

THE NAHDA

عصر النهضة

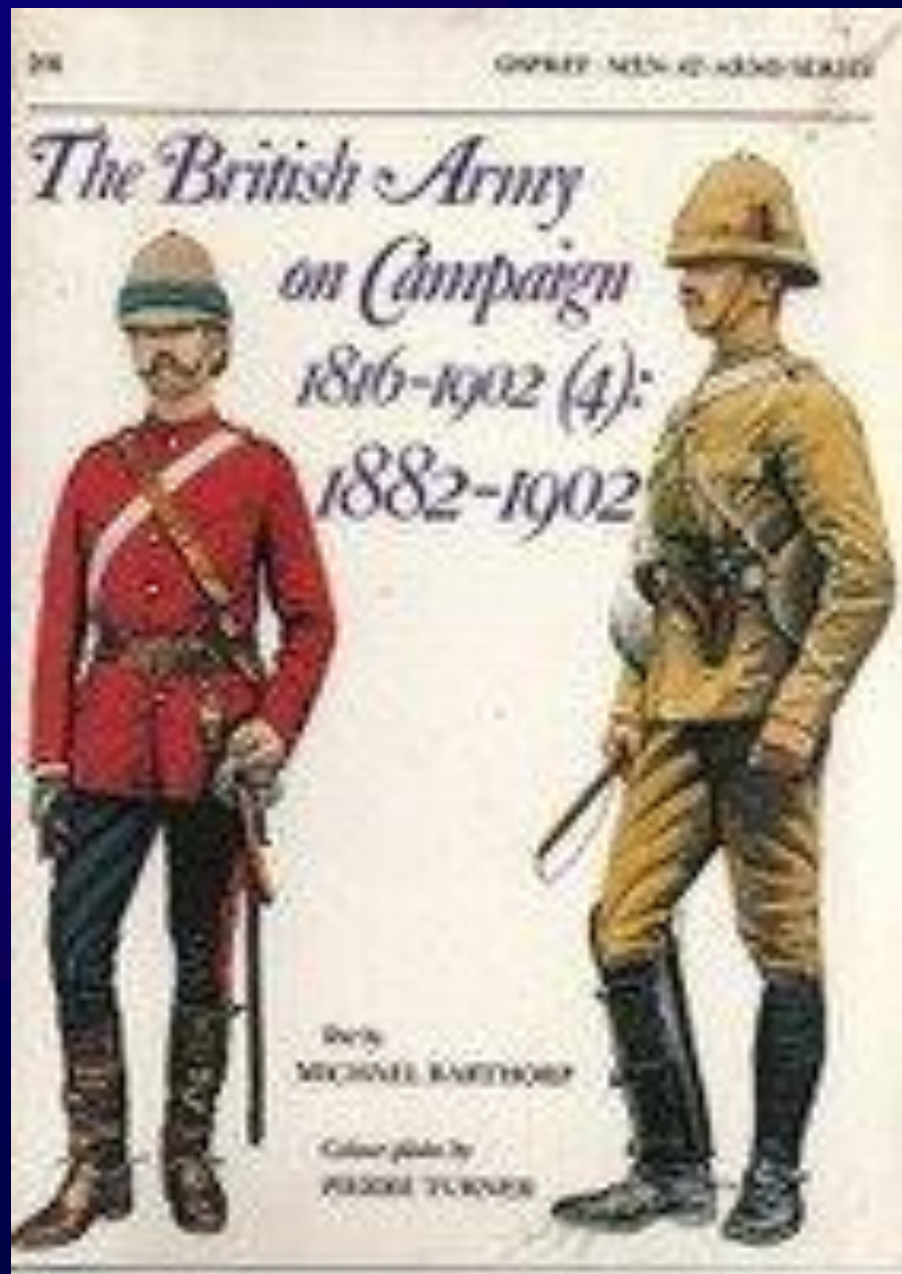
ARAB RENAISSANCE in the 19th century

Readings from Albert Hourani

Ch. 16: European Powers and Reform Governments (1800 -1860)

Ch. 17: European Empires and Dominant Elites (1860 - 1914)

Ch. 18: The Culture of Imperialism and Reform.



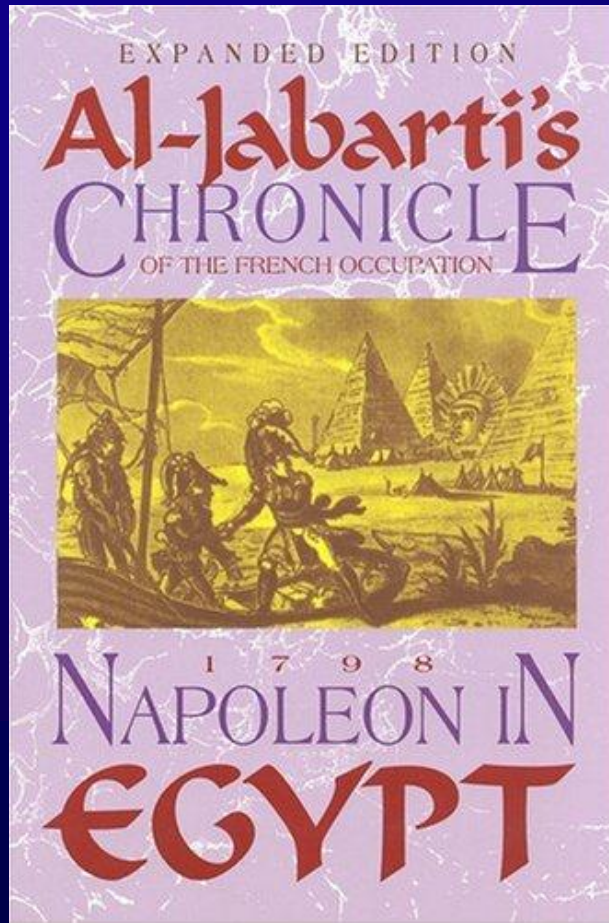
Bonaparte in Egypt (1798-1801)



“the first major incursion of a European power into a central country of the Muslim world, and the first exposure of its inhabitants to a new kind of military power, and to the rivalries of the Great European states.”

Hourani, P. 265

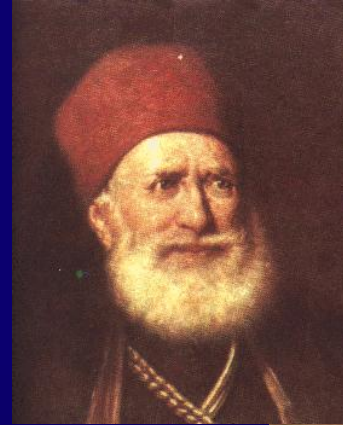
Jabarti's Chronicles



Authors of the *Nahda*

Three ambitious rulers

In Egypt, Mohammad Ali Pasha (1805-1848)...



...and the Khedive Ismail (1862-1879)

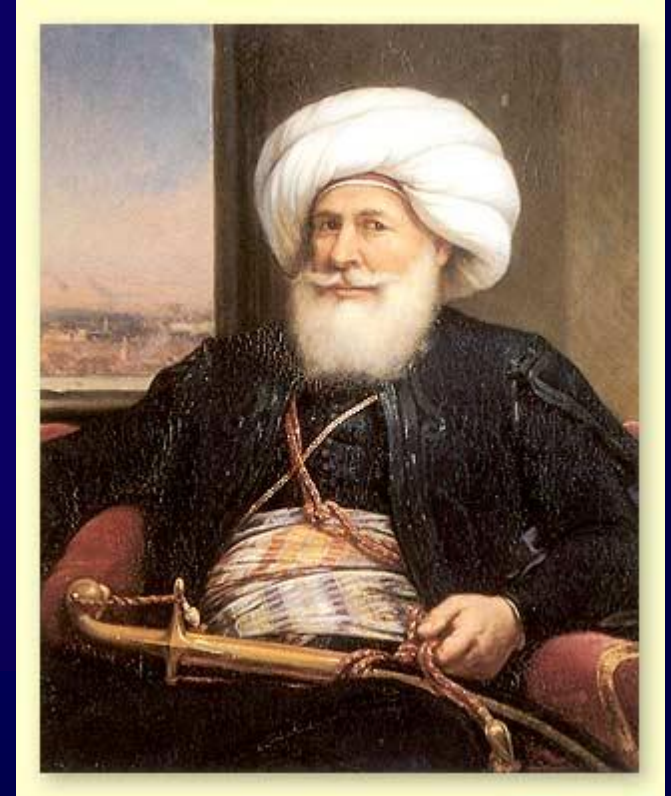


In Tunisia, Ahmad I Bey (1837-1855)



Mohammad Ali Pasha

- Education: training doctors, officers, engineers and officials in Europe.
- Agriculture: put land under government's control; improve the irrigation system; cotton and plantation economy.
- Industrialization: textile industry aborted.



The Mohammad Ali Palace



The Mohammad Ali Mosque



Khedive Ismail

- New administration.
- Education extended.
- Building the Suez Canal.
- Modernizing the city of Cairo.
- Indebtedness and the growth of European influence.



Suez Canal (1869)



Modern Cairo

CAIRO - Opera Square and Ibrahim Pacha Monument.

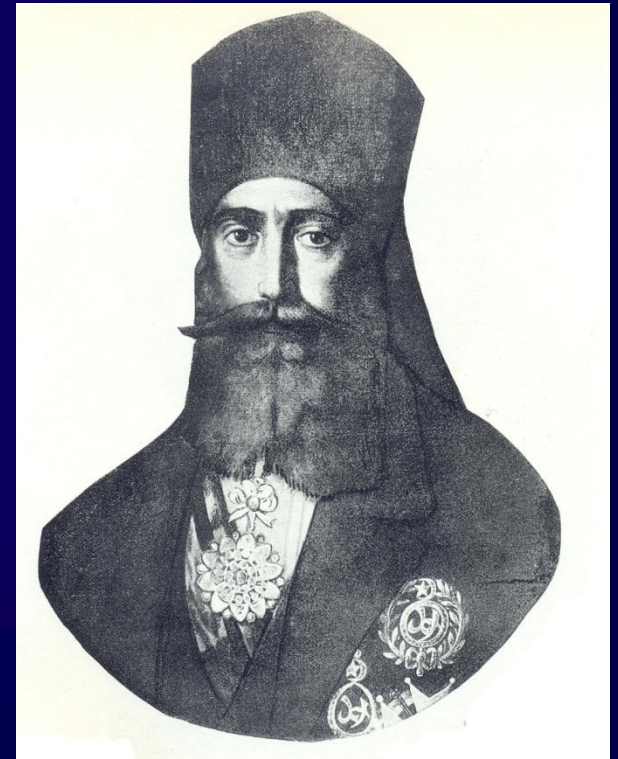


Cairo Station

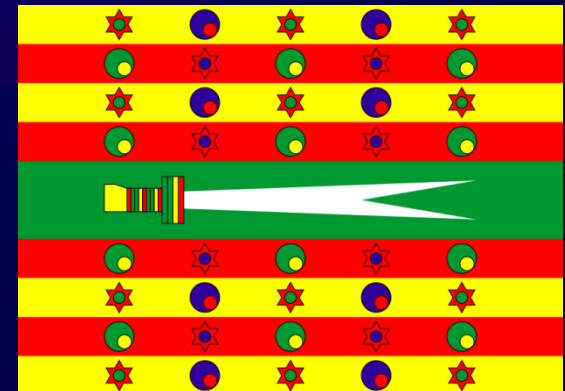


Ahmad I Bey

- Reform of administration and extension of taxation
- Foundation of the Military School (Ecole Polytechnique) at Bardo; and the foundation of a new army of Turks and Mamluks.
- Abolition of slavery



The Palace, the Mausoleum, the Flag

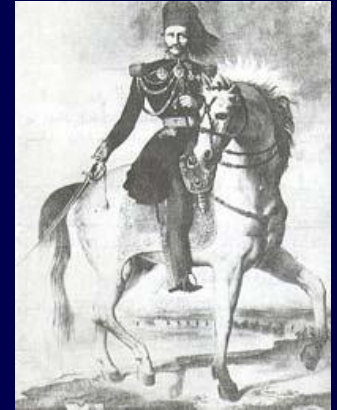


Intellectuals and Reformists

Rifaa al-Tahtawi
Egypt
(1801-1873)



Kheireddine
Tunisia
(1822- 1889)



Mohammad Abdou
Egypt
(1849-1905)

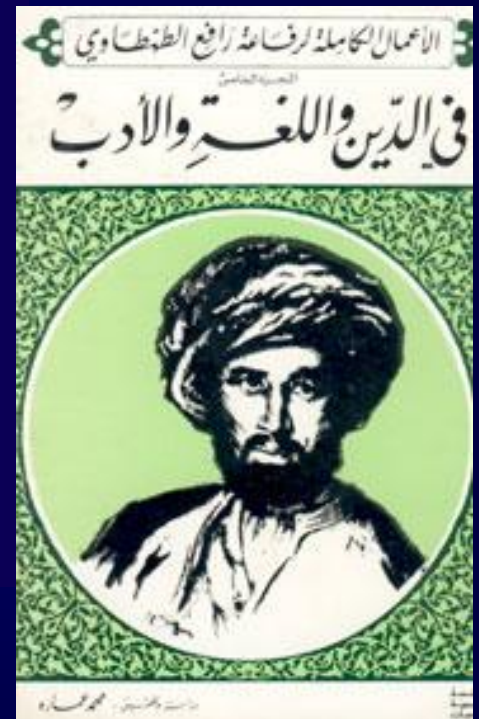


Rashid Rida
Syria
(1865-1935)



Rifaa Tahtawi

- Student at Al-Azhar University and Imam of the first university mission to France (1826-1831).
- Influenced by the ideals of the French revolution.
- Founder of the first school of language and translation الألسن.
- First editor-in-chief of the Journal الوقائع المصرية (Egyptian Chronicles, 1840).
- Author of 27 books.



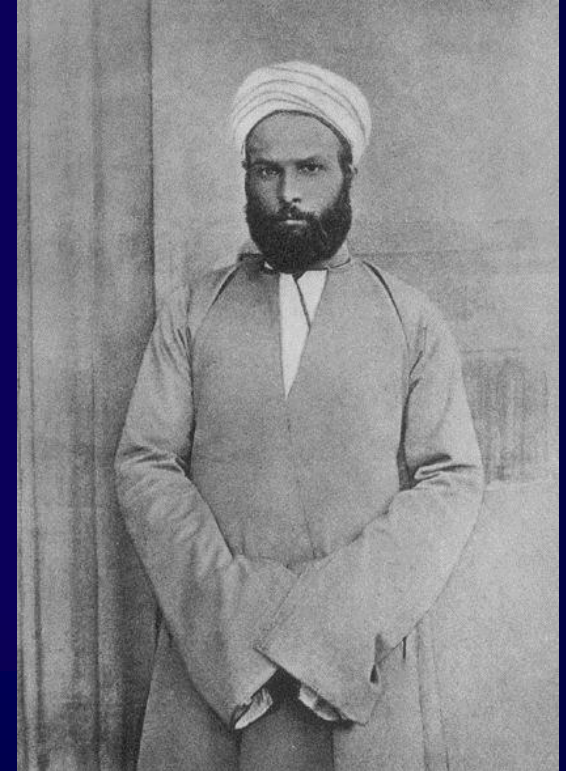
Kheireddine

- Born to a Caucasian family, Kheireddine was a slave who moved to Tunisia to serve at the Bey's palace in 1837. Appointed by the Bey Prince of the Cavalry in 1849, then Minister of the Marines in 1857, and prime minister in 1873.
- Major ideas: create a modern state where subjects become citizens; change methods of law; reorganize the military and the administration; develop the sense of membership to a nation.

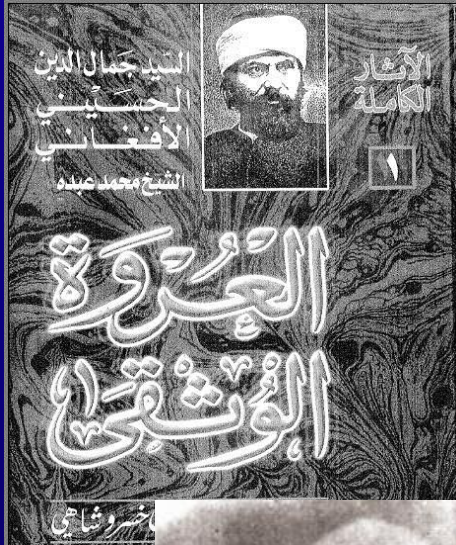


Mohammad Abdou

- Studied at Al-Azhar University in the 1860s. Was influenced by **Jamal al-Din Al-Afghani** (Islamic ideologist and activist who believed that the unity of Islam could resist European colonialism and mobilize the public).
- Exiled in Lebanon for supporting the Ourabi uprising against the Khedive and European influence in the 1880s.
- Upon his return, he became judge then the first Mufti of Egypt until he died.
- His most important books include: *Theology of Unity* رسالة التوحيد; *Islam and Christianity between Science and Civilisation*; *Tafsir al Quran* (Interpretation of the Quran in 12 volumes).



Mohammad Abdou's Thought



- Distinguish between the doctrines of Islam and the laws and social teachings.
- Law and social morality should change: they are applications to particular circumstances.
- The role of the Muslim thinker is to “relate changing laws and customs to unchanging principles.” (e.g. Justice).
- The need to reforming Islam.

Rashid Reda

- Syrian, born in Lebanon, died in Cairo. Salafi reformist, he was forced by the Ottomans to leave Lebanon in 1897.
- As a supporter of Pan-Arabism, he fought for Arab and Islamic identities, reconciling Islamic reformism and Arab nationalism and asserting the superiority of the Arabs in the Caliphate. He also supported the creation of the Saudi state.
- Founder of *Al-Manar* newspaper, taken over after his death by the Muslim Brothers. Author of an Interpretation of the Quran.



Think-Share

Comment on this thought:

Jamal al-Din al-Afghani is believed to have said:

"I lived in the West, I saw Islam, but I never saw any Muslims.

I lived in the East, and I saw the Muslims, but I never saw Islam."

Why did the attempts of reform by rulers of Egypt and Tunisia have only limited success?

- 1- The Anglo-Ottoman convention of 1838 stipulates that English citizens have the right to travel and trade freely. Foreign residents were virtually out of the law.

2- Rules were imposed on Egypt to provide cotton as raw material to Great Britain's factories. No industry was allowed to be built in Egypt.

3- Growing influence of foreign ambassadors and consuls on interior policies.

4- Alliance of interests between ruling elites and foreign communities.

5- Increase of indebtedness to European countries.

How could Arab Muslims acquire the strength to confront Europe and become part of the Modern World?

1. Establish a Modern **state** by changes in laws, methods of administration and military organization.

2. Establish bases of **authority**: either with the officials or with a representative government produced by elections.

3. Define **identity** in terms of membership to a religious / ethnic community:

- a) Islamic Modernists believed in compatibility of Islam and modern civilization.
- b) Arab nationalism in Syria and Lebanon against Turkish dominance
- c) Nationalist movements in Egypt and Tunisia against British and French Empires

What are the main social groups favored by the policies of reforming government?



Turkish soldiers, 1855-1860



Syrian men (1873)

Commercial and financial groups:

Syrian and Lebanese Christians, Syrian and Iraqi Jews, Egyptian Copts, Jews of the Maghreb.

Loans were made to governments; concessions for public services were given to foreign companies (e.g. ports, railways, gas, electricity, railways); and profits were exported to Europe.



Silk Merchants by Edwin Lord Weeks

Landowners :

- 1) Ruling family and high officials of the Egyptian government;
- 2) Turkish absentee owners (controlling the land from a remote urban center);
- 3) Leading families in tribal societies;
- 4) French settlers or “colons” in Algeria (controlling 1/3 of the land)
- 5) Jewish Zionists in Palestine.



Other groups include the growing rural population and the poor population of the cities, with limited access to power, and mostly excluded from benefits of economic and administrative changes.

