by the ancestor pioneers? ... Mohammad Aabed Al-Jaberi believes that the Arab project for renaissance suffered form external siege and destruction represented in the European modernism and the Zionist project and the movement of the world socialism. And in the frame of connection between the failure of the Arab project for renaissance and the European modernism he believes that the intellectual system, which overwhelmed and in its surroundings, led to the rising of intellectual trends all of them flow into one course, it is stabilization of the idea advancement of the European man, and worthiness of Europe to dominate the world to civilize it and spread civilization all over it.

It is correct that the Arab project for renaissance did not crystallize except with the Napoleon campaign on Egypt and starting from it, but it is also correct that its relationship with the European modernism, as described a project for advancement and domination, it stayed restricted since the beginning and until today. By these three dimensions (enlightenment, imperialistic enlargement, and the European competition) and the relationship between the two projects: the European modernism, and the Arabic for renaissance, was not a relationship of fellow to fellow, but was a relationship of the strong with the weak, and the master with the salve. From here was that damaging role performed by the western project for modernism in the history of the modern Arab renaissance through its two dimensions, which govern its other face "the imperialistic enlargement, and the European competition". That damage which touched, or aborted and hindered the effectiveness of the other dimension: the enlightening and modernizing, to an extent. It is correct to say: the failure of the Arab renaissance, and what caught modernization and modernism of relapses in the Arab homeland, basically refers not to internal resistance from the conservative forces in the Arab community, but to the damaging role with which the other face of the European modernism was performed, the face which its stature is "strength" and "competition" and its external application is "the imperialistic enlargement" and "the imperialistic European competition".³²

³⁰ Dr. Najeeb Al-Janhani, The Arab Enlightened thinkers and the Civil state, al-Arabi Journal, No. 576, Kuwait, p.23.

³¹ Abdullah Suleiman Al-Gaffari, Decisions at time of formation, The Arab Institution for Studies and Publication, 1998, Beirut, pp. 26, 27.

³² Ibid- Abdullah Suleiman Al-Gaffari, pp. 15, 19, 20.

Al-Jaberi believes that the trends of the internal resistance of the Arab project for renaissance was nothing except for a response of the reaction towards the other face of the project of European modernism represented in imperialism and domination, and adds that the Zionist project was one of the great handicaps which faced the Arab project for renaissance. The Zionist project had achieved its objectives by participating in beating the Ottoman state and destroying the state of the Caliphate, in addition to its remaining as a frontier ditch for imperialism and the western domination stood as a barrier prevented any advancement at the level of the Arab project for renaissance, and he also believes that the world socialism movement disappointed the Arab project for renaissance, but its stand from the national and patriotic rights of other peoples differs from its outlook of its peoples. The world socialism was with a face, the Arabs were fascinated of it, with what it was calling for liberation of the working layer, equality, liberation of means of product, and eradication of fuel dualism and exploitation, but its other face was represented in its peacefulness stands towards the peoples' imperialism, and supporting the Zionist movement in a way led to increasing the siege and disturbing the Arab project for renaissance.³³

Enlightening Current Predicament:

It was indicated that the external factors in resisting the Arab renaissance were successful and the west was its source all the time. That was because of its scientific excellence, and hostility to all projects of Arab renaissance, in the past, at present, and in the future, because the west believes that the Arab rising does not only form danger on its interests in the Arab homeland merely, but on his own ground too as he claims.* And there are internal factors prevented this rising from completing its project. The supporters of the enlightening current led the battle of renew of in two fields: the religious and the political.

They found themselves between the hammer and the anvil. The hammer of an underdeveloped tyrant political power, and the anvil of the conservatives of transportation Sheikhs and the hammer of stupid scholars and the anvil of ignorant, and tyrant presidents. And today, the supporters of modernism and advancement in the Arab homeland find themselves between the hammer of quelling political regimes and underdeveloped, and the anvil of the wave of apostasy and badness. And in spite of the basic contradiction between the two powers in most states, the modern state with its true constitutional institutions and its modernizing values. It had proved that there is no advancement without performing this state.³⁴

The attempt of rising or getting out of predicament amounted between facing the west and opening a road independent from it and accepting its conditions and get in harmony with it. Every attempt was repeated at all stages. Therefore, transition from one trend to another is a permanent and repeated characteristic trait, and sometimes successive from the opposite to the opposite. From the attempts of bargaining to the trials of confrontation with, to the trials of harmony and even supporting. In spite of that the conditions of supporting the west is deepening of corruption and fall in indebtedness and making the internal market open to the out world, and direct the policies of economy in accordance with that supporting, so the margin of advancement in the shadow of supporting is narrower than its counter parting the shadow of confrontation.³⁵

A mutual semi strategy had been crystallized for the great European states towards the Arab and Islamic region. Britain had crystallized the basis of that strategy since the beginnings of the Nineteenth century. The direct execution began with Mohammad Ali's trial. That strategy demanded never to allow the Ottoman state as a whole, or any country of the Islamic countries to have the right of scientific and technological development and develop his army and arms beyond a certain ceiling, or seek to terminate internal disassembly and separation, that leaves this body weak underdevelopment and torn and does not have the power to unite and rise. His leader stays in government if surrenders and responses to the international will, and this is applied on the mutineer leader as the follower leader.³⁶

³³ Ibid- Abdullah Suleiman Al Gaffai, p.20.

* The live example is seen through what the USA Administration says and governments of the states of Western Europe, that what happens in the Arab region and Iraq, Yemen, and Algeria threatens their patriotic security on their own ground. And the brilliant truth is that the conflict is a historical civilized conflict, the west in the modern age was excellent for many reasons.

³⁴ Ibid- Dr. Najeeb Al-Janhani, p.26.

³⁵ Ibid- Muneer Shafeeq, pp. 105, 106.

³⁶ Ibid- Muneer Shafeeq, pp. 105, 106.

Cause of enlightenment relapse are numerous and different, and remains the substantial cause. It is the absence of the state with the modern meaning. The state of institutions, which is not affected by the affections of the leaders and the interests of their retinue, to be compensated by groups of political and economic sovereignty They became governing of the destiny of peoples. Most of scholars and literate men immigrated in countries and were killed strangers, the happiest of them who could abandon his property.

We attempt to understand the causes of enlightenment relapse. The most dangerous in the view of many Arab communities today is not deterioration, but camouflaging deterioration. Thus the state transformed into a quelling Mamluke state, especially after catching its crises the military associations in numerous states, and in the regimes of the one comprehensive party. Stagnancy transformed into stability. If the harm of stagnancy in the nineteenth century was limited, the stagnancy in the age of globalization means retreat and annotation.³⁷

After success of the Japanese modernization trial, which pushed Japan to the front of the great states, of the great and effective role in redrawing the map of the world powers since the Nineteenth Century until now, the Arab intellect is still captive of static outlook that did not deeply react with this pioneer trial in performing balance between heritage and contemporaneousness, between the great economic accumulation and the qualitative achievements realized by the Japanese people to the comprehensive civilization of humanity.³⁸

Conclusion

We have noticed numerous samples of the attempts to rise, in addition to trials of thinkers and enlightened scholars with their shares in these attempts to develop the Arab world, and the results of these attempts. We cannot be aware of all these dimensions of the great issues, which were and are still, ancient and renewed, from part of the successes and failures of this intellectual project of great importance, upon which the destiny of the whole Arab nation depends, of what concerns its rise and advancement.

This matter demands objective reading and analytical revision of the whole Arab circumstances for no way to Arab renaissance in the shadow of partition and pin-pointing the handicaps of rising, which stand erect against changing the under developed reality, which stays along spell. It is what obliges to reach the plan of a civilized project guaranteeing the Arab nation achieving what it aspires for, with the desire of negligence of its creed and heritage that is gathering between heritage and contemporaneousness which is the basis of its renaissance in the past and will be in the coming days, to be efficient to follow the caravan of nations, which achieved welfare depending on knowledge and advanced technology in the track of renaissance.

Japan and its industrial renaissance and the sciences acquired from the West, who surpassed us all, is a live example which can be followed. The examples, in our time, are numerous to those who decided to make the will of stead-fastness and challenge their property through investing the rise constituents, which the Arabs own like population, wealth, and geo-strategic location.

³⁷ Ibid- Dr. Janjjeb Al-Janahini, p.7..

³⁸Dr. Masou'd Daher, The Arab Renaissance and the Japanese, Renaissance, similarity of Introductions and difference of results, World of Knowledge, 252, 1999. p.9.

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