



Characteristic and Attributes of the Modernization of Islam in Egypt

Abdul Halim Bahri*

Dirasat al-'Ulya, Al-Azhar University, Cairo, Egypt
halimbahridarwis.hb@gmail.com*

* corresponding author

ARTICLE INFO

Article history

Received: 2022 July 11
Reviewed 2022 July 25
Revised: 2022 July 29
Accepted: 2022 August 04
Published: 2022 August 31

Keywords

Modernization
Islamic Modernization
Egypt

ABSTRACT

Egypt has a crucial and strategic role in the expansion of Islam throughout the world. The existence of Al-Azhar University as a center for Islamic studies is indicative of this. This article seeks to identify some of Egypt's most renowned Islamic reformers. This research consists of a historical literature review. According to the findings of the study, the resurrection of the Islamic modernizing movement and thought in Egypt was prompted by an awareness of the nation's intervention and even tyranny. This circumstance brought the Egyptians into contact with the technologically superior Western civilization. The formation of the fundamentals of civilizational modernity substantially bolsters the Egyptians' ability to advance in the arena of Islamic civilization in particular and the world at large. The resurgence of the modernization movement and ideas in Egypt was sparked by the emergence of a new power led by the Turkish-born Muhammad Ali Pasha. In an effort to reform, Muhammad Ali Pasha organized the Egyptian political and government system, expanded the influence of unity, constructed the education system, and absorbed as much knowledge from the outside as possible in order to educate Egyptians to study abroad in order to improve the intellectual quality of Egypt. The Islamic modernization movement and thought in Egypt has exhibited remarkable progress with the emergence of new ideas and movements in a variety of disciplines. Not only were they significant in Egypt, but also in the rest of the globe, particularly Islam. Among his followers were Raf'i al-Thahtawi, Jamaluddin al-Afgani, Muhammad Abduh, and Rashid Rida. The figure's primary objective is to make Egypt better capable of sustaining and expanding Islamization in other regions of the world.

1. Introduction

Egypt is also known as the land of a thousand towers and the land of the prophets (ElKholly, 2017). Egypt became the historical epicenter of human civilization. Egypt is one of the fertile regions that the kings of that historical period seized. Egypt's strategic location led to the development of a trading route between the Indies and Europe via the Red Sea (Vignal, 2010). Byzantium's proximity to the Mediterranean Sea facilitated trade with Italy. When examined on a political map, Egypt is a strategic region next to well-known monarchs' capitals (*khalifah*) such as the City of Sham, Palestine, Hizaj, Mecca, Medina, Damascus, and Baghdad (Alterman, 2015).

 Author correspondence email: halimbahridarwis.hb@gmail.com

 Available online at: <https://ejournals-glm.id/index.php/pappaseng>



During the Fatimid era, Egypt was renowned as a metropolis due to the presence of Alexandria, which was teeming with commerce ships from numerous nations ([Daud, 2022](#)), making port taxes the primary source of government revenue. In addition to tax revenue, Egypt is mentioned as a producer of cotton, silk, and wool-based textiles. The fabrics are shipped to countries in Europe. Copper, iron ore, crystals, and ceramics are the mining goods that can be derived from Egypt's soil.

During the Fatimid dynasty, Egypt's cities of Fustat, Cairo, Dimyat, Qaus, and Alexandria were renowned as commercial hubs. These cities as global commercial hubs allowed Egypt to surpass Iraq and Baghdad. As a result of the transition of power to the Mamalik or Mamluk rulers, the Egyptian region can be protected from destruction by Timur Lenk's raids. There are still obvious remnants of old cultures and new civilizations ([Aravik et al., 2020](#)).

During the reigns of Qutus and Baybars of the Mamalik dynasty, Egypt was also able to avoid Mongol invasions ([Firdaus et al., 2020](#)). At this period, Egypt became a haven for the Egyptian and Syrian Muslim populations. Syria's king was the one who declared submission to Mamalik's power. During the reign of Sultan Qutuz, this occurred. During the reign of Sultan Baybars, the Mamalik government-built trading ties with France and Italy using Fatimid-established trade channels ([Hitti, 1970](#)). This success in the commerce sector is supported by the development of land-based and maritime transportation and information networks between cities ([Doç et al., 2007](#)). The reputation and safety of Egypt extended throughout the world. This country is attractive to immigrants from other nations due to its affluence and the government's success in increasing the standard of living of its citizens. Scientists who felt unsafe in Baghdad moved to Egypt, where they honed their skills. Therefore, the development of historical, medical, astronomical, mathematical, and other disciplines.

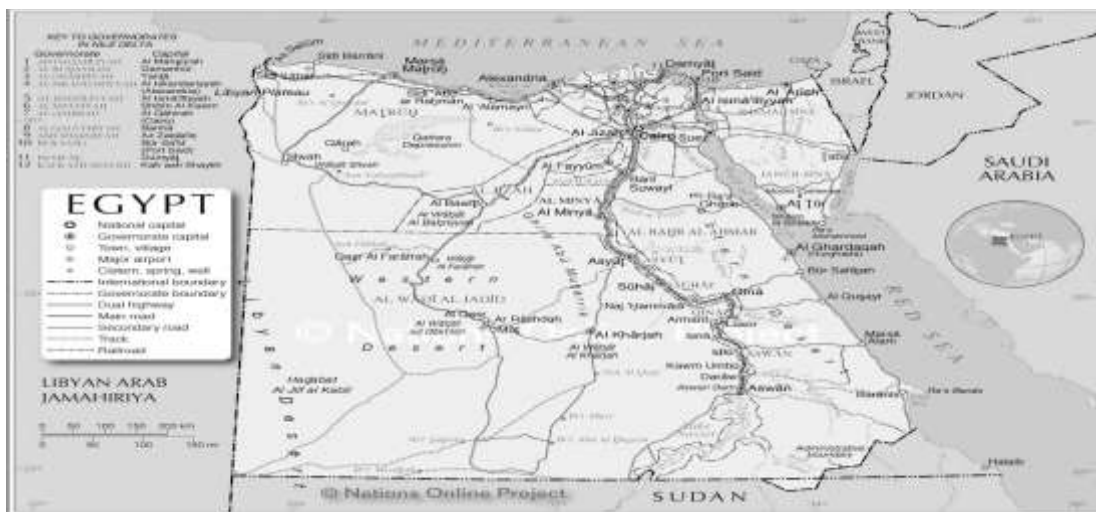
In 1517, Sultan Salim I invaded Egypt and became the country's next king. Egypt was still under Mamluk authority at the time. Egypt fell under the control of the Ottoman administration as one of the empire's provinces after its conquest ([Sika, 2013](#)). Although Egypt was formally administered by the Ottoman Empire, de facto Egypt was governed by the Mamluks. Produce, taxation, and revenue management were administered by the Mamluks, with a portion of the proceeds remitted to the Ottoman administration in Istanbul.

In the 17th century A.D., as the majority of the country came under Western rule, the sultanate and kingdom began to lose authority. At that time, the power of the Ottoman Sultan began to wane, and the Egyptian government began to break away from Istanbul, Turkey, the capital of the Ottoman empire ([Grinin & Korotayev, 2019](#)). The Egyptian leadership ceased sending the Ottoman administration tax revenue collected from the Egyptian people. Egypt was commanded by a Sheikh, particularly Sheikh al-Balad. Al-Balad, who oversaw the Egyptian government on behalf of the Egyptian people and the Ottoman Sultan, still dispatched a Turkic Pasha to Cairo to represent the Ottoman authority. In truth, Pasha's duties as ambassador began with Sulaiman al-passing. Qanuni's (1566 AD). Due to the size and strength of this empire, the decadence was not as noticeable.

During the reign of Sultan Salim II, which lasted from 1566 until 1573, the deterioration persisted ([Ekinci, 2021](#)). During this decade, the Ottomans lost Tunisia after defeating the Spanish naval led by Don Juan. In the time of Salim II's successor, Murad III, Tunisia could be recaptured. Despite Murad III's terrible disposition and propensity for indulging his

emotions, the Ottoman Empire was able to rule the Tiflis Caucasus in the Black Sea region, capturing Tabriz, the Safavid capital. Muhammad III (1595-1603 AD) succeeded Sultan Murad III and pursued his own interests. Muhammad III murdered his brother and the widows of his father. In this awful circumstance, Austria might strike the Ottoman Empire. Sultan Ahmad I, who governed from 1603 to 1617, improved the domestic situation, although the Ottomans' status among Europeans declined.

After being abandoned by Sulaiman al-Qanuni, the Ottoman empire continued to decline for two centuries ([Firdaus, 2020](#)). If further analyzed, the causes are the greater Ottoman power, the heterogeneity of the population, the weakness of the rulers so that chaos is not resolved, the outbreak of extortion culture as a sign of moral decadence and the fragile stance of the officials at the time, the Typesari rebellion, the economy slumped as a result of the war, and stagnation in the fields of science, knowledge, and technology. The Ottoman leaders placed a premium on military advancements. In terms of the evolution of Muslim thought, this period is constrained by traditional thought patterns; since the time of al-Ghazali, the spirit of intellectual liberty has not grown.



According to the French traveler Fournier, Egypt was in the same condition as Persia when he arrived towards the end of the seventeenth century. In their ignorance, Egyptian natural scientific literature, engineering, mathematics, and craftsmanship were exceedingly basic. No further mathematicians, astronomers, or musicians. Egyptians venerated European physicians, and astronomy was utilized for fortune-telling ([Hanna, 2014](#)).

Shalabi claimed that Egypt's military is weak, no longer possesses authority and ferocity, does not grasp war methods, and lacks a unified movement. Napoleon was able to enter Egypt with relative ease due to the weakness of Egypt at the time, as indicated in the preceding paragraph ([Martín-Corrales, 2020](#)).

2. Literature Review

According to world history, the Islamic kingdoms achieved their zenith as a powerhouse capable of dominating the European continent. The conquest of the Abbasid Islamic empire in Baghdad resulted in several scientific contributions to Western civilization (Britannica, 2020b), leading to great scientific advancements in the West. After gaining prominence and adopting the rational philosophy of Aeroism, advancement continued.

Columbus's discovery of the Americas and the invention of technological equipment and steamships rendered the West more advanced than Islamic countries. On the other hand, the joy and majesty of the Islamic monarchy lulls the Arabs who reside there. Consequently, it caused setbacks in the domains of politics, military economy, and even science. The Ottoman Islamic Empire, like with the Safavid and Mongol empires, saw a revival in decline. As the Islamic kingdoms became further penetrated by the West, the collapse became more apparent.

Napoleon could govern Egypt ([Stein, 1961](#)), which at the time was ruled by the Ottoman Empire, on the basis of an expedition. Napoleon's ambition to annex Egypt was read by the nation's intellectuals ([Khalidi, 2012](#)), who immediately contacted him. As a result, the Egyptians viewed Napoleon's entrance as a significant turning point in the formation of thought, allowing them to make strides in previously neglected areas of life.

The name Napoleon Bonaparte is quite well-known around the world. Napoleon was born at Ajaccio, Carcico, Italy in 1769 ([Daily, 2017](#)). Son of Carlo and Letiza Bonaparte, Romalio. Napoleon Bonaparte had obtained an early military education at Brienne and France. Napoleon was a specialist in the artillery profession. In 1778, 9-year-old Napoleon Bonaparte and his 10-year-old brother Joseph entered the Oration College in Autun, France, according to the Encyclopedia Americana. Three months later, on a scholarship from Louis XVI, the two brothers joined The Militaryry School in Brienne. Napoleon was transferred to the Ecole Militaire de Paris for further military instruction due to his mathematical prowess and graduated in 1784. Napoleon held the rank of lieutenant colonel in 1791.

In 1793, his combat prowess during the French Revolution earned him the rank of brigadier general. Napoleon, at age 24, successfully led the invasion of Italy and several other European countries ([Miller, 2012](#)). In 1799-1804, when he became the first Consul of the French Republic, his accomplishments surged. Napoleon became the dictatorial Emperor of France from 1804 to 1815. Napoleon died on May 5, 1821, at St. Helena, Atlantic.

Napoleon Bonaparte had huge ambitions, not only to become the supreme ruler of France, but also to follow in the footsteps of Alexander the Great of Macedonia ([Trofimova, n.d.](#)), who also ruled over France, as evidenced by his rapid ascent through the ranks of the military and into politics. Eurasia and Asia Europe's political changes in the eighteenth century were distinguished by social unrest, revolutions, and reforms in numerous disciplines. Beginning with reforms in land ownership, agriculture, the economy, and industry, feudal authority was divided. Therefore, members of the middle class can advocate for the freedom to trade in and outside of Europe.

In terms of government, Napoleon Bonaparte was known as a dictator who provided the French government a new dimension, particularly in terms of government administration, legislation, church affairs, education, and banking ([Moss, 2021](#)). Napoleon's 16-year system in Europe was intended to manage European military strategy and diplomatic alliance politics and to establish a coalition against the enemies of France, whom he referred to as the common enemy, notably Britain. Napoleon advocated nationalism to assemble a new European power.

In the 17th century, European expansion took on a new form, beginning with negotiations between Europe and the Ottoman authority to forge an alliance against Britain. Such political inventiveness is effective. This alliance evolved into a trade fact that granted Europeans, particularly the French, exclusive trading privileges on Ottoman territory. The

French people are safeguarded for their lives, property, and religious liberty. The French made good use of this capability. Alexandria was not only enlivened by the French, but also by the British and Italians who visited the city.

Napoleon landed at Alexandria on June 2, 1798, and on June 13, 1798, he took control of this vital port. The eastern city of Rashid was then conquered nine days later. Napoleon's army reached the Pyramids region near Cairo on July 21. The conflict had place, and the Egyptian edicts, unable to withstand Napoleon's artillery, fled to Cairo. The Egyptians offered Mamluks sympathy and aid at this location. Napoleon took possession of Egypt on July 22, 1798, three weeks after landing in the port of Alexandria ([Gillispie, 1989](#)).

Napoleon attempted to sever communications between Britain in the West and India in the East by seizing control of Egypt. France must promote its industries. Napoleon Bonaparte's desire to rule over a vast empire, similar to Alexander the Great's dominion of Macedonia throughout Europe and Asia, was the primary motivation for his expedition to Egypt. Napoleon's desire was partially shown by his passion for reading about Alexander. Egyptian society was divided into two factions at the time of Napoleon's arrival: Muslim Turks and Arab Muslims.

From this perspective, it would be easy for Napoleon to influence the Egyptians on the political front. Napoleon was initially tasked with commanding military operations into England. France attempted to dislodge the British hegemony over the international political and economic landscape ([Ozavci, 2021](#)). Napoleon, however, determined that the military effort would be effective if France could control the British commerce channels. Napoleon changed his intentions and then invaded Egypt, using it as a power base to expand his territory to the east. Under the premise of safeguarding French merchants from abuse by merchant rulers, this invasion was carried out.

According to Bernard Lewis, the French were the first to form an alliance ([Lewis, 1990](#)). Initially, this alliance was made not as a concession due to the East's weakness, but as a gift. When zimmi give up their rights to the Muslim group, which is broadened by the underlying logic of Islamic law applied to foreigners, it is reminiscent of a friendly gesture.

French expansion is accelerating. Napoleon did not simply bring soldiers to Egypt. There were 500 civilians and 500 women in this group, as well as 16 experts in various scientific domains. Napoleon also brought along two additional sets of typesetting equipment, Arabic and Greek. This mission is conducted for both military and scientific goals. In Egypt, the Aqypte Institute was established as a scientific organization with four divisions: exact sciences, natural sciences, economics, politics, and artistic literature. These magazines were titled *La Decade Egyteinne* and *Le Courier d'Egypte* and were published by Marc Auriel, a businessman who accompanied Napoleon's expedition.

In addition to these material improvements, Napoleon also introduced new, very persuasive ideas that had the potential to alter the Egyptians' thinking at the time. First, a republican form of government, i.e., a state system in which the head of state is elected for a specified period of time, subject to the constitution, and can be imposed by the legislature. Second, equality, specifically the existence of equality between the ruler and the governed and the active participation of the governed in government. Third, nationality, which is a concept contained in Napoleon's order that the French are a nation and the Mamaliks from the Caucasus who migrated to Egypt are aliens. From this previously unknown concept to the Egyptians, only the Muslims were known (*al-ummah al-Islāmiyah*).

In the 18th century, there are indications of a spontaneous resurrection of Egyptian culture. This revitalization is an internal movement that originated within the nation. A group of Egyptian writers arose on a cultural scene that could not be compared to the preceding three centuries in terms of both quantity and impact. Hasan al-Jabarti excelled in mathematics and astronomy, as well as in renowned literature. Muhammad al-Syabrawi Hasan al-Athar (who held the position of Sheikh al-Azhar), Isma'il al-Khasysyab in the field of linguistics, Muhammad Murtadha al -Zabidi in the field of religion, and Abdurrahman al-Jabarti in the field of history. Abdrrahman al-Jabari once visited a French-founded organization. Al-Jabarti was interested in the French library's scientific and religion works written in Arabic, Persian, and Turkish. Among the experts who were transported to Egypt were Arabic-speaking orientalists who translated all of Napoleon's laws into Arabic ([Peters, 2009](#)).

With a telescope, microscope, and chemicals, scientists conduct their experiments. Experiment scientists do in earnest. This desire for knowledge and sincerity attracted al-Jabarti tremendously. Egyptian scientists' enthusiasm and repulsion for French scientific equipment and activity shown that Muslims lagged behind Europe. Napoleon Bonaparte's strategy for earning the support of the Egyptian people and government consisted of integrating himself with Egyptian community groups and leaders on significant holidays and celebrations. The experts brought by Napoleon worked on the printing-related sciences they possessed and taught the Egyptians how to print books using the available equipment.

The Egyptians eventually adapted to wearing shirts, suits, and pantaloons as a result of the West's impact in the sphere of culture. Additionally, Egyptian women were accustomed to wearing skirts and removing their purdahs. Women are no longer restricted to the house and denied an education. Young women are now permitted to attend schools designed specifically for them, where they get religious and general education.

Community leaders began to comprehend the concept of nationalism introduced by Napoleon, which prompted them to reconsider the progress of the Egyptian country. After the end of Napoleon's reign, a group of scientists and explorers in the country conceived a plan to open up and rise to catch up with the west. Thus, Napoleon's mission exposed the eyes of the Egyptian Muslims to their inadequacy and failures. Contact between Islam and the West at that time was distinct from contact between Islam and the West throughout the classical period.

3. Research Method

This investigation is a literature review. The method utilized is a historical method. Because researchers present a great deal of historical material in their discussion, they have gathered their data from diverse sources. The source of the gathered data is books and scholarly publications closely associated with Islamic movements in Egypt. A maximum of five Islamic modernist figures are available for selection. The acquired data was subsequently evaluated using descriptive analytic methods.

4. Results and Discussion

4.1. Egypt's Statistics and the Modernization Movement

Several individuals raised the religious consciousness of Egyptian Muslims, including;

a. Muhammad Ali Pasha (1769-1849 AD)

The Egyptian movement arose in the struggle for its own destiny, beginning with the Muslim uprising against Napoleon's army. Muhammad Ali, who was regarded as the backbone of the Egyptian resistance movement against the invaders, was one of the outstanding officers with amazing heroism.

Muhammad Ali, who was born in January 1769 in Kavala, Albania, near the Macedonian shore, shaped the history of Egypt ([Scharfe, 2015](#)). Muhammad Ali established the dynasty whose successors governed Egypt until 1952. Muhammad Ali came in Egypt in 1799 as one of 300 soldiers dispatched by Albania to remove the French on the command of the Ottoman Sultan ([Twum, 2021](#)). Muhammad Ali initially worked as an advisor to the commander of the Albanian troops; but, due to his leadership abilities, he was promoted to full command. In 1801, following Napoleon's triumphant expulsion from Egypt, Muhammad Ali was promoted to general. In November 1805, Muhammad Ali ascended to the throne of Egypt, and in April 1806 he was appointed Egypt's Pasha, or Guardian. Muhammad Ali was successful in removing the British from the Rosetta sari in 1807 ([Wikipedia, n.d.](#)).

Muhammad Ali attained full control and was appointed Egypt's official Deputy Sultan. The Egyptians lacked the organization and strength to challenge his tyranny. Muhammad Ali was a tyrant as well. Muhammad Ali, like other Islamic kings, was preoccupied with military concerns because he felt that power could only be maintained and expanded via the use of military force. In contrast to past kings, however, Muhammad Ali knew that behind the military force must be an economic power capable of sponsoring reforms in the military and other fields relevant to military matters. Muhammad Ali prioritizes economic and military development, both of which necessitate the application of modern sciences accessible to Europeans.

In the realm of education, Muhammad Ali devoted considerable attention to the advancement of science. The founding of the Ministry of Education demonstrates this. In the years that followed, the Military School was founded in 1815, the Technical School in 1816, the Medical School in 1827, the Agricultural School in 1829, and the Translator School in 1839. In order to enhance agricultural productivity, Muhammad Ali restored and constructed new irrigation systems, as well as recruited foreign agricultural experts. While in the realm of economics, Muhammad Ali attempted to boost agricultural product commerce. The most heinous act is seizing the wealth of Egyptian businesspeople and using it to enrich the oppressed Mamaliks.

Egyptians were extremely unfamiliar with Muhammad Ali's movements. On the one hand, the Egyptian people greeted them with jubilation, especially since many promising young men were sent to Europe to study science. After becoming a scholar, one is tasked with imparting information. Thus, the genuine effort that initiated Egypt's ascent. Modern science has also influenced the young Egyptian generation's scientific perspective and attitude. In addition to functioning as administrators and educators, Muhammad Ali's government also had a direct architect for the modernization of Egypt.

From the above description, it is clear that Muhammad Ali's modernization efforts consisted of the following: In the military field, Egypt's defeat at the hands of Napoleon Bonaparte awoke Muhammad Ali Pasha to the advances made by Western nations, particularly France. France easily subjugated Egypt as a result of technological advances in

warfare (1798 - 1802 AD). Muhammad Ali Pasha invited Save, a high-ranking French officer banished by the British from France in 1802, to teach the Egyptian army. For this reason, the Military School was created in 1815 and students were transferred to France to study the military there. Muhammad Ali Pasha was extremely interested with the education sector. Therefore, in 1815 he established the Military School, in 1816 the Technical School, in 1834 the Mining School, and in 1836 the Translation School. In addition, Muhammad Ali dispatched a large number of students to France to study Western science and technology. In the economic realm, the expropriation of land ownership by the state and the earnings are utilized for the growth of the state and the preservation of the Egyptian soil's fertility. Muhammad Ali constructed an irrigation system to increase agricultural productivity. The renewal of Muhammad Ali pasha is known as the movement's renewal. Typically, renewal begins with a thought.

b. Rafi al-Tahthawi

Al-Tahthawi was born in the Egyptian village of Tahta three years after Napoleon's invasion ([Powell, 1999](#)). Al-Tahthawi spent his boyhood in the city, where he studied religious studies and listened to tales of Islam's past victories. Al-Tahthawi was always intrigued in hearing such tales, a factor that later influenced his intellectual journey significantly. Rif'at Badawi Rafi al-Tahthawi was born in Egypt during a time of political instability, dynastic conflict, and European colonization.

Al-Tahthawi is a component of Muhammad Ali's Egyptian military-economic improvement program. In 1826, al-Tahthawi was designated the leader (imam) of an Egyptian army student delegation sent to Paris, France. Al-Tahthawi was having a great time studying at al-Azhar at the time. Al-Tahthawi had excellent instructors, notably Sheikh Hassan al-Attar, a teacher and mentor who is also an engaging conversationalist. Al-Tahthawi was aware of how honorable the army's mission was. Therefore, al-Tahthawi did not reject his teacher's suggestion that he become the imam of the student-army delegation sent by Muhammad Ali.

In 1826 A.D., Al-Tahthawi was dispatched to Paris by Muhammad Ali Pasha in his capacity as an al-Azhar scholar to serve as imam for the Egyptian students residing there. During his service in Paris, al-Tahthawi studied French. Al-Tahthawi was appointed teacher and translator at the medical school upon his return to Cairo. In 1836 A.D., the Translator School was established, and al-Tahthawi was named its director ([Islahi, 2012](#)).

In addition to teaching and book translation, al-Tahthawi also composes. Books on the Paris experience, the economics, democratic administration, education, and ijthihad are among the essays. The texts contained novel concepts that later influenced Egyptian Muslims. Included among his monumental works are: The translation of al-Ibriz into Talkhis Baris This book discusses the development of Europe, particularly in Paris. This book, Manahij al-Bab al-Misriyah fi Manahij al-Adab al-'Asriyah, explains the significance of the economic sector to the development of the nation. It also provides an explanation for the comparison between Islamic and European regimes. This book, Al-Mursyid al-Amin li al-Banat wa al-Banin, explains the significance of providing boys and girls with an education.

This book, Al-Qaul al-Sadid fi al-Ijthihad wa al-Taqlid, contains the requirement of ijthihad and, according to al-Tahthawi, the door to ijthihad is not closed. Anwar Taufiq al-Jalil fi

Akhbar al-Misr wa Tausiq This work by Bani Isma'il expresses praise for the king for furthering development in Egypt, resulting in Egypt's rapid development.

Although these publications may be representative of al-renewal Tahthawi's philosophy, it is evident that he advanced renewal principles. Not only are Islamic teachings concerned with the afterlife, but also with life in this world. Muslims are similarly concerned with life in this world. The king's total power must be constrained by the Sharia, and he must consult with scholars and intellectuals. The Sharia must be interpreted in light of contemporary circumstances. To adapt the Sharia to the needs of contemporary society, the scholars must study philosophy and contemporary sciences.

Education must be available to everybody. Men and women should receive the same education. The wife must be an intellectual and social companion. Muslims must be more dynamic and less static.

c. Jamal al-Din al-Afgani

Sayyid Jamal al-Din al-Afgani is the complete form of his name. Al-Afgani was born in Asad Abad in the year 1839 and died in Istanbul in the year 1897 ([Britannica, 2020a](#)). Since his youth, al-Afgani has been able to read the Qur'an. Then, acquire knowledge of Arabic, Persian, and other disciplines, including interpretation, hadith, Sufism, and philosophy. At the age of 20, Afgani became an assistant to Prince Dostn Muhammad Khan in Afghanistan. In 1864 A.D., he became an advisor to Sher Ali Khan, and under the reign of Muhammad 'Azham Khan, he was appointed prime minister. This is a result of al-intelligence Afgani's and fascinating personality. Al-Afgani obtained a great deal of experience by visiting other nations. First to India, then to Egypt to deliver a talk in front of al-intellectuals. Azhar's The notable students included Muhammad Abduh and Sa'ad Zaglul ([Keddie, 1966](#)).

Al-trip Afgani's to Paris was prompted by political issues in Egypt. In this city, al-Afgani created al-'Urwat al-Wusqa, an organization composed of militant Muslims from India, Egypt, Syria, and North Africa, whose mission is to strengthen Islamic brotherhood, defend Muslims, and urge them to make progress ([Bashiri, 2000](#)). The group al-'Urwat al-Wusqa produces a magazine with the same name as the organization. This magazine's concept and content were deemed too harsh to undermine the power of Western criminals, so its publication was prohibited.

Jamal al-Din al-Afgani traveled to Istanbul in 1892 CE at the invitation of Sultan Abdul Hamid's regime to consider establishing Islamic politics in opposition to the West. At that time, Europeans exerted pressure on the Ottoman Empire, and Sultan Hamid need Jamal al-Din al-counsel. Afgani's Different perspectives of the governing structure prevented the fulfillment of Sultan Hamid's intention. As a reformer, al-Afgani naturally holds a liberal and democratic view of government. In contrast, Sultan Abdul Hamid governed as a tyrant as the head of state. These disagreements resulted in al-imprisonment Afgani's in an Istanbul prison until his death. Even though al-Afgani has passed dead, the ideas he inspired have had a significant impact on the Islamic world. To restore the greatness of Muslims in the past and simultaneously face the present world, al-Afgani proposes that Muslims revert to genuine Islamic teachings and accept that Islam must be at risk and in freedom. Democracy must replace autocratic and authoritarian forms of rule. The head of state must consult with community leaders with extensive experience.

The Chief Executive must comply with the law. The fall of Muslims in politics is a result of divisions among the Muslim community. No division exists between religion and politics. Pan-Islamism or a sense of Muslim solidarity must be resurrected.

d. Muhammad 'Abduh

Muhammad 'Abduh was born in 1849 AD in Lower Egypt ([Kamarudin, 2003](#)). His Turkish-born father, 'Abduh Hasan Khairullah, was named 'Abduh Hasan Khairullah, while his Arab mother traced her ancestry to Umar bin Khattab. Muhammad 'Abduh was a remarkably clever child despite coming from an impoverished Egyptian farming household. Since childhood, 'Abduh has studied diligently. 'Abduh pursued his education at al-Azhar.

While at Al-Azhar, 'Abduh met the Egyptian Jamal al-Din al-Afgani ([Lubis, 2022](#)). 'Abduh was extremely pleased by al-Afgani's ideas. 'Abduh taught at al-Azhar, Dar al-'Ulum, and in his house after completing his studies at al-Azhar in 1877. Additionally, 'Abduh was an active writer for al-Ahram.

Due to the rulers' disapproval and opposition, 'Abduh and al-Afgani were exiled from Egypt and sent to Paris. In this city, the publication al-'Urwat al-Wusqa was established. 'Abduh was permitted to return to Egypt after spending a year in France and was later appointed rector of al-Azhar. As the rector of al-Azhar, 'Abduh incorporated the study of philosophy into the curriculum. The endeavor was made to alter the way of thinking of the al-Azhar community. This endeavor was met with significant opposition from other al-Azhar Sheikhs who did not share this perspective. Therefore, al-efforts Azhar's to reform through education were unsuccessful.

Nevertheless, 'Abduh's notions of renewal had a positive effect on the evolution of Islamic philosophy. Among the themes of 'Abduh's renewal was the abolition of the then-developing jumud understanding in the Islamic world. Opening the door to ijthihad, given that ijthihad is a crucial foundation for reinterpreting Islamic beliefs. Respect for logic. 'Abduh stated that Islam is a rational religion that adheres to logic. Because rationality is what propels scientific progress. The state's authority must be constrained by the nation's constitution. Modernize al-Islamic Azhar's education system. Islam must progress via education.

e. Muhammad Rashid Rida

Rashid Rida was born on September 23, 1865, at al-Qalamun, on the edge of the Mediterranean Sea. Rashid Rida began his schooling at al-Madrasah Qalamun's al-Kitab. Then at the al-Rashidiya madrasa in Tripoli ([Mohamed et al., 2017](#)). Rashid Rida studied nahwu, nahwu, mathematics, fundamentals of geography, religion, worship, Arabic, and Turkish. However, Rashid Rida did not feel comfortable in school because Turkish was the language of instruction.

In 1898 A.D., Rashid Rida continued his education at al-Azhar and studied under Muhammad 'Abduh. Together with 'Abduh, Rashid Rida published al-Manar, a publication with the same purpose as al-'Urwat al-Wusqa. Among these are reforms in the religious, social, and economic spheres; the eradication of superstition and heresy; the elimination of fatalism; and the transmission of traditional ideals. Rashid Rida persuaded Muhammad 'Abduh to record the Qur'an in a contemporary fashion, which became known as the al-Manar interpretation.

Encouraging an active and dynamic attitude among the populace is one of Rasyid Rida's reform concepts. Muslims must abandon their fatalistic outlook (*jabariyah*). The intellect can interpret passages and hadiths without departing from general truths. Muslims must master science and technology in order to advance. The demise of Muslims is owing to the numerous heretical and superstitious elements that have entered Islamic doctrine. By obeying Allah's natural principles, one can achieve happiness in this world and the next. It is essential to rebuild the Caliphate government system.

The Caliph is the religious and political leader of the Islamic world as a whole. The Caliph should be an eminent mujtahid who, with the assistance of academics, applies Islamic legal principles in conformity with the needs of the period.

4.2. The Principles and Beliefs of the Modernization Movement

The Islamic world was founded by Islamic leaders who endeavored to restore the original principles of Islam and to advance Islam and the Ummah ([Farida, 2017](#)). After many leaders had discussions with or were confronted with the advancement of western civilization, they realized the weakness, backwardness, and backwardness from a variety of angles.

On the basis of the experience of Muslim nations that were conquered by the West, reformers' ideas and desires to implement reforms were widely communicated to Muslims around the globe. These goals include: purifying the Islamic teachings of all superstition, *bid'ah*, and superstition. This movement attempted to restore the original roots of Islam, purify monotheism and shirk, purify worship from heresy, and promote simple living as an alternative to the opulence that plagued Muslims at the time.

Egypt has become the most notable example of the dynamics of variety, the interaction between religion and society, challenges to the state, and the democratization process decades after these philosophers' modernization movements. Egypt was also the birthplace of Arab nationalism and the Islamic renaissance under its three most recent leaders: Gamal 'Abdul Nasser (1918–1970), Anwar Sadat (1918–1981), and Husni Mubarak (born in 1928 AD) ([Grinin & Korotayev, 2019](#)). Currently, the observed trend of the movement is increasingly toward political instability.

5. Conclusion

The rebirth of the Islamic modernizing movement and philosophy in Egypt was inspired by the knowledge of European meddling and even tyranny of the Egyptians, particularly under Napoleon Bonaparte's leadership. This circumstance brought the Egyptians into contact with the technologically superior Western civilization. In addition to delivering numerous losses, this interaction also brought many benefits to the Egyptian people by introducing the foundations of civilizational modernism, which helped the Egyptians advance in the arena of Islamic civilization in particular and throughout the world. The resurgence of the modernization movement and ideas in Egypt was sparked by the emergence of a new power led by the Turkish-born Muhammad Ali Pasha. In an effort to reform, Muhammad Ali Pasha organized the Egyptian political and government system, expanded the influence of unity, constructed the education system, and absorbed as much knowledge from the outside as possible in order to educate Egyptians to study abroad in order to improve the intellectual quality of Egypt.

As the decades progressed, the movement and notion of modernization of Islam in Egypt exhibited tremendous development, with the birth of diverse ideas and movements in various disciplines, for instance: in the socio-political field with the emergence of Trias Politica, patriotism, women's emancipation, and also the unity of Muslims throughout the world in order to combat the Western influences that are attempting to undermine Islam and the Muslims, which is manifested in various social movements; b). in the field of education by introducing the notion that all Egyptians should receive education equally, which is pursued by restructuring the education system. Not only were they significant in Egypt, but also in the rest of the globe, particularly Islam. Among his followers were Rafi al-Thahtawi, Jamaluddin al-Afgani, Muhammad Abduh, and Rashid Rida.

6. References

- Alterman, J. B. (2015). *Religious Radicalism after the Arab Uprisings* (Issue September).
- Aravik, H., Zamzam, F., & Tohir, A. (2020). The Economic Portrait of Mamluk Dynasty of Egypt; History and Thought. *Mizan: Journal of Islamic Law*, 4(1), 1. <https://doi.org/10.32507/mizan.v4i1.642>
- Bashiri, I. (2000). *Jamal al-Din al-Afghani*. <https://www.angelfire.com/rnb/bashiri/Afghani/Afghani.html>
- Britannica, T. E. of E. (2020a). Jamāl al-Dīn al-Afghānī summary. In *Encyclopedia Britannica*. <https://www.britannica.com/summary/Jamal-al-Din-al-Afghani>
- Britannica, T. E. of E. (2020b). 'Abbasid caliphate. Britannica. <https://www.britannica.com/topic/Abbasid-caliphate>
- Daily, T. W. (2017). *Napoleon—The Rise to Power and History of Napoleon Bonaparte*. Wondrium Daily. <https://www.wondriumdaily.com/the-rise-of-napoleon/>
- Daud, A. H. M. (2022). The Effect of Fatimid Dynasty Authority Toward the Development of Islamic Education in Egypt. *Jurnal Ilmiah Peuradeun*, 10(1), 13. <https://doi.org/10.26811/peuradeun.v10i1.636>
- Doç, Y., Aknur, M., Eylül, D., İş, Ü., Gör, İ., Karakir, A. Ş. K. A. R., Eylül, D., & İş, Ü. (2007). the Reversal of Political Liberalization in Egypt. *Ege Akademik Bakış Dergisi*, 7(1), 311–333. <https://dergipark.org.tr/tr/download/article-file/557039>
- Ekinci, E. B. (2021). *Mighty sovereigns of Ottoman throne: Sultan Selim II*. Daily Sabah. <https://www.dailysabah.com/arts/portrait/mighty-sovereigns-of-ottoman-throne-sultan-selim-ii>
- ElKholly, L. (2017). *What we know about the place in Egypt where Prophet Yusuf lived*. Alarabiya News. <https://english.alarabiya.net/features/2017/07/14/Know-the-place-where-Prophet-Joseph-lived-in-Egypt>
- Farida, U. (2017). Umer Chapra Contribution in Building Muslim Civilization. *Addin*, 11(2), 267. <https://doi.org/10.21043/addin.v11i2.3349>
- Firdaus. (2020). Justice dynamics in the usman turkey. *Menara Ilmu*, XIV(02), 55–61.

<https://doi.org/10.31869/mi.v14i2.1881>

- Firdaus, Y. E., Elfia, E., & Meirison, M. (2020). RISE AND FALL OF MAMLUK SULTANATE: The Struggle Against Mongols and Crusaders in Holy War. *Al-Adyan: Journal of Religious Studies*, 1(1), 14–28. <https://doi.org/10.15548/al-adyan.v1i1.1713>
- Gillispie, C. C. (1989). Scientific Aspects of the French Egyptian Expedition 1798-1801. *Proceedings of the American Philosophical Society*, 133(4), 447–474. <https://www.jstor.org/stable/986871>
- Grinin, L., & Korotayev, A. (2019). *Islamism and Its Role in Modern Islamic Societies : World System and World Islamism and Its Role in Modern Islamic* (Issue January). <https://doi.org/10.1007/978-3-319-91077-2>
- Hanna, N. (2014). Artisans, Spies, and Manufacturers: Eighteenth-century Transfers of Technology from the Ottoman Empire to France. In *Ottoman Egypt and the Emergence of the Modern World: 1500-1800*. Cairo Scholarship Online. <https://doi.org/10.5743/cairo/9789774166648.003.0004>
- Hitti, P. K. (1970). *History of The Arabs*. Macmillan Press.
- Islahi, Ab. A. (2012). Economic Ideas of Rifa'ah al-Tahtawi. *Mpra*, 41009(41009). https://mpra.ub.uni-muenchen.de/41009/1/Economic_Ideas_of_al-Tahtawi.pdf
- Kamarudin, S. (2003). Muhammad Abduh'S Religio-Political Ideas of Reformation. *Jurnal Usuluddin*, 133–142.
- Keddie, N. R. (1966). Sayyid Jamāl al-Dīn al-Afghānī's First Twenty-Seven Years: The Darkest Period. *Middle East Journal*, 20(4), 517–533. <https://www.jstor.org/stable/4324062>
- Khaldi, B. (2012). The Ambivalent Modernity Project: From Napoleon's Expedition to Mayy Ziyādah's Salon. In *Egypt Awakening in the Early Twentieth Century* (pp. 9–45). Palgrave Macmillan. https://doi.org/10.1057/9781137106667_2
- Lewis, B. (1990). *E urope and Islam*. Oxford Univercity Press.
- Lubis, S. A. S. (2022). Renewal of Ijtihad in the Modern Era : Historical Background and Current Developments. *International Journal Reglement and Society*, 3(2), 107–115. <https://doi.org/10.55357/ijrs.v3i2.223>
- Martín-Corrales, E. (2020). Muslims in Spain, 1492-1814. In *Muslims in Spain, 1492-1814*. <https://doi.org/10.1163/9789004443761>
- Miller, E. (2012). *Nationalism and the Birth of Modern Art in Egypt* (Issue June).
- Mohamed, N. binti, Mat@Mohamad, M. Z. bin, Ismail, M. Z. Bin, & Hanafy, T. T. A. Alim. (2017). Education in the Perspective of Muhammad Rashid Rida. *International Journal of Academic Research in Business and Social Sciences*, 7(8), 116–129. <https://doi.org/10.6007/ijarbss/v7-i8/3213>
- Moss, D. M. (2021). *he Arab Spring abroad : diaspora activism against authoritarian regimes*.

Cambridge University Press.

- Ozavci, O. (2021). The Chase in the Desert: Empires and Civil War in Egypt, 1801--1812. In *Dangerous Gifts: Imperialism, Security, and Civil Wars in the Levant, 1798-1864*. Oxford Academic. <https://doi.org/10.1093/oso/9780198852964.003.0004>
- Peters, E. A. (2009). *The Napoleonic Egyptian Scientific Expedition and the Ninetenth-Century Survey Museum*. <https://scholarship.shu.edu/theses/37>
- Powell, E. M. T. (1999). From Odyssey to Empire: Mapping Sudan through Egyptian Literature in the Mid-19th Century. *International Journal of Middle East Studies*, 31(3), 401–427. <https://doi.org/https://www.jstor.org/stable/176218>
- Scharfe, P. (2015). Muslim Scholars and the Public Sphere in Mehmed Ali Pasha's Egypt, 1801-1841 [The Ohio State University]. In *Syria Studies*.
- Sika, N. (2013). Dynamics of a Stagnant Religious Discourse and the Rise of New Secular Movements in Egypt. In B. Korany & R. El-Mahdi (Eds.), *Arab Spring in Egypt: Revolution and Beyond (A Tahrir Studies Edition)* (pp. 63–82). <https://doi.org/10.5743/cairo/9789774165368.003.0005>
- Stein, J. W. (1961). A Scholarly Temple from National to Napoleonic. *History of Education Quarterly*, 1(4), 7–15. <https://doi.org/10.2307/367484>
- Trofimova, A. (n.d.). *The Immortal Alexander the Great: The Myth, the Reality, His Journey, the Legacy* (Hermitage Amsterdam).
- Twum, A. (2021). Egypt under Mohammed Ali. *ResearchGate*, November. <https://doi.org/10.13140/RG.2.2.31635.81441>
- Vignal, L. (2010). The new territories of tourism in Egypt: a local-global frontier? *Cybergeo: European Journal of Geography*. <https://doi.org/10.4000/cybergeo.23324>
- Wikipedia. (n.d.). *History of Egypt under the Muhammad Ali dynasty*. Wikipedia. https://en.wikipedia.org/wiki/History_of_Egypt_under_the_Muhammad_Ali_dynasty