CHAPTER-IV

A DETAIL STUDY OF HAYATI
UNIT-I

AN INTRODUCTION TO HAYATI
An Introduction to Hayati:

*Hayati* is an autobiography of Dr. Ahmad Amin, the great Egyptian writer, scholar, philosopher and Islamic thinker. This autobiography was published first in 1950 by *Muassatu Handawi Littalim wa al-Saqafah* (مؤسسة هنداوي للتعليم والثقافة). *Hayati* is an autobiography of the Islamic thinker feat Ahmad Amin. He lists the interesting way what went through the experiences in his life starting from childhood and boyhood stage stint in *Umm Abbas Elementary Model School*, which was built by one of the princesses of the royal palace, which then moved to study at *Al-Azhar*. The School of the judiciary and passing through the stage of youth and manhood that transport where between the positions of the judiciary and the teaching then the end of his arrival to the university, which was appointed by the professor and dean of the Faculty of Arts, was a contemporary secretary during that period, some of the bones of Egyptian intellectuals such as: Taha Husain, Ahmad Lutfi al-Sayyid as well as others and the advantage of this The book that he overlooks us not only on the personal life of the author, but also informs us on the social, economic, cultural and political conditions prevailing in the late nineteenth century and early twentieth century.

At the very outset Dr. Ahmad Amin lay down the background of modern Arabic literature which he wrote in the form of essays entitled as *Faid al-Khatir* in
1938. In choosing this universal explanation he may have had in mind the run over of the Nile flood, for which the word *Fayzan* is used. A person’s *Faiz*, besides, is occasionally equated with the expression of his very self, the fullest appearance of which is the de-tenanting of the body at death. The selection of *Khatir* also is important, in partiality to such words as ‘*Aql*, *Funn* or *Nafs*, which strength have been favored. For the *Khatir* is the impulsive, straight appearance of manner, not the more than intellectualized and philosophically embarrassed type of psychological action.

Dr. Taha Husain said about this superb for one of the most significant contemporary Arab resurgence cipher Biography: If Ahmad Amin did not, for example, a magnificent Grandpa creation, movement productive and urgency that do not know the fight that do not know susceptible and breezy and hope that do not know the ups and uncertain, they should not have to remain for the Egyptians a immense instance of several other inhabitant.

He said that Ahmad Hassan al-Zayyat combines a high-quality thought and the prettiness of the representation and fits amid the abstemious intelligence and moderation word. Maybe it was exposed what is in his book *My Life*, the filmed home and water skins and rationalized, writers, *Al-Azhar* and in his explanation of his parents and his two brothers and his two associates Abdul Hakim Muhammad,
Fawzi, the professorship Atif Barakat touched the docks, for models of printed declaration, which shines the light of cause and beats the spirit of excitement as well as boasts a paint skill.

Prior to say what it is, has to be renowned for the issuance of his book in a scheme value salutation positively, a scheme for free publication of the collaboration among the house long and seven Arab news organizations are: Cairo-Al-Qabas - days - life - statement - Ambassador - Revolution. This means that the scheme wrote with these newspapers are dispersed free of accuse in seven countries: Egypt, Kuwait, Bahrain, Saudi Arabia, Emirates, Lebanon and Syria.

Dr. Ahmad Amin is one of the thinkers of the age of artistic revival, those who open their consciousness in the near the beginning twentieth century and fought with occupied strength transformation two Arab consideration and civilization battles, which made them symbols of the renewal of the Arab culture and its renaissance in the modern era. Dr. Ahmad Amin places inside this cohort is imminent the position of a thinker.

*Hayati* is a replica of towering creative or theatrical description. A description involves a profound and precise explanation of the outlook of a huge compassionate and being personification of an inconsistency skilled by cultivated usual human being. More of the equipment that measured extraordinary capability
to represent characters that twists out to exist in the program models and to
eyewitnesses to one more period is dissimilar. From these statistics, an individual
or the proprietor of the new rail documentation of Al-Azhar region.

Dr. Ahmad Amin does not discontinue addition new particulars to a
individual patron yet be twisted into a being with a substantive attendance in the
reminiscence of this time: it is him conscious of the price of books and information
of his patrons Faiz suitable book for his customer is pleased to trade the book for
the Hayati which profit the pound, It does not concur to trade it to those who profit
from it. He is celebrated deviation yet as he was compressed formerly in Tanta
train.

It concludes Biography proverb about this huge guy, like this: And lastly
threw him the time that cruel TV and pushed the illness then grip to the bed and
distinguish him his relatives and family, it has been a bed of passing away write a
book permitted my word to my nation and then utter the last breath. The option to
know the prospect suitor’s wife was a matchmaker renowned. A woman vacillate
to homes and examine to find out news of the youthful women reached the age of
wedding and youthful citizens are involved in it and be the form or fortune
contribute to in the meeting of these.
Subsequent to the matchmaker in twist leads the youthful to the youthful father or guardian presents him in his wish to wed her. If previous to this came the position of the women of the family of relatives prepare where approach ahead to appointment the bride and timepiece them, if they described a explanation convinced by offers of wedding additional than that careful by the recognized form and *Tabaaha* as well as ethics, but all that is recognized subsequent to the agreement was held subsequent to the marriage.

His biography tells us that he wrote in the explanation of the expression as well as the crash and tetchiness by published a long been printed and dispersed. This was certainly a brilliant sheet in the past of women and the past of the 1919 rebellion as well as the history of Egypt.

In the wake of the rebellion, the work of Dr. Ahmad Amin Islamic moderator subsequent to being transferred as of the School of the judges for following reasons we will come mentioned and was pain harsh mental hurt as an effect of his dream for families bankrupt The Happy families do not see it. At that time it was a disgrace to turn middle class families and elder to impartiality in any substance or argument, as if expend this time was devoted only to the deprived and their families as well as concerning eighty percent of luggage similar to this he is fated to use on the couple, it did not disburse.
UNIT-II

SUBJECT MATTER OF HAYATI
Subject Matter of Hayati:

As a successful thinker and philosopher Dr. Ahmad Amin acknowledged the heaviness of ethical scruples which supplies powerful civilization, laws and socio-political, socio-economic and socio-cultural issues in his autobiography Hayati.

Dr. Ahmad Amin likes to portrait cohort Egyptian rebirth which was the son of the children of harem society locked up women in the ramparts of the position, the position of parents and the position of husbands and maybe children and disgrace the sense of their survival custody and lack of education, medical care doctors male and work but it is life.

As one of the sons of this cohort it was not factual philosopher of medieval civilization of this culture and reproduces his tendency as well as propensity of his cohort, a dignified human propensity towards the abolition of this doctrinaire society and breaks the constraints that women handcuffed subhuman, edit and re-consideration as a human being to human finished.

The book Hayati reproduces the character of its proprietor devotedly mirrors. Accidental satire stems from toward the inside his biography in person in the fabric of satire promoted by preceding information by the person who reads. It was not the character of Dr. Ahmad Amin surly. It was individual easy and
superior, but the aloofness among such information and the comic was fairly sufficient to create it as Kundera’s explanation, a gamble and hazardous as well as enlightening the spirit of the play, enlightening to the booklover in frontage of the similar personal.

His biography says when he was in school the judges lawful:

Days were gripped by the theory of evolution to Darwin, where I read Shibley Shamil wrote in Arabic, English and some of the books that had been the subject of a presentation simple. I have prepared two lectures and two Ogaythma to eliminate school students and some professors in the presence of Nazerha………..

Dr. Ahmad Amin was one of those extraordinary associates of Egyptian intellectuals all born a small number of years moreover surface of 1890, a cluster whose productive fictional production mostly distinct and uttered the leading broadminded tendency in Egyptian thinker and educational life in the era of the parliamentary realm from the 1920s from side to side the 1940s. The autobiographic statements of two members of this cluster, Salamah Musa and Taha Husain, have formerly been completed accessible in English translations. Now the

1. Amin, Ahmad Hayati, p. 13
booklover strange with Arabic has an English description of Dr. Ahmad Amin’s autobiography to balance those of Musa and Husain as well as to light up the artistic trends of a nearly everyone significant era of modern Egyptian and Arab history.
UNIT-III

LANGUAGE AND STYLE OF HAYATI
**Language and Style of Hayati:**

*Hayati* is the autobiography of famous Egyptian litterateur Dr. Ahmad Amin. It truly expresses Egyptian traditions, sentiments and environment. The author himself taken his subject of this famous book from the Egyptian life; urban and rural as well as his character from farmers, civil servants, craftsmen and traders or from the aristocracy class with whom he mixed as well as to which he belonged, with its advantages and disadvantages alike.

Owing to Dr. Ahmad Amin’s frequent travels, his opinion, thoughts and style became mature. Therefore, realism with him took an analytic trend. With political development it took a pan-national and Arab trend. He even went further to address problems and issues of man in general. He believed that for literature to be eternal, it should be a faithful expression of man in his autobiography.

As a person, Dr. Ahmad Amin was simple, humble and a real gentleman. However, he always felt a victim of injustice and ingratitude. This was due to his introvert nature and isolation from the literary events. In spite of his solitude, he was most interested in the literary production appearing in print. He used to have his autobiography published at his own expense and sent to those who requested him especially emerging writers.
Dr. Ahmad Amin never took literature as a profession, but rather lived as a loving amateur, writing, publishing and giving away his autobiography as gifts depending on his own family rich resources.

Dr. Ahmad Amin was the most productive among the Arab writers of his time. But his fictional world remained narrow, his themes limited and there was a lack of variety in his characterization. Nevertheless, the continuous flow of his works played an important role in familiarizing the reading public with the new literary genre and its conventions. In many of the stories of this period, he continued to treat the main themes of his elder brother; namely the neglected and depressed wife and the frivolous man who wastes his wealth and health in shameless sensual behaviour. In dealing with the latter Dr. Ahmad Amin treated his reckless protagonists with a blend of moral harshness and ridicule, explaining the cause of their fall without real understanding of their motives. However, Dr. Ahmad Amin was successful in dealing with another of his brother’s theme: that of the world of traditional religious sheikhs, against whom he launched a strong attack in numerous short stories. The common stand of the brothers Dr. Ahmad Amin as well as many of the preceding short story writers reflected the deep rooted struggle between the new generation of Arab intellectuals, with their rationalism and enlightenment and the older generation with its traditional belief and metaphysical leanings. In their quest for intellectual leadership, the new
intelligentsia could no longer tolerate the exaggerated respect which the old intellectual class of the sheikhs enjoyed among the general public. They wanted to unseat them from the hearts of the masses and they embarked on the arduous task of revealing that behind the mask of piety and learning there hid cruel, ignorant, licentious and even mad men.²

Thus the short story became a tool in the battle for public influence and a weapon for the subversion and destruction of the traditional intellectual establishment and its social status. In the work of Dr. Ahmad Amin this theme was coupled with that of the predicament of young writers and artists in a society which turns a deaf to their activities and ambitions. The stories in which he reached the peak of his literary attainments in this period are those in which he explored the inner life of his characters such as Hayati (My Life). In this mature and well written book about a boy who had made himself the centre of his life.

Dr. Ahmad Amin’s conscious desire to root Egyptian literary life led him to use all that he observed of rural life in his summer visits to the country and all that he had grasped from that world of traditional intellectuals who surrounded his father. He used local settings but failed to transcend their parochial limits. Nonetheless his works broadened and heightened the artistic and conceptual qualities of the Arabic autobiography, his concentration on characterization,

² Ibid, P: 283
especially forlorn, injured and defeated figures, was a step forward in the development of the genre.

The idea of verbal communication when Dr. Ahmad Amin in linguistics, he served her authorship where and it affects the effortlessness and clearness as well as not him greatest, but is the only way and his outlook clear where is this concerning what he said in his investigate for the multifaceted Damascus in 1927:

Then Dr. Ahmad Amin strut his autobiography in Arabic language as unawareness, waiting he became the society of the Arabs and Islam as well as entered the linguistic idea to expand and mistreatment that first infertile the entrance of Ijtihad in the language. Then he threw Arabic dictionaries analysis and surveillance, which he deemed not stay speed with the contemporary period.

Lexical language that carries all the word of insert to their phrasing meat Arabism and its blood since the detection of unawareness awaiting the conclusion of the agreement which sketch the old dictionaries and right out of current dictionaries and modern should not undervalue the language because it is functioning previous literature and consecutive as well as where the words of the Quran.
This memorandum was one of Dr. Ahmad Amin’s attitudes in intelligence the language and did not alter his brain awaiting the capture to the linguistic multifaceted in Cairo and it simplifies these views and completed them replicate as well as resolve.

The accession of Dr. Ahmad Amin to academy members in Cairo complement to his thinker and his attempt important authorship of literary journalism and has provided for multifaceted investigate in verbal communication and literature published in the Journal of Culture on a variety of topics of possessions and investigate, literature, language and grammar, words civilization and dictionary Quran as well as terms and were assembled to ease language and the system of grammar, transcription ease Arab and sketch letters. It is nature that has characterized the thought of him in the pen and tongue, in what has been written and said all through his life.

Dr. Ahmad Amin moved away from ambiguity in language as he moved away from complexity in life not situated in the beneath identical words and he loved the ease of it all as well as reviled habit and dishonesty, has counted himself so earlier to human nature and look of life as well as hit the limits of promise affectation in the appearance that he knew in his creative performances in the shape of its forms.
This is reflected in policy writing his article, which he called word literature and literature on. In this article dealt with the life of Dr. Ahmad Amin words within the sense that move down.

He pointed out that creation the world of oratory power in celebrated wonder cipher autobiography introduces the influence of the people who favored the word squad and pressured sense that he wants excellence foundries and on mutually in organize to be the owners of the citizens of the primary coating.

The attention to a moral quality of concern for the common people is emphasized in Dr. Ahmad Amin’s writing, but it is never fully integrated or specifically linked with particular forms of government. He implies that parliamentary forms are necessary so as to curb the potential tyranny of the government and that this is a natural form of rule for humankind but which has only been implemented relatively recently. However, by failing to connect parliamentary government clearly with democracy; an indisputably central symbol and powerful concern for Dr. Ahmad Amin and for others; Dr. Ahmad Amin’s writings fail to counter those who would argue that true democracy does not involve liberal parliamentary forms. Liberal parliamentary institutions of the pre-revolutionary era did not take effective hold when transplanted in the soil of
Egypt and Dr. Ahmad Amin along with his contemporaries did not seem to address this dilemma.

In parallel with the role of the writer and intellectual in society a political leader and reformer is to be a teacher and a guide, not just a representative of political consensus. Dr. Ahmad Amin writes about those figures who have been great leaders that are reformers, of the past and present. The prophet is presented without much of the apologetics which accompanied some of the writings of other intellectuals in the 1930s. Dr. Ahmad Amin wrote various essays on historical figures which were collected in a book *Zuamaul Islah fil Asr al-Hadith* (Leaders of Reform in the Modern Age) where political reformers, like Zaghlul and Mustafa Kamal and cultural reformers, like Muhammad Abduh, are discussed. Leaders, according to an article of 1946 *Leaders and Leadership*, should have qualities which Amin groups under four headings: (1) frankness and honesty, (2) moral courage to take stands which are not necessarily popular, (3) practical intelligence and competence and (4) sympathy and compassion for his people.\(^3\) The idea of moral and social reform is also linked with renewal (*tajdid*) as well as the idea of a renewed-leader (*mujaddid*).

His criticism is especially evident in articles written during his later years. In his book *Al-Sharq wal Gharb* published posthumously, he calls for indigenous

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\(^3\) *Fayz al-khaçir* VII, pp. 263-271, cited in Shepard, Dilemma of a Liberal, p. 88
leadership that will help bring about a stronger East. What the Orient needs most urgently are leaders who will encourage their countrymen to initiate, but who will accept things only after careful examination and by continually searching for an oriental solution, rather than always asking what Europe would be doing in such circumstances. An implied criticism of contemporary leaders could be found in his essay *Gad’s Procedure with Regard to Nations*. When describing those who are *Muslihun* he states that in their struggle for social improvement and civilization they act as reformers, they do not encroach upon the rights of others, do not commit crimes and aggressions as well as do not behave like tyrants. However, strong leadership was needed because public opinion had not yet received enough benefits by way of education. The Egyptian people had too long accepted autocratic rule. Dr. Ahmad Amin stresses the need for enlightened and aroused public opinion through newspapers, radio broadcasts and the mosque. Numerous examples could be given in Dr. Ahmad Amin’s own life of actions in which he dedicated himself to this task. His concern for the common people is continued in his writing on literary and language reform. Dr. Ahmad Amin was eager that all people have access to education and to intellectual nourishment. In his autobiography he writes: I hate the aristocracy of men of letters who do not write except for the élite and do not produce any art except for them. The duty of writers

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is to bring their nourishment to every intellect and convey their artistic production to every ear. If they do not, they will have been remiss.

The duality of language and the lack of connection between the colloquial and the written language also contributed to the weakness of modern Arabic literature. The veneration of classical styles and elaborate prose had left behind those strata of society which was not adequately educated to understand the poetry and texts of the great Arabic writers. Moreover this older literature did not reflect the current social background and the modern literature had not achieved the same scope as in the West.

Dr. Ahmad Amin is not insensitive to the purely literary criterion which is part of evaluating various writings, but he sees the writer as a promoter of reform. The writer is to reflect the social and cultural conditions of a people in his or her work, but the author’s task is also to heighten the standards of mentality and emotions, which is why it is important that literature be democratic or accessible. Writers who fulfill their role as social reformers are performing a prophetic task.
UNIT-IV

A CRITICAL STUDY OF HAYATI
A Critical Study of Hayati:

Dr. Ahmad Amin lived a demanding and creative life. Born in Cairo to a family which had lately migrated from the scenery, he was educated in the spiritual, Azharite custom. He used up the first two decades of his operational life within the spiritual organization of Egypt, helping as a moderator in the Shari‘ah courts and as a teacher in the Shari‘ah Judicial School. In 1926 he made a strange bound from the spiritual to the worldly division of Egyptian teaching, being chosen to the Egyptian University where he trained awaiting his departure in 1946. In totaling to his lawful and education duties, he was closely concerned in a variety of Egyptian thinker activities: chairman of the board of Translation, Authorship and Publication from its beginning in 1914 to his death in 1954; journey, talking and investigate in Turkey, more than a few Arab countries and Europe in the 1920s as well as 1930s; a recurrent donor the literary journal Al-Risalah in the 1930s and the editor of the equivalent Al-Thaqafah from 1939 to 1952; and in the last decade of his life executive of the Cultural Bureaus of both the Egyptian Ministry of Education and the League of Arab States. His possess fictional production was huge and varied; a multivolume cultural thinker history of the early Islamic centuries, ten volumes of composed essays and supplementary mechanism in history, literary censure and moral philosophy.
In this purpose the author’s autobiography must be reserved close at hand. *Hayati* and *Faid al-Khatir* addition and clarify every additional. Some essays in the latter replicate approximately exactly the incidents of the previous. The thread of Dr. Ahmad Amin’s life, as remembered in the autobiography, with a number of translated extracts behavior on later themes, requirements primary to be followed.

It begins with a peasant family in the last sector of the 8th century, subjugated by serious duty and grateful to necessary work and in danger of expulsion by curved officials. Dr. Ahmad Amin was the fourth teenager, born subsequent his father, a deserter from such variation, had migrated into a Cairo society.

Given the prosperity of Dr. Ahmad Amin’s vocation and the build he ultimately attained, it might be expected that his autobiography would be a productive foundation for any person involved in Egypt in the first half of the twentieth century. At this time, though, a difference requirement to be complete among the price of his autobiography on the individual stage and their usefulness in observe to his specialized and following life. In conditions of the previous, the work is most enlightening. A man of vast truthfulness, Dr. Ahmad Amin probed persistently into his possess structure, with the consequence that the book is a most striking, yet if an eventually miserable, description of the enlargement and
expansion of the man himself. Raised in a oppressive home by a stalk father who conquered his children’s lives and bent them to robust his own requirements, Dr. Ahmad Amin emerged from his youth a obsessive, depressed human being as he wrote at the time of his wedding in 1916. This sour direction towards the planet is the leading individual subject in the autobiography, reappearing evenly in his explanation of his family life, his jobs and his thinker behavior. The autobiography is a piercing and touching examination of Dr. Ahmad Amin’s way from his inferior center class genesis to his ultimate place as an Egyptian artistic judge, with all the individual stress which that sequence positioned ahead him discussed with imminent and emotion. 

But on the specialized community stage the work is unsatisfactory. Written in 1949-1950 from reminiscence and mostly with no the advantage of a diary to aid his reminiscences and with Dr. Ahmad Amin a person of immense righteousness who conceived his chore as that of analyzing his own life somewhat than criticizing that of others, much of what the employment contains about Dr. Ahmad Amin’s communication with the world around him is insignificant or unimportant fabric. Much of the book is consequently a formalistic evaluation of his many behavior, a catalog of positions detained, trips in use, citizens recognized, with the naked details recorded but with the meat approximately those particulars

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5. Amin, Dr. Ahmad: Hayati, pp.109-113
misplaced. Of the kinds of non-personal observation often found in autobiographies and most informative concerning the civilization in which the person detailed imagery of the more unforgettable citizens with whom he was connected, both their strengths and their weaknesses; accounts of the thinker controversies in which he was concerned and there were some distinguished ones, chiefly one with Zaki Mubarak in 1939 over the crash of pre-Islamic poetry on Arabic-Islamic civilization; and censure of the course of political and artistic enlargement which he did tender in his essays in *Al-Risalah* and *Al-Thaqafah* in the 1930s and 1940s of all this there is very little in Dr. Ahmad Amin’s autobiography. The cause is clear: Amin’s faith that there is some reality which it is despicable to tell and disgusting to perceive sound. But it means that, while there is a immense contract about the life of Dr. Ahmad Amin in his autobiography, there is unfortunately little about the times in which he lived.

The translator has provided a short foreword to the work which summarizes Dr. Ahmad Amin’s occupation; briefly discusses his thinker production and provides some bibliographical references to mechanism trade with Dr. Ahmad Amin. The conversion itself is an unedited description of the subsequent edition, with the translator’s only viewpoint totaling having been to split the text into the random sections of Early Life and Education, The Teacher and the Judge, The Professor, Scholar and Reformer as well as old Age. Thus the booklover will have
to discuss with other works to locate more in sequence regarding the individuals, organizations and proceedings mentioned. The conversion itself is an effort at a very factual version. But it is maybe also factual, patterning itself on the Arabic syntax to a degree which outcome in a unwieldy or unclear English text in a number of places and only doubtfully capturing the graceful effortlessness of the method in which Dr. Ahmad Amin recalled the route of his life.

Personal retrospect is frequently the most responsive calculate of chronological change. Historians essentially depend in the lead documents and treaties, on constitutions as well as official data, for their footage of the past, but a creative consciousness of the form and beat of modify can best be required in the knowledge of actors and observers. The price of such indication turns no hesitation upon the excellence of the contribution and the imminent upon which it is based. But known a sensible nearness to proceedings and an ability to converse their personal sense, there can be no alternate in the tasks of chronological understanding for the individual sources.

It must be a comforting thing, then, that the character to life story and journal is raising in current Islam, not least in Egypt. In the middle of its most significant exponents is the late Dr. Ahmad Amin of Cairo, whose recent death poor the world of letters in the Middle East of a privileged and significant leader.
Moreover his writing as a historian in works tracing the story of Islam, from what he called its Dawn to High Noon, Ahmad Amin had finished before his transitory no less than eight volumes in a series of essays which, with his autobiography, comprise an attractive foundation for the student of Egypt since the arrival of Cromer. The reason of this learn of the writer is to point out something of the content of his thoughtful thought and its worth for the understanding of the changes in Egypt in the last seven decades as well as to tender a Western compliment to his inheritance.\footnote{Ibid, pp. 83-87}

The philosopher at this point is the drifter, not the systematized: the onlooker slightly than the philosopher. This title is commendably selected. There are some, certainly, who strength be tempted to blame the author of scholar breakdown in that he was satisfied to reproduce with no solving and to question without answering. If one looks for an eloquent and logical philosophy, this accuse might well be continued.\footnote{Ibid}

There are occasions when Dr. Ahmad Amin is tempting in his indefiniteness. Movable ends are all over the place in proof: too a great deal is often left to devout ambition which might well be the subject of exact inspection. Essay writing in itself can willingly turn into a pleasurable luxury of simple suggestiveness. It is a
shape where action can be minor and responsibilities few. The writer’s tasks take a
seat unconscientiously upon him given that he is not requisite to drain a theme, but
only to move up it. He may give proof of attentiveness, even at times affectation,
lacking being grateful to support himself for the demanding regulation of a
continued rebuilding of Muslim thought, sociology and theology. It is notable here
that the most continued pieces are those, mostly in Volume 5, which transaction
traditionally with pioneers of political and social improvement, like Jamal al-Din
al-Afghani, Muhammad Abduh and Zaghlul Pasha. In these chapters the usual
duration is really exceeded and the charity grows into solemn studies. But
somewhere else and in the chief Dr. Ahmad Amin is content to allude and mirror
with no summoning himself to the superior function of the draftsman of
improvement.

However, even with its drawbacks which have to someway, anywhere, be
complete high-quality if the current Muslim mind is to be commendable of its
immense systematizes of the past, like Ibn Khaldun, his move toward has the
attraction of its reserve and sure quite touchable compensation. Not being
architectonic, as Kant might have put it, the essays are so a great deal faster to the
soil. They are estimably suited to their accepted medium, the journals Al-Risalah
and Al-Thaqafah, in which a lot of them appeared. For purposes of the outlook
historian, viewpoint comment is a precious index to the emotions and attitudes
which made up the substance of actions. Its stability not only keeps the thread of accepted thinking through the sequences of occasion but too ensures or so it would appear, that educated view in the nation is made nearby. For would these articles have sustained with such timekeeping and have been gathered, in figure more than 500, into volumes which run into more than a few editions if their contents had not been suitable. Their method cannot be the reason, for in its harsh, if efficient, ease it has nothing of the literary articulacy which so endeared Syed Mustafa Lutfi al-Manfaluti to a previous cohort. Nor can it be completely the distinction and status of the writer, because these in turn had their derivation in what and how he wrote. If then we undertaking to go to these volumes of reprinted essays for a directory to the mind of Egypt in this century, it can be with a clear-headed self-assurance that the index is dependable.

It should not be imaginary, however, that all the contents are evenly applicable. The currents of Egyptian civilization and Muslim thinking do not flow during all these pages. From time to time it is the performer, not the witness, who reflects; or it is scenery, not humankind, which awakes his daydream. We have at this point a great number of compositions on themes like The Beauty of Night, Birds, spring, The worth of Beauty, The Sea and The Music of Life. There are also preparation of conventional Islamic literature, episodes and font belonging to the Umayyad and the Abbasid periods, which are not here our anxiety. There are too
harms of historical explanation and questions of literary disapproval not applicable to our here reason. Leaving these aspects sideways, our plan is to cleanse from *Faid al-Khatir* the data and clues it has to offer to the student of political, social and artistic alter in Egypt.

The date was 1886. Gravity and strictness were the script of the father’s quality. They have been reproduced in calculate in the character of the son, whom an English educator afterward characterized as one who had not at all been youthful. A zealous bibliophile, the senior Dr. Ahmad Amin feint his family like a despotic condition. He lived in a higher part of their Cairo abode, consumption, reading and studying alone. He was his children’s primary and most schoolmasters, teaching them all with assiduousness and loyalty, but by no means attractive them in joyous discussion. Grandmother it was who provided enjoyable talk and a support of easy stories to reduce the regulation of patriarchal law. Mother not at all ventured out save by agreement. The hours of appeal from sunrise to dark were devotedly experimental. The Quran, Ramadan, the pilgrimage of both parents to Mecca all had their large rest in the family the past. *Al-Azhar*, anywhere the senior Amin loved to educate and write and adoration shaped his spirit into reflect of itself.
How noticeable is the difference between such a life and the energetic, oftentimes inflated, political awareness of the student world today. The younger Dr. Ahmad Amin, although politically vigorous beneath Zaghlul Pasha and irregularly subsequently, by no means completely lost that academic objectivity from dealings in which the father was unconscious of the British in Egypt excluding as a decision or ordaining of God. The son’s vigorous but motionless unsure political wellbeing are in approximately as outstanding distinction with the ebullience of the new production as they are with the reserve of the old.

But Dr. Ahmad Amin is conscious of an even deeper social matter clamant in these changes. In an essay *Sultah al-Aba* he discusses the huge alter in the Muslim family in Egypt since the days of his father. Patriarchal power, both material and spiritual, has known way to interruption, individuality and the regulation of self-assertion. He pictures daughters addressing their father who is not in paradise, claiming the right of social liberty, imitating or surpassing their mothers in the refusal of an obsolete arrange. Circumstances and concepts of wedding and relatives flanked by the sexes are revolutionized under pressure of the movies and play. The family itself comes to appear an organization that belongs to a world that is no additional and whose existing legislature can only appeal for pity.
The elder Dr. Ahmad Amin, at least, forever had the comfort of a loyal family with Dr. Ahmad Amin maybe nearby in his propensities and aptitudes to his father’s spirit. The life story follows him from side to side the vicissitudes, severe and from time to time gay, of his residence, his schools, his Azhar. In the initial he come shut to being resist. Within the huge entrance that blocked the neighborhood night by night were numerous sorrows which part-time exorcists with their Quranic jewelry and amulets might barely restore. The birthrate was high and humanity similarly. The region had no doctor and disease was common. The ill were treated by all company, every prescribing some drug from a druggist with whom he had been fortunate.

Yet it was friendly and had a familiarity which more complicated times and seats require. On then to a sequence of Kuttab schools, four in all, previous to Dr. Ahmad Amin approved into Al-Azhar. One of them is graphically described, with its solitary, threadbare carpet, its boards for Quranic memorizer, its turbaned master with an extended rattan, its unclean jar of consumption water and a shared potage pot for the noontime meal. The teaching process was equal in all the Quran was educated by rote and present was script. Later in a Waqf school came a little arithmetic, some history and passing French. Then the parental result that the boy should go to Al-Azhar, a world made familiar to Western readers in the English conversion of Taha Husain’s autobiography, Al-Ayyam.
Dr. Ahmad Amin was after that in his fourteenth year. Garbed turbaned for the initial time like an Azharite, he felt inaccessible, foreigner in a weird earth. Texts and exegesis quarrel and oppose argument, parsing and reading overflowing the sunshine hours and the transitory years. At eighteen the student approved out into the wider world of Alexandria and began to create new and therapeutic contact with politics and literary life. Some of his teacher generation was in shut handle with the separatist association. He was not completely at home in this new location and his early stages in reporting were a little introverted. After three years in school teaching, Amin returned as a student to the recently shaped School of Law, founded throughout Zaghlul’s residence of the Ministry of Education to apply Muhammad Abduh’s appeal for a additional resourceful preparation of *Shari’ah* court judges. The school required to unite conventional lawful wisdom with an interest of contemporary civilization.

The School of Law tried to be hospitable. Its professors were both Azharite and European in their background and methods. The result was a wondrous mixture. There was the old state of mind that had heard of nothing called topography and did not know that present be five continents. These people consideration that every then there was the avant-garde state of mind, whose exponents companied with the majority distinguished distant professors and
profited beginning them. Into the crucible of all these basics the students were cast each to obtain what he might.

The difficulty understood in this dichotomy of mind or at least of teaching, is one to which the writer frequently proceeds in his essays. One of the most outstanding on this topic of academic addition of old and new is *Al-Halqat al-Mafqiudah*, in which he pleads for a group of scholars really at home in together worlds, who would offer a overpass of civilization. Those versed in Islam know the Quran and custom with careful mind, but they exist in separation beginning the harms of the there. By difference the contemporary brook of education makes its harvest recognizable with physics, chemistry, Bergson and Shaw, but they need Arabic facility and cannot arbitrate their knowledge. Indian Muslims, he comments, have been greatly more victorious than Egyptians in bridging the sound. The appeal of the Islamic inheritance requirements to brought to light and life in the style and scholarship of the Western world. The mental and cultural problems understood in this analysis are never far from the mind reflected inside *Faid al-Khatir*. In his own profession Dr. Ahmad Amin did much to seek the explanation of the difficulty, motionless additional to bring it into the consciousness of his cohort.
It was a part, also, of his own individual travail - his thorough pains to master French and English for the improvement of his Islamic and universal studies, his eager contribution in Muslim scholar enterprise under the management of pioneers like Atif Barakat and Mustafa Abd al-Raziq, his passion for literary argue and Arabic scholarship, translation and publication.

The Law School, inspired by Zaghlul, was a place of fervent support for the postwar Wafd movement when Amin returned to it as a teacher, following a brief break in a rural judgeship. He was emotionally involved to Ahmad Abd al-Rahman Fahmi, Secretary of the Wafd, who entrusted him with the grounding of discourses for use in the mosques following the Friday prayers and with the writing of political manifestoes on significant actions. He describes how he public in demonstrations to declare Muslim-Copt harmony, riding in a wagon with my turban on, side by side with a chief priest in his canonical clothing and moving a poster with both the angry and the hemispherical. Soon, however, the more vigorous forms of political attention receded and he became more as well as more anxious with education and the Fabian plans advocated previous by Abdurh, who conceived of national renewal as rotating on the more slowly and hard duties of teaching and writing. Not even meditation of the healthy success of the Ataturk revolution as he could charge it in a stopover to Turkey in 1928 could discourage him from the academic path. Politics became more and more subsidiary as well as
scholarship utmost. Works of Islamic history began to come from his pen. He enjoyed a mounting reputation in educational fields and became sequentially professor as well as dean in the Faculty of Arts of what is now the University of Cairo. From 1926 forward the turban was discarded not lacking sharp pointed of heart as a token of an age that was transitory, unavoidably no hesitation, but still regretted. Unbranded secularism as Turkey had externally proclaimed it was no solution for the ills with which the old order could not correctly manage. But it is forever a thoughtful conservatism, even in move away and secretly certain in its external unrest.

There is amazing attractive in the mild rearguard events the booklover senses in both *Faid al-Khatir* and *Hayati*. Here is an intelligence that is too responsive to be doctrinaire, too careful to be devolutionary, conscious at on one occasion that it must shift and yet that it has much to preserve. The nostalgia is pragmatist and the encouragement careful. Whether it is the difficulty of the Arabic language with the nobility of literature which its complexity creates or the addition of scientific and religious attitudes, the viewpoint is fruitfully conventional. A literature which is out of handle with daily life for the reason that of the sound flanked by the traditional and the informal language was not to be simply deplored.

Dr. Ahmad Amin offered proposals for grammatical generalization which, although they stay proposals, announce the perfect of a literature essential to the
life of the ample. His pioneer labors for more than thirty years in the beginning and
course of the Committee for Authorship, Translation and Publication gave helpful
impulsion to the popularization of civilization and the enhancement of the literate.
The same anxiety encouraged his system for People’s Universities in Cairo and
somewhere else, contribution addition courses exterior the usual curricula and with
no examinations, to make mature education obtainable in sunset hours. This
overhaul to the thinker revitalization in Egypt may be symbolized, but not
deliberate, in the 200 books fashioned by the Committee, many of them by authors
only brought into print by this support. In leaving throughout the last several years
of his life, Dr. Ahmad Amin became with Taha Husain, an elder statesman of
Egyptian letters.

Turning back from this biographical synopsis to the essays themselves, the
reader is frightened with the critic-on-the-heart excellence of Dr. Ahmad Amin’s
consideration. He is forthright in his reproaches from the onset, yet it is obvious
that he is no Diogenes. He belongs to the world he would improvement and is
conceited of his patrimony. If we begin with the very first essay in the long
sequence, it is not in any expected of doing impartiality to the 500 and more that
go after it! On estimation and conviction, it emphasizes the significance of
religious confidence with its exclusive excellence of declaration. It notes a
convinced refuse in trust and declares that the Muslim East must consider once more and that it will renew in a renewal of management in faith.

This vital wish for religious certainty presupposes that all is not well in religion and civilization. It becomes the recurring subject of *Faid al-Khatir*. Amin finds selfish, the love of measure not quality, a wish for simple fame, fast returns characterizing students, journalists, officials and publishers. Muslims must consider in themselves: mosque preachers should not be pessimistic, assumption that their hearers are traitor. Western advantage should not be permitted to consider down the Easterner. It is not factual that God gathered all the good mutually. Nor must it be shifty and argumentative. Dr. Ahmad Amin is here a sharp critic of Arab life and literature. Modern Arabic writing lacks consistency and sufficiency. It is like a short shirt on a tall man. Muslims lack forward-looking minds. Nostalgia for the past is enfeebling. Too many are jeopardizing the potential by anxiety with the past. Potential leaders are too willingly distorted into merchants, advertising their leadership for income. There is a short of that inspiring lack of sympathy to all also which marks the factual reformer, whether his monarchy be literature, society or religion.

Direct conversation of Islam and social improvement is not as recurrent as might be probable in so a lot of volumes. Not the least important of Dr. Ahmad
Amin’s contributions in this field is an essay on The Mosque. He finds a degree of common isolation between the mosque and the inhabitants, in that the previous does not play a leading role in the life, needs and consideration of the latter. His requirement to see the mosque as a middle of educational life, with lectures behavior for community wellbeing and social learning. The imam of the mosque should be like the head of a hospital, ministering to the intelligence and courage. It should also be a rest of look after for the women of the country. Too frequently the mosque is consideration of as a tombstone, a portion of the precedent, to be maintained by a Waqf and studied by archeologists. The well-to-do and the cultured are inclined to leave the mosque to the poor as well as the illiterate while they throng the movies down the road.

Imams and preachers treat the mosque as a relic out of the past. They read sermons which for the most part were collected in past centuries. They do not blend the mind or stimulate any attention. All they contain is pious toward God a simplification with no particulars. The equipment we talk about, the hard issues us intelligence, the trials we are up alongside they by no means go into these belongings. So the citizens have some explanation for their estrangement from the mosque. If only preachers knew how people talk, if the men of faith only knew how to attain their hearts, if the people had reason to feel that they would find in the mosque a place of religious pleasure as well as spiritual and social nurture, the
circumstances would be distorted and the mosques would be crowded with people of all classes Amin ends his investigation with a prompt that the present position of the mosque symbols a great declension from its traditional role.

The trouble of the worldly anger is studied in individual conditions. The writer describes the alteration in one of his close friends who in the course of years failed as the pious Muslim would see it in nature from an eager, careful concentration to spiritual duties into an informal, pleasure loving, gay survival with no obvious anxiety for his old confidence. Yet it is obvious that Amin is mystified to know whether the new is completely guilty, for these are an attraction and suitability in this passion for livelihood which the old by no means knew. Maybe, too, there is amazing truthfully Islamic at this time. Only God knows there is a touching way in Thomas Hardy in which he pondered the feature being face in ages of confidence and in the age of essential unfaith which Hardy supposed must unavoidably restore them. But Hardy separately, all who have known the excellence of self-respect, admiration and fear of God in the characteristic appearance, look and manner of any delegate Muslim with the spiritual attitudes of the father Amin has described, will find here amazing of the pain of alter. A world, which with its distractions and its pressure seems ever more unfamiliar to that single-minded amalgamation in the stress of religion, confronts all spiritual communities with a difficulty of permanence.
The subject in the individual kingdom turns, of course, in part upon institutional and doctrinal definitions. There are many passages in which Dr. Ahmad Amin takes up the joint relatives of religion and science, as they motivate the sense of Islam for the Muslim. His conversation at this time follows recognizable lines. Science is concerned in preconception. The very opportunity of science may point out that the world is comprehensible, but can it be wholly so. Religion deals with the final mysteries further than the purview of science. In a particular *Ramadan* piece of writing on Science and Religion 19th historical aspects are taken up as they exposed themselves in the reactions of 17th century Christianity to Copernicus and of the 8th century to Darwin. There was the same nature to oppose what contravened convention which can be found in modern Islam. This only played into the hands of the secularists. But slowly it came to be realized that the tactic of science was unsuitable to the areas with which confidence is frequently troubled. With no referring specially to the thinker issues confronting Muslim doctrine nowadays, Dr. Ahmad Amin sees no cause for the usually bitter clash among faith and science as well as takes his position upon the notion of the two provinces. In a following article on faith in God, he argues for theism along conventional lines and disproves development as a total philosophy.

The essays do not argue theological harms to any quantity and there are comparatively little comprehensive conversations of the Prophet. But the anger and
satisfied of the apologia for religion are clear sufficient. Without it, society and the
nation disintegrate: it is the only in the black of life’s troubles and the vital
situation of ethical restitution. It is the precondition of social betterment. This
subject is pushed, for instance, in Islam and Social Reform, where the fight takes
its increase from the detail that Islam, different some religions, is involved in all
the dealings of life. It regulates the family, separation, relatives between masters
and servants, legacy, commerce and the rest. Its regulation permeates each part of
life, personal, social and economic. But the external circumstances of all these are
in stable change. So religion must study to differentiate between the essential
obligations, such as impartiality and admiration and the comprehensive
applications in a altering world.

Person Muslim nations must be free to build up their own laws with no
being jump by a solitary all acceptances Shari‘ah. On the angry question of
patriotism in Islam, Dr. Ahmad Amin seems incapable to make up his mind. He
admires in part the achievement of the Ataturk rebellion, with its moderate
enlightening agenda and its outlook to women. He sees its cruelty giving
overthrow de elegance to survivals of the precedent whose defeat he laments, but
he is ready to admit that this may be the essential cost of new good. But
somewhere else, in his moods of criticism and antagonism in the direction of the
West, whence contemporary nationalism flows, he stress that Muslim nationhood
raise itself above separatist harms to combine itself into a worldwide civilization. The ambition here is praiseworthy, although the declaration of dissimilarity and the wish after universalism are hard to incorporate exterior a volume of essays. But the continuation of the trouble is calculated of the distance Egypt has travelled during this writer’s lifetime. When he was born, national self-government was not an alternative: or was a world organizes the vital requirement science has now completed it.

Writing on Muhammad, the follower reformer, Dr. Ahmad Amin attributes the necessary worth of Islam to its universality. In its spirit and its source it was not needy on situation of time and place. The previous Prophets brought lamps to their own nations, while Muhammad brought to lamp of light to the whole world. Islam binds men to men in the best of bonds and with no look upon to the belongings that split. Somewhere else his explanation that patriotism, the fineness that makes the nation, not humanity, its unity, is the origin of all sin. The world will only be secure and happy in the arrival of a society which will make the complete of civilization the soil of unity. This perfect objective is a division of the response of considerate Egypt to what it regards as the cursed nationalisms of the West and at the same time its own regret for the derivative quality of the household nationalism evoked to remove the unfamiliar. Here dishonesty a huge trouble of current Islam: the quandary of self-confident dissimilarity and Muslim harmony on the one hand
and the credit on the other that Islam has a responsibility if not certainly a mission in the direction of the troubles of one world. It cannot be said that *Faid al-Khatir* has solved the dilemma. That stress deeper consideration and longer viewpoint. But it does amazing to transport it into heart. And in any occasion, how distant is this uncomfortable ambition, this cerebral connecting of Islam and all civilization, from the confidential, thoughtful world of Amin’s father’s creation, with no possibility further than the mosque, the *Shari’ah, Ramadan* and the pilgrimage!

It happens that the theme of the pilgrimage to Mecca and Medina is treated in the concluding essay final Volume 8, being a reprint of three transmit discussion given in Arabic from London. *Ramadan*, too, statistics in *Faid al-Khatir* in a sequence of gifts on the month of fasting, permitted on religious being. One of these is commendable of note as containing, maybe, the writer’s clearest explanation of what he understands to be the spirit of Islam. He reproaches persons in the world today, particularly, as he says would be reformers, who believe amazing intransigent when they hear the term spiritual life, who horror amazing medieval or some caricature of *Sufi* attachment. Really, it is no more and no less than the innovative call of Islam to agreement, epitomized in the announcement *La ilaha illa Allah* (There is no God save God). This admission of the solitary dominion of God means that there can legitimately be no tyranny, no horror, no exploitation, no prejudice and no oppression. For tyrants, despots, exploiters and
relax are making themselves gods. To admit that God alone is respectful is to devaluate all false worships, to oust all bogus usurpers, whether social, political or religious. Every age has its feature paganism, every society its idols. Technical materialism is the icon of this time: truly to admit God alone is to depose its troubles and regulation it’s good. After a reprove for those who try to develop the religious itself for their own self-interest, live the commercial with what cannot be sold, Dr. Ahmad Amin goes on to inspect the main sources of confrontation to this theism. He does not here narrate the first great verdict of the Islamic faith to its Islamic circumstance but considers non-belief as in derivation a Western outlook, inspired by self-assured science, Biblical disapproval and the like. But even in the West, science is attractive more modest and the requirement of confidence is familiar once more. In the Muslim East, as somewhere else, the immense need is for aptitude made spiritual and a religion made clever: tidying *Al-ʿAql wa Taʿqil al-Din*.

The concluding assurance of this essay is feature of much in fresh Muslim thoughts about man and the world. In short, Dr. Ahmad Amin declares, if this i.e., the purpose confirmed just over, were achieved, all the obstacles which hamper civilization would disappear. The world would development in one year additional than it has in centuries. The booklover will barely be accused of be short of understanding if he feels that a year is very short and if is very great.
However, we will be mistaking the current Muslim mind if we do not distinguish as very characteristic this theistic assurance and its supplementary ignore, in part, of human actualities. Though Dr. Ahmad Amin pleads for an Arabic literature which will take more vigorous cognizance of being sadness and set itself to instruct a deeper social liability, there are great and urgent areas of Egyptian life the inhabitants trouble, the fellahin, fitness and cleanliness as well as many more which find all too little or all too universal, action in these pages. There are fewer obsessions in understanding than Syed Mustafa Lutfi al-Manfaluti felt and expressed three decades previous. But if Faid al-Khatir is not, in the conclusion, immense literature or the appearance of an immense militancy, its boundaries are those of its reason and beginning. Here is the researcher, not the supporter: the opponent with a pen, not the manager with an assignment. But the researcher is alert and his pen industrious. The changes in Egypt in this century, which he felt and knew, in the monarchy of the family and the home, of teaching and the world of letters, of scholar as well as spiritual weather, of patriotism in the new Islam - all these he described. And these in observation for his own people he required to understand. In Faid al-Khatir he tells them what he finds.