CHAPTER-I

INTRODUCTION
Introduction:

The work at hand is based on the topic *Contribution of Dr. Ahmad Amin to the Development of Modern Arabic Prose with Special Reference to His Autobiography Hayati: A Study*. It faced a wide scope in present day research scenario. Moreover, it is an important and faceable research topic to highlight for the post generation.

Dr. Ahmad Amin is considered as one of the greatest scholars of modern Arabic literature. He occupied a unique position among the contemporary writers of Arabic language and literature. Nobody can deny his contributions towards the growth and development of Islamic literature. His works especially *Fajr al-Islam, Zuhr al-Islam, Duha al-Islam, Faid al-Khatir* are acknowledged as the best books composed on Islamic civilization.

In his writings, Dr. Ahmad Amin displays his concern for and sympathy with the common people; democracy is commonly contrasted with aristocracy. For example, literature should reflect more the life of the ordinary people than that of the elite. He cites in one essay Lincoln’s famous definition of democracy: it is the government of the people, by the people, for the people. Applying this definition goes beyond just putting the people in power, but it also means ensuring that they will desire the right things because they have received an education. He felt there
should be no privileged class dominating others and he was not ashamed of his own roots in the common people. In the same way as the worth of an actor is said to consist not in the size of his role but in the quality of his performance, Dr. Ahmad Amin draws attention to the worth of those who do menial tasks, as for example in his article about a street sweeper. His interest in the folklore and customs of ordinary Egyptians began with his childhood observations about his neighbours and his playmates. Dr. Ahmad Amin even published a dictionary of Egyptian customs, sayings and expressions, *(Qamus al-Adah wal-Taqalid wa-Ta’abir al-Misriyah*, Cairo, 1953) partly as a reflection of this interest, but also to acquaint his children’s generation with past customs and superstitions so they could see how far Egypt had come.

This topic has a great importance in present day research scenario. When I was a student of Masters Course at Gauhati University I studied a lot on the works of Dr. Ahmad Amin and I was influenced by his reformatory ideas. Moreover, his autobiographical account impacts upon me immensely. So, chose this important topic for ever doctoral degree.

I roamed around the country for collection of data related to this work and for the analysis of these data I have adopted the descriptive method of research
methodology. I have analyzed the data as per the organization passed by the concern authority as follows:

Chapter- I: Introduction

Unit-I: Historical Background of Modern Arabic Literature

Chapter- II: Growth and Development of Modern Arabic Prose during 18\textsuperscript{th} and 19\textsuperscript{th} Century

Unit-I: Development of Arabic prose during the 18\textsuperscript{th} Century

Unit-II: Development of Arabic prose during the 19\textsuperscript{th} Century

Chapter- III: Life of Dr. Ahmad Amin and his contribution

Unit- I: Life of Dr. Ahmad Amin

Unit-II: Contribution of Dr. Ahmad Amin

Chapter-IV: A detail study of Hayati

Unit-I: An introduction to Hayati

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Unit-III: Language and Style of Hayati

Unit-IV: A critical study of Hayati

Chapter-V: Conclusion

Bibliography
UNIT-I

HISTORICAL BACKGROUND OF MODERN ARABIC LITERATURE
Historical Background of Modern Arabic Literature:

The Arab countries have always been in touch with the Western countries. The European and Western power’s intellectual, political, social and cultural brave took a new dimension and exigency that commented in the very early of the 19th century and it continues up to date. After the invasion of Napoleon Bonaparte on the soil of Egypt, it was exacting with the incident of most of the essential attacks in 1798; and this consequent adherence allowed Muhammad Ali to unite his rule over the Arab countries but it kicked off his reforms. So, new patterns of land giving were recognized and it results the entry of western thought and ideas in the global market for the cotton manufacture in Egypt. Moreover, modern education system in its basic levels was established in government schools which sent student missions to Europe.

The modern efforts hold up by the successors of Mohammad Ali who had prevailed new life under the rule of Ismail Pasha who continued agricultural as well as educational development; moreover he initiated the development of famous Suez Canal. There was an interested development found in this stage to the civil and commercial cases when both parties were foreigners unlike the Shariah courts. The government schools taught the technical and agricultural sciences. Darul Ulum Cairo trained the teachers towards modern and conventional subjects leaving the
old style of the *Kuttab*. The new schools were worked significantly in which there was a challenge to produce the two areas of learning.

One of the most bright and notorious shape of the latter half of the 19th century was Jamaluddin al-Afghani (1839-1897). He saw European imperialism as a momentous threat to the Muslim society. Islam itself was in threat except Muslims amalgamated and resisted this harassed by all means existing including borrowing the elementary disciplines, technology and methods of association from the West. According to Al-Afghani the true spirit of Islam was not conflicting with modern causes. The conventional religious applications were responsible for the present Muslim situations.¹ Al-Afghani supported the pan-Islamic philosophy which was the leading turn of current century. His movements established modern Egypt. So, he became the teacher of Azhar University. Sheikh Muhammad Abduh and Sa'ad Zaghlul also played an important role in this regards.²

Despite of his failures, Khedive Ismail did foster a sense of national pride. He resumed the practice of student missions where he founded a new schools and he recognized it as national library. The monetary negligence occurred in his supremacy that led to a financial and economic crisis in the country. His policies

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like taxation and agrarian required many peasants to discard their land and run away to the city areas\(^3\) and finally the huge money owed to the European revolution of army officers headed by Ahmad Pasha which provided the orthodox reason for the British profession in Egypt.

The British attendance marked a new stage in the reply of Egyptians to the West and its institutions. The years from 1882 to the First World War constituted certainly a new determining era in the ideological and chronological growth of contemporary Egypt.\(^4\) Egypt, after this profession, became a shelter for those students, writers and politicians who were experiencing difficulty in those Arab lands still under Ottoman rule. Many significant journals and newspapers, such as *Al-Hillal* of Jurji Zaydan (1892) were established by these émigrés. It endeavored to promote admired interest in literature, sociology, science and history, as well as being a channel of knowledge from the rest of the world to Egypt. A number of famous Egyptians like Dr. Ahmad Amin and Qasim Amin who used it as a roundtable for expressing their new dreams in this field.

Any conversation of a dramatic custom in the Arabic-speaking world must start by acknowledging that, if we describe drama in conditions of fictional texts in


adding to presentation, then there is little confirmation in the pre-modern era of a kind of elite custom connecting performances of texts in a construction called a theater to contrast with the civilization in European countries. What we do find, though, is a energetic custom of admired drama of wide assortment: ridiculous performances poking amusing at people’s foibles and we have a precious sole anthology of three plays of this category by an Egyptian oculist, Ibn Daniyal, outline plays derisive public officials and bureaucrats; and spiritual performances of which the Ta’ziyah rituals connected within the Shi’ite communities of the province, re-enactments of the martyrdom of the Prophet, Muhammad’s, grandson, Al-Husayn, at a battle in the 7th century is the most famous.

As with additional literary genres, these precedents encountered the fact of Western drama when overseas dramatic troupes visited the Arabic-speaking world, commencement as near the beginning as the early years of the 19th century with movements to Egypt. The genesis of what strength is termed an native plays association in the Arabic-speaking world may be traced to the Syro-Lebanon province, where Marun al-Naqqash put on plays modified from Moliere in his house in the 1840s. Abu Khalil al-Qabbani managed to stage some plays in more public places in Damascus in the 1880s, but he was ultimately required to depart the country when conventional clerics complained to the Ottoman establishment
about such wicked public displays. Egypt was to offer Al-Qabbani and a lot of others more welcoming artistic surroundings for such experiments.

In the concluding half of the 19th century an attractive educational separate occurred, with, on the one hand, accepted forms of theatrical amusement ongoing and increasing with their stress on humor and social disapproval to the accessory of song and dance and on the other hand, attempts at introducing more Western theatrical forms with much more stress on conversation and quality expansion. The procedure of rotating this vigorous presentation average into a contributor in the literary society of the Arabic-speaking world owes an huge liability to one author, the Egyptian dramatist and novelist, Tawfiq al-Hakim, who, recurring from France in the 1920s, proceeded to write a entire sequence of theater that were quickly recognized as donations to modern Arabic literature. They comprise *Ahl al-Kahf, Shaharzad, Pygmalion* and *King Oedipus*. Al-Hakim sustained to be a chief form in Egyptian and Arabic play awaiting his death and in that association he was connected by a great figure of other playwrights, particularly subsequent the Egyptian rebellion of 1952. In the middle of the more talented were Numan Ashur, Yusuf Idris, Alfred Farag, Mahmud Diyab, Ali Salim and Najib Surur.

Even as the admired types of play renowned over too existed in other regions of the Arabic-speaking world, the entrance of a more literary form of play
was to go after that of Egypt and in many luggage to be stimulated and forwarded by the entrance of Egyptian drama troupes in such countries as Iraq and Morocco, for case. Amongst famous playwrights who have written for such nationwide civilization in the resulting decades, the subsequent are the most famous: in Syria, Sa‘dullah Wannus; in Iraq, Yusuf al-Ani; in Tunis, Izz al-Din al-Madani in Morocco and Al-Tayyib al-Siddiqui.

Political consequences of modern Arabic literature played an Important to the growth and development of Modern Arabic Literary Movement in Egypt. The British Occupation on soil of Egypt was one of the most significant developments taken place during this period. On the political sight, nevertheless, the example set by British-Egyptian discussions between the years 1920 and 1922 and together with the unstable subject of the four reserved points, inaugurated an era of continuous disaster in family Egyptian politics, which in part banned parliamentary administration and its institutions from attractive origin in the political life of the country. The supposed option to the Nationalist Party and the Liberal Constitution Party was the *Wafid*. However, old family management sustained to control in rural Egypt. The sustained power of the usual families is clear confirmation that Egyptian political parties were not groupings of special social-economic strata connected under a joint ideology for the reason of receiving and observance
political power, but were, in fact, still character or family oriented affiliations in western dress.\textsuperscript{5}

In the years that followed, the \textit{Wafd} conquered the political picture, either by charming a popular in the elections or forming coalitions like the April 1926 combined face with the Liberal Constitution Party. Many factors shared to upset the achievement of Egypt’s parliamentary government: the interference of the kingdom on behalf of its own happiness, the broad range of power retained by the British High Commissioner, the political actions of the \textit{Wafd} such as resorting to its old complaint technique, the social and economic changes which Egypt was experiencing at the time and the insight of the government and the conflict of its leaders, i.e. issues tended to be seen on individual as divergent to party levels.\textsuperscript{6} The magnetic petition of Sa‘ad Zaghlul pending his death in 1927 seemed to go a long way towards minimizing disapproval of the lack of successful family programs under his leadership. It was ironic that throughout this era the nationalists denounced any apparent collaboration with the British; yet all the parties resorted to British aid when it suitable their instant goals.

Nevertheless, European thoughts and influences were accepted and promoted unremitting to make a crash on the Egyptian civilization. Government

\textsuperscript{5} Terry, \textit{The Wafd}, p. 157
\textsuperscript{6} Vatikiotis, \textit{History of Egypt}, p. 277
functions were extended and the credit of the need for socio-economic improvement encouraged different policies and events which were met with rough degrees of victory. Attempts to improvement and update Al-Azhar became tangled in a huge number of political as well as religious issues, turning approximately a power fight amongst the king, the politicians and the Azharites, who apparent a danger to their conventional pre-eminent place and role in civilization.\(^7\) The reason of the liberation of women did not go absent after the controversies nearby Qasim Amin. Women were key players in the association and campaigning of the separatist rebellion. On March 16, 1919 Egyptian women rallied and demonstrator for the reason of autonomy.\(^8\) They sustained their actions even when their husbands were exiled. Women were nervous for the improvement of individual laws and for the additional teaching of women. When women began ingoing the university in the 1930s, women education became a political topic, but slowly the number of female students enlarged.\(^9\) It is fact that most of the women who were energetic in the feminist reason were not from the disadvantaged program, but they approved a huge movement of social employment establishing hospitals, schools and treatment centers that were frequently more victorious than government

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\(^7\) Ibid, pp. 299-302
\(^8\) Terry, *The Wafd*, p. 103
\(^9\) Vatikiotis, *History of Egypt*, p. 309. Ahmad Amin observed the absence of women at the university when he began teaching (1926) but was pleased to see the College of Arts attended by more and more women as time went on. Amin, Dr. Ahmad, *My Life*, p. 148
programs.\textsuperscript{10} Publications like \textit{Al-Sufur} advocated broadminded ideas such as the liberation of women.\textsuperscript{11}

The actions of the 1920s in Turkey were not without their result in Egypt. In exacting the elimination of the caliphate motivated much discuss about political authority and the sources of legislation. Rashid Ridha was at the front of those who called for a return of some kind of caliphate. The caliph was the supreme \textit{Mujtahid} who with the help of the scholars would relate Islamic values to the troubles of civilization as well as the use of essential rented sciences to restore the true Islamic civilization and Society.\textsuperscript{12} This led him energetically to criticize the book by Ali Abd al-Raziq on the caliphate, \textit{Al-Islam wa Usul al-Hukm}.

Another literary movement was taken place under the leadership of Dr. Taha Husain which he highlighted in \textit{Fi Shi r al-Jahili}, 1926. Husain used methodologies from the Western scholarship to inspect the body of literature which was significant to interpret the holy Quran and Hadith. He argued that most of the \textit{Jahilia} poetries were faked. The implications of his conclusions direct uncertainty on centuries of Islamic scholarship. According to Dr. Taha Husain, mutually with the previous brave of Al-Raziq’s book, expressed the Western obliteration of the

\textsuperscript{11} Ahmad Amin was a regular contributor to this paper. See below p. 43
\textsuperscript{12} Hourani, \textit{Arabic Thought}, p. 240
basic values of Egyptian life by endorsing the unsafe methods and views of Western scholars.\textsuperscript{13} He survived the tempest in 1926 because the university stood definitely following his right to freedom of appearance and because a union government did not permit any one gathering to win the reason of Islam.\textsuperscript{14} The book was revised, but in 1932 the subject was invigorated as an explanation to take away him from his university post which he regained only in 1936.

Increasingly, it was clear that the research in parliamentary democracy transplanted from Western soil was not winning. This breakdown should not be responsible on Egypt’s national nature or on Islam. At the very beginning of 1930s and during revolution of 1952, the incapability of the leaders to transaction with the force of population enlargement, the continued poverty of the lots, the prying of the king, the constant supremacy of personal and group wellbeing and the lack of efficient improvement encouraged people to rotate conservatism or religiously. This movement was underlined by the fact that with the rising achievement of Fascism and Communism in Europe, actions seemed to prove the breakdown of democratic institutions in the West itself. It was instrumental in promoting Egyptian pan-Islamism as a fully developed doctrine, ideology and program. As the social and economic disaster deepened, it too was drawn into the more and more cruel current of the times, establishing an almost paramilitary division to its

\textsuperscript{13} Amin, Dr. Ahmad, \textit{My Life}, p. 119
\textsuperscript{14} Reid, Cairo University, p. 68
behavior. All of these concepts and ideas derived from the influential desire for rescue. They all required support, return and comfort for the present suffering, disgrace and weakness in an ideal mythological past and a messianic, utopian future. Their ideologies required to include not only political concerns but an entire worldview which addressed artistic, social and economic issues as well.¹⁵ Membership in all groups multiplied; tens of thousands in the Wafd Blue Shirts pledged whole allegiance to the party and there was little attempt to repress the fighting. The condoning of strong arm plans only served to decline and cooperation the location of the Wafd as the nationalist voice.¹⁶

The confused years of the 1930s and 1940s have been the topic of much argue and discussion by the Egyptian scholars who have attempted to examine the open-minded principles by the important intellectuals and politicians. There was a revisit to obvious Islamic themes in literature and a blast of demonstration by option groups calling for fundamental conservatism in religion and politics. Some viewed this era as one of disappointment, stating that the thinker climate of the thirties was one of hopelessness and frustration that led to an emotional thought of Western tolerance. It was a breakdown and a deception and to the increase of

¹⁵ Gershoni, Emergence of Pan-Nationalism, A.A.S, p. 64
¹⁶ Terry, The Wafd, p. 285
different revolutionary factions all in search of a way out of the moral and political stagnation of the country.\textsuperscript{17}

The connection between the British and the Egyptian leaders, mainly the \textit{Wafd}, continued to shift from disaster to crisis. A kind of conquest was won beside the British when the four reserved points were customized in the Anglo-Egyptian Treaty of August 1936. The ending of the hated capitulations at the Monteux Convention in May 1937 was met with hopefulness and an emotion of development on the way to genus self-government.\textsuperscript{18} Britain was difficult to settle Egypt in the face of the rising Axis danger on the continent. As time went on and particularly with the occurrence of World War II, it became plain that Britain was resolute to continue her wellbeing at Egypt’s cost, particularly those pertaining to the Canal Zone.\textsuperscript{19} Any visions of Egypt’s strengthened independence were swiftly isolated as Europe stimulated towards war and a signal of anti-Wafd and anti-British demonstrations plagued the country. Britain’s hostile fortunes throughout the war had unfavorable repercussions in Egypt as the household political, social and economic crisis sharp. All of this came to a head in the 1942 February disaster when Britain used the danger of firing to oblige a \textit{Wafd} government because she felt this party would best provide her wellbeing at the time. The \textit{Wafd} had shown

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\textsuperscript{17} Al-Sayyid-Marsot, \textit{Egypt’s Liberal Experiment}, p. 169
\textsuperscript{18} Terry, \textit{The Wafd}, p. 237
\textsuperscript{19} Vatikiotis, \textit{History of Egypt}, p. 291
\end{flushright}
little unwillingness in the past in cooperating with the British if responsibility so served their wellbeing beside the palace.\textsuperscript{20}

After the war governments constant to substitute to gift carrots-on-a attach development or to mobilizing throng demonstrations, but the control had been just about completely discredited. Frequently the government was paralyzed for the reason that of anxiety of retribution alongside unpopular policies from essential groups. The Prime Minister, Ahmad Mahir, was assassinated in 1945 and in 1949, in a moment after the Muslim Brotherhood was enclosed up, Hasan al-Banna was blast. Feelings alongside Britain and the West frequently were intensified by the war in 1948 that accompanied the association of the state of Israel. Many Egyptians felt the elegant of imaginary treachery by those whom they had previously emulated.

Throughout this time one additional literary quarrel ornamented the clash of many Muslims to borrowed Methodologies being purposeful to religious texts, yet in the name of defensive the Quran. Muhammad Khalafullah’s thesis, \textit{Al-fann al-Qusasi f\textasciitilde al-Qur‘an al-Karim}, in 1947, examined the narratives of the Quran in the surroundings in which they were uncovered. Khalafullah criticized the orientalists for the reason that they doubted the factuality of some Quranic accounts, not sole

\footnote{\textit{Terry, The Wafd}, p. 253}
literary reality from historical fact. As an alternative of decision in his work a protection of the Quran, his critics saw him as beginning a process which would slash down Islam. Khalafullah had worn an option customary of reality and roundabout that the Quran was customized to what the Prophet’s companions could concur to without scrutinize to reality and reality. His thesis was unsuccessful, but he did not have to knowledge the assessment, his critics demanded, even however he did have to write a new thesis on an unspiritual topic. After so many years of looking for ways to function western sciences, this quarrel, like those before it, recognized that Islam was necessary to the arrangement of the social and educational life of Egypt.

As is the case in many world cultural civilization, the genesis of what can be termed prose script in Arabic lie in the monarchy of government and particularly letter-writing. The genesis of the association are closely connected with two phenomena: firstly the translation of works from other cultures into Arabic, beginning in the 7th and 8th centuries; and secondly the appearance of a regulation called in Arabic Adab, implying correct performance and the ceremony of proper educational norms.

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21. Reid, Cairo University, p. 69
22. Haddad, Contemporary Islam, pp. 51-52
23. More on Khalaf Allah can be found in Wieland, pp. 134-152
The key figure in this movement, certainly in the history of the modern Middle East, was Sheikh Muhammad Abduh (1849-1905). Sheikh Muhammad Abduh was an active follower of Jamaluddin al-Afghani. When he was expelled for his political involvement, he exhausted his time with Al-Afghani in Paris where they mutually published a journal which recommended reasons for the in attendance of Muslim failing under the European Supremacy. They argued a new, right explanation of Islamic thought which would be the preparation for this state of dealings. Finally, Abduh returned to Egypt and gave up the political activism. His adviser directed him slightly on religious and cultural improvement. He considered this modification as the requirement for political transformation. He was apparent that there was an increasing partition in civilization between two spheres, one where the principles of Islam was governed and the other where the principles of human reason were ruled. Unless these the ethical basis of society were bridged in risk. Abduh worked towards this reason, not by resisting modification or returning to the past, but by linking that modification with the ideology of Islam by presenting that the changes were pleasing place by Islam. But there were essential implications if it was correctly understood. He skilled at Al-Azhar and became a member of Administrative Council, formed in 1895 to recover the situation and reform the program. He also lectured at Darul Ulum and

24. Hourani, Arabic Thought in the Liberal Age, p. 139
advocated the development of written Arabic language. He was also a member of the Legislative Council. After becoming the Mufti, he arranged a detail in 1899 signifying development in the guidance of judges in the religious courts which insufficiently skilled for the problems facing by the Egyptians under these altered conditions. The laws also required to be renewed so as to be more in melody with the desires of society.\textsuperscript{25}

The next two generations inborn the legacy of Muhammad Abduh and among them stood key numbers who were to commence the many changes which Egypt underwent. They tended to pursue one of two trends, either the reformist approach of somebody like Rashid Ridha or the rationalist liberal philosophy of men letters like Lutfi Sayyid and Sa‘ad Zaghlul.\textsuperscript{26} These men were among those who had benefitted from an experience to Western education. Proceedings like the Russo-Japanese war, the \textit{Aqaba} event which contributed to the increase of pan-Islamic emotion and sensitive anti-British sentiments in Egypt. This was the historical background in which these individuals began their active contribution in politics.\textsuperscript{27}

\textsuperscript{25} Walid Kazziha, \textit{The Jar1dah-Ummah Group and Egyptian Politics}, Middle East Studies XIII, October, 1977, p. 374. Also: Ahmad, \textit{Intellectual Origins}, p. 38

\textsuperscript{26} Safran, \textit{Egypt in Search of Political Community}, p. 61

\textsuperscript{27} This was true for Dr. Ahmad Amin. He relates that the \textit{Din-Shaway} incident, where British soldiers shooting pigeons caused a confrontation with some Egyptian villagers ending in a controversial trial with the swift public punishment of several villagers, as a key factor in awakening his political consciousness. Amin, Dr. Ahmad, \textit{My Life}, p. 61. See below, p. 37
Arabic newspapers and journals flourished under the moderate censorship of the British and contrary to the conservative scenario in which a political party established a paper for its representative, parties tended to form approximately the different newspapers. In late 1907, *Al-Hizb al-Watani* fashioned by Mustafa Kamal and his newspaper *Al-Liwa*, calling for sovereignty and non-collaboration with the British. Mustafa Kamal was not an organized writer on the topic of patriotism, but during his declamatory skills he invoked the signs of growth and freedom to stir up Egypt in the fight against the British. He became a sign for the hopes of the country, which was confirmed in the expression of emotion at his interment. The Constitutional Reform party shaped *Al-Muayyad* of Ali Yusuf. Ali Yusuf was known for his protection of the Khedive’s wellbeing while at the same time rather inconsistently calling for delegate government. His newspaper was broadly read in the Islamic world even exterior Egypt.  

After the independence, *Hizb al-Ummah* (People’s Party) of Lutfi Sayyid came to rule the political picture through its magazine *Al-Jaridah*; even while they were a insecurely join group with only limited pressure exterior their ranks at the time. Lutfi Sayyid was a young man to use his office as an assembly place to converse current dealings and social issues. His personal pressure as a teacher and spreader of Egyptian improvement after Abduh’s death is approved in the title he

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28. Amin, Dr. Ahmad, *Intellectual Origins*. p. 81
acquired *Ustadh al-Jil* (Teacher of the Generation). He ultimately withdrew from lively politics but during his work on *Al-Jaridah* he tried to generate a political awareness. He was also connected throughout his later profession with the *University of Cairo* as well as with efforts to improve the Arabic language.\(^{29}\)

Among the friends of this group were Qasim Amin, Sa‘ad Zaghlul and Dr. Ahmad Amin. They followed Abduh’s track, to promote moderate, rationalist and evolutionary views. This move to secularism was not noticeable by a desertion of the Islamic faith. It merely forced upon this new management the acceptance of a practical commencement of improvement and politics: that of concession and gradualism.\(^{30}\)

To these groups should be supplementary Rashid Ridha’s magazine *Al-Manar*. It represented the more clearly religious reformist trend influenced by Abduh and became the important adversary in the 1920s and 30s. This school of consideration came to be known as the *Salafiyah* society.

Two significant institutions were established in the first decade of the 20\(^{th}\) century. The first was the *Madrasatul Qada’ al-Shariah* opened in 1907 for the guidance of *Shariah* judges, partly as a result of the suggestions for reform made in the statement by Muhammad Abduh. Its mutual the traditional sciences of *Fiqh*

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\(^{29}\) Amin, Dr. Ahmad, *My Life*, pp. 85-112

\(^{30}\) Vatikiotis, *History of Egypt*, p. 217
and theology, linguistics and belles letters, so-called modern courses ranging from history, chemistry and algebra to Western legal theory. The teachers were drawn from Al-Azhar and Darul Ulum as well as from the Ahl court judges who required bridging the break between Islamic and Western law. It was recognized under the minister of education at the time, Sa’ad Zaghlul and opposed by Khedive Abbas II because it took teachers away from Al-Azhar where he still had some calculate of control. It is at the Madrasah that Dr. Ahmad Amin exhausted fifteen years, first as a student and then for eleven years as a teacher and his experiences throughout this time proved to be very significant in the formation of his views on ethics and improvement.

National University of Prince Fuad was the other institution, established in 1908 under the benefaction. It was modernized in 1925 as the Faculty of Arts including the new state university i.e. Fuad I University and now it is known as the University of Cairo. It was seen by fewer founders as a training ground for those who could escort Egypt back to the path of dominance.

The rising caution which accompanied the many changes and new thoughts were on occasion reflected in diverse literary works and the controversies and debates which these initiated. Three authors establish themselves the heart of such controversy at the commencement of this century. Qasim Amin wrote a small book.

31. Vatikiotis, History of Egypt, p. 443
entitled *Tahrir al-Mar’ah* (The Emancipation of Women), 1899 which generated more than 30 books and pamphlets in conflict to the dreams he presented and more subtle, to the implied westernization it controlled. The ideas were actually fairly mild, but in his reply to his critics *Al-Mar’ah al-Jadidah*, (The New Woman) 1901, Qasim Amin dropped his records of the Quran and Hadith and appealed directly to secular moderate values. Jurji Zaydan, one of the Christian émigrés who came to Egypt from Syria in the late 19th century, was the publisher of the well known *Al-Hilal* as well as the writer of a multi-volume work on Islamic society. Jurji Zaydan’s work understood to Muhammad Abduh and the non-derivative nature of Islamic society, but critics, Rashid Ridha being one of the strongest, took offence at the proposition that the pre-Islamic Arabs rented from the Jews and that non-religious reasons contributed to the achievement of the untimely Muslim conquests. In 1910 Muslim-Christian tensions had been recharged. Jurji Zaydan suffered the shame of reading in the newspaper that the university had reserved its request to him to teach there. Subsequently, no non-Muslim taught Islamic history at the university until 1925. Lastly, Mansur Fahmi had his professorial engagement cancelled in 1913 when his Sorbonne doctoral thesis on the position of

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32. Amin, Dr. Ahmad, *My Life*, p. 47  
35. Donald M. Reid, *I.J.M.E.S*, Cairo University and the Orientalists, p. 63  
36. Ibid. pp. 63-64
women in Islam was measured condescending to Islam. He had enormous respect for Qasim Amin and even though he used conventional sources, he also used the methods and analyses of orientalists, as well as signifying that Muhammad (PBUH) fashioned the heavenly communication for his own purposes.\(^{37}\) Mansur Fahmi survived the crisis and finally was silently hired by the university to teach western and Arab philosophy.\(^{38}\)

The occurrence of World War I was accompanied by factors which tended to drive the actions and direction of the rising Egyptian management additional towards a worldly liberal direction. Egypt’s relationship to Britain was lastly distinct and she found herself officially at war with the Ottoman Empire. \textit{Al-Jaridah} was compulsory to finish publication in 1915. Many were acid when they witnessed Britain’s aid to the Hejaz revolt in switch for its sovereignty while at the same time they became doubtful of Britain’s honesty with consider to the potential of their own country. The protest nearby the organization and post of an official allocation to the Peace Conference by an ad-hoc group of Egyptian privileged began as early as September 1918. They insisted that they guide the allocation, as well as manage any discussions with the British.\(^{39}\) The apparently combined efforts

\(^{37}\) Ibid. pp. 65-60
\(^{38}\) Amin, Dr. Ahmad, \textit{My Life}, p. 119. See below pp. 42-43. Ahmad Amin mentions Fahmi as one of the members of his French-influenced friends Fahmi was also one of the members of the Committee of Authorship, Translation and Publication Crose, p. 312
\(^{39}\) Vatikiotis, p. 261
of various residents groups, counting rich and poor, cultured and illiterate, Muslim and Copt, astonished and worried the British who tried to bother the Wafd’s (Delegation’s) pains by exiling its privileged.\textsuperscript{40} Many had been separated and enraged by British period of war abuses, strict rise and shortages of clip goods. Although the educated elite and early spokespersons for patriotism had complete contacts with the British, particularly in governmental and legal circles, but to a slighter degree in commerce, British determination in taking final decisions and in preventing able Egyptians from increasing to significant policy-making positions had required these men ... to order freedom for Egypt. These best became the management for the political association with the Wafd party which was to be the most dominant political force in Egypt over the next three decades.\textsuperscript{41}

After three years of ineffective direction the British unnecessary the volume of their policy for Egypt and affirmed her independence in February 1922.\textsuperscript{42}

Opportunity was sky scraping at the commencement of a period which has been named Egypt’s liberal experiment. One of the first acts of the nationalists after self-government was the drafting and announcement of an establishment, using the Belgian Constitution as its basis; Islam was, though, formally affirmed

\textsuperscript{40} Amin, Dr. Ahmad, \textit{My Life}, p.133, Amin was recruited to prepare reports on the conditions of Egypt which were smuggled to the leaders in exile. No one suspected the quiet Shaykh teaching at the Judicial School.


\textsuperscript{42} Safran, \textit{Egypt in Search}, p. 101
the religion of the State. Different ideologies competed for the allegiance of view influential and politicians. Pan-Islamism was overtaken by Egyptian Patriotism and now intellectuals such as Muhammad Hussain Haykal not only residential modernist critiques of behind Muslim traditionalism but too articulated neo-Paranoiac autonomist themes and promoted modernizing pan-Arab society in the 1920s. Even though Egypt had contributed to the Arab cultural renewal, there was no significant interest in pan-Arabism as a political philosophy awaiting the 1930s and more particularly after the 1952 revolt.

This society of bureaucrats and scholars provided the imaginative cultural circumstance within which a great number of essays and compendia of in order were now collected and compiled and on a confusing diversity of topics: manuals for secretaries, in order about poets, jurists and Sufis; collections of poetry and story; and so on. From former writers like Abdul Hamid al-Katib the custom was sustained by such famous information as Al-Jahiz, Ibn Qutaybah and Abu Hayyan al-Tawhidi.

In the 10th century a researcher from the city of Hamadhan, whose ability as a writer earned him the nickname Badi’ al-Zaman, began to write a sequence of

44. Dennis Walker, *Particularism and the Crystallization of Pan-Arabism in Egypt in the 1920s*, Islamic Culture LX, April 1986, p. 59
humorous vignettes in which a storyteller and scoundrel explore approximately the Middle East stab fun at the foibles of mankind and manufacture pastiches of other types of work. This form of writing was made yet more complicated by Al-Hariri and the custom was sustained in resulting centuries and approved into the contemporary period.

One type of story which inquisitively has not been regarded by Arabs as being part of the fictional custom is the range of accepted tales and sagas, mostly because they were collected and openly performed in a stage of Arabic language that reserved them exterior the select realms of literature as defined by critics. Part of that admired ritual is the world-famous compilation of tales known in Arabic as *Alf Laylah wa-Laylah* (Thousand and One Nights) and in the West as *the Arabian Nights*. In its unique form, probably coming to the Arab world from India and Persia, it was absolute by the 14th century at the newest, but the conversion of the anthology into French in the early 18th century led to a vast augment of interest in the compilation amongst Europeans. Other tales, not at first part of the anthology were additional and unluckily for us the two tales that are most famed in the West, *Aladdin and Ali Baba* and *The Forty Thieves*, are both French fakes.

These conventional modes of narrative encountered the Western custom throughout the course of the 19th century and current Arabic literature emerged
from that mixture of sources and influences. The short story was the first description type to attain adulthood and that progression began in the decade of the 1920s with such writers as Yahya Haqqi, Mahmud Taymur, Dhu al-Nun Ayyub and Ali al-Duaji. Subsequent the Second World War, the short tale became a chief medium for social explanation: a short list of major contributors would contain: from Egypt Yusuf Idris, Salwa Bakr and Yahya al-Tahir Abdallah; from Syria Zakariyya Tamir; from Lebanon Hanan al-Shaykh; from Morocco Muhammad Zifzaf and from Kuwait Layla Uthman.

The story type took longer to expand, even though near the beginning examples date back to the middle of 19th century. From near the beginning 20th century pioneers like Jurji Zaydan, who wrote a sequence of chronological novels and Muhammad Husayn Haykal, the author of the novel, Zaynab, the type urbanized quickly throughout the 1930s to attain its height with the 1988 Nobel Laureate, Naguib Mahfouz, most of whose novels are now accessible in English conversion. Since the 1967 June war and its consequences connecting an extensive process of self-examination, Arab novelists have extended both the variety and topics of the longer creative writing type. Once again, it is tricky to choose exacting authors from amongst so many regions, styles and subjects, but the subsequent list includes many majors novelists: in Egypt, Jamal al-Gitani, Ibrahim Abd al-Majid, Ala al-Aswani, Salwa Bakr, Khayri Shalabi; in Lebanon and Syria,