

Intellectual transfers between Arabs and Europeans

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The development of human sciences and knowledge is based and its progress on the mind, so there is no knowledge without a mind that is tested based on the senses and technical tools that help them, and there is no knowledge without a mind that is due to the laws of trial and logic. From here, thinkers went to the mind to polish it and arm it with it, and to nature studying it and learning from it, and used this while researching the human and social sciences, and opened attention to the tremendous shortage in this field. They derived ways of reform in the field of politics and economics, the state system and the social system, and improving the level and progress of man's welfare.

1 - Attention to research in the field of human and social sciences:

Human interest in man began at the beginning of modern ages. And human interest in man led to interest in research in the field of human and social sciences. From that era, we see thinkers devoted to research and research cooperation in this field, urged by a basic idea: that man strengthens man, and a person is a means and an end in the development of man and human society. All people are means and purposes for each other, given that every person has rights and duties.

The Arab nation, in the eras of its prosperity and the brilliance of its civilization, was one of the nations that gave attention, encouragement and support to scientific research and cursed its workers, as Arab scholars contributed to laying the foundations and curricula of scientific research. And the Arabs opened horizons in the basic and applied sciences that no one has preceded, and learned at their hands those who carried the banner of the scientific renaissance and modern technology in Europe. The absence of the sun of the Arab civilization is accompanied by weak interest in

scientific research, but rather with its lack of in most of the nation's countries, where the Arabs lived as ages of darkness, loss, or dispersion under the yoke of exploitation or foreign persecution.¹

When the thinker thinks, his thinking permeates the factor of awareness and awareness of the meaning of his social and historical work. Therefore, we find in the thinker a writer, a sociologist, a poet, economist, or a philosopher - a mixture of fictional thinking about what should be, and also thinking about what can be in relation to the historical situation. Often, we find in the one thinker a mixture that serves the old and the new, because the thinker rarely asks himself who serves socially and historically with his work, but he may think himself rises with something, so the result will be other than what he thought and what he intended. (Luther was, for example, the mind calls the ugliest essence: "Satan's prostitute", "the bride of Satan", "The Enemies of God" etc. History has a logic of individuals, and the will of individuals).²

2 - The value of thought is that the masses accept it and work with it:

Some may agree that the thinking of the thinker is not correct for all health, in terms of historical or scientific truth, then this does not prevent him from affecting his impact if he can take and move the masses. The important thing in the value of thought - as a historical influence - is that the masses accept and work with it. There is no doubt that the greater the thought, the longer the masses, the longer

¹ - Dr. Muhammad Othman Khader, Scientific Research in the Arab Countries, Research Presented to the Fourth Conference of Ministers Responsible for Higher Education and Scientific Research in the Arab World, Arab Center for Higher Education Research, Damascus 1989.

² - Raif Khoury, Modern Arab Thought - The Impact of the French Revolution on its Political and Social Direction, Publications of the Ministry of Culture, Damascus 1993.

the masses and work of it. And that was the hypothesis of Rousseau, for example, about the "natural state" that prevails that it is incorrect in terms of historical truth. However, this hypothesis, and what the French thinker built on rules in government and politics, agreed to the demands of the French masses and found their paths to their hearts and minds, and they were affected by them in their major revolution. And since the goal of this hypothesis is true in light of the historical trend and the service of its goals, the construction on it was proven to be building on ideas and theories, such as the Nazis claim, for example.³

It goes without the statement that talking about contemporary scientific research and research cooperation in the field of human and social sciences calls for more talk about the previous efforts made by the researchers in the past, so their opinions and doctrines were similar to lamps in the light of contemporary researchers. However, the researcher today sees any progress made by humanity seeds from the ages that preceded it even for a long time. There are many questions here, including:

- What is the French Revolution, had it not been for the conquest of Andalusia, and had it not been for the Crusades, and had it not been for the revolution in the English countries.
- What is the French Revolution, had it not been for the religions that have decided for every human being a "spirit" that is entrusted with good and evil and the reward and punishment are entrusted with it, so I decided to do the basis of individual "responsibility" and the basis of rights and duties.

³ - See, Raif Khoury, previous source.

- What is the French Revolution, had it not been for the religions that have risen the difference between the strong and the weak, between the rich and the poor, between the masters and the slaves, so it established the building of freedom and democracy, and this explains to us the frequency in events and phenomena even in the field of scientific research in human and social sciences.

3 - The emergence of a fertile product of philosophical and literary composition in Europe:

In Europe, a fertile product of philosophical and literary authorship appeared in the origins of thought, creation and humanitarian dealing, and in the European horizon brought great and important names in the history of the development of human thought such as Galilee, Monteen, Kabrnik, Rablé, Jordan and Brune Aristotle, Gotto, Ibn Rushd, Ibn Khaldun, Ibn Sina and Al - Maqrizi, and do not forget about this glorious convoy, Descartes, Spinoza, Niger, Baccal and others, followed by the convoy of Rousseau, Montecio, Hume, Luke, Adam called David Ricardo, Robert Owen, Marx, Hall, and other thinkers who contributed a great contribution to the research and the development of humanities and science The other in general. The role played by the Arab Andalusia in research cooperation between the Arabs and the Europeans and the pollination of thought remains one of the greatest roles.

4 - How is intellectual transfers between Arabs and Europeans:

How do intellectual transfers take place from Arabs to Europeans, or from Europeans to Arabs? What are the paths you take? This question presents us with the reasons for the difficulty, because defining intellectual transitions in history is something that is inherently difficult to decide upon. It may be possible to facilitate intellectual transfers by hidden paths that historians do not realize

despite their importance, or they are aware of them, but a vague general awareness, which lacks scrutiny and lacks activation. However, research on the pathways of thought transmission and research cooperation between Arabs and Europe is not without any basis. There is no doubt that Andalusia has a prominent and important role in the intellectual transition from the Arab region to Europe, just as Napoleon's French campaign to the Arab East played a key role in transmitting the ideas of the French Revolution to Europe. The Arab East region, and this shows us some paths for the intellectual transition between the Arabs and Europe.

5 - Inventions and discoveries were a vital necessity for the renaissance of Europe:

It is noted that most of the inventions, discoveries and deductions that were vital to the renaissance of Europe were passed on to the Europeans through the Arabs from Andalusia, North Africa, Sicily or Syria during the era of the Crusaders. Including gunpowder, the material that the Arabs made from China and improved it to become stronger and more explosive, and the compass that the Arabs knew from China as well and transmitted to Europe through them. Paper was also known to the Arabs from the Chinese, during the days of Abd al-Malik bin Marwan, the Umayyad caliph, it was moved to Andalusia, and the manufacture of cotton and rags reached a great deal there. The cultural bond between Europe and the Arabs was strengthened during the time of Muhammad Ali the Great, who had the political, military, industrial and cultural renaissance in Egypt. Where Muhammad Ali sent scientific missions to Europe, especially to France, a convoy of writers and thinkers emerged who benefited from research cooperation between Europe and the Arabs, beginning with the scholar Sheikh Rifa'a Al-Tahtawi and ending with the dean of Arabic literature, Dr. Taha Hussein in our days. In addition to Jamal

al-Din al-Afghani, Abd al-Rahman al-Kawakibi, Farah Anton, Adeeb Ishaq and others.

Fortunately, al-Tahtawi was one of the members of the missions sent by Muhammad Ali to Europe, who is considered one of the deepest Eastern Arab minds that benefited from the West “Europe” as manifested in France, and I understood it with a conscious understanding of its virtues and advantages in many ways. Al-Tahtawi left us a valuable book about his trip to Paris and the knowledge and culture he received there, and what he witnessed and was influenced by in those countries, entitled:

A strong Egyptian movement has been active to Arabize French laws in general. In the article of Dr. Muhammad Hussein Heikal, the following was stated: (If the principles of the French Revolution had leaked into Egypt through the Napoleonic campaign in the year 1798, and through the young Egyptians who were sent to France and then returned to Egypt, the idea turned to the Arabization of the French laws that were established The days of Napoleon, and the government entrusted a group of distinguished Egyptian translators with this task, so the French civil law was Arabized by Rafa’a Bey Rafe, Abdullah Bey, head of the translation office, Ahmed Effendi Helmy, and Abd al-Salam Effendi Ahmed). ⁴

6- Intellectual transitions deal with scientific research as a creative process and innovation:

Intellectual transitions between Arabs and Europeans deal with scientific research as a creative process and innovation in various types of knowledge. And this cannot be upright and grow without the availability of its basic conditions of a free environment, a democratic climate, knowledge accumulation, material ingredients and high morale. On this basis, the majority of societies and all

⁴ - Al-Seyassah weekly, March 19, 1927, quoted from Raif Khoury, previous source, p. 81.

countries take the initiative to constantly consider the issue of intellectual transfers between countries, developing their educational systems and research centers, and reformulating them.

(Hence, practicing and owning contemporary civilization, creativity in it, participating in its making and striving to produce and advance it, means practicing science. There is no development work outside the organization of science and culture, so the progress of nations and societies in the ladder of contemporary civilization of a high and stereotypical nature is measured by the extent of their possession of science and technology, this phenomenon is the difference between developed and developing countries).⁵

This calls for continuous consideration of the matter of developing the methods and methods of scientific research and providing its requirements in line with the ambitious development plans and with the successive achievements that science reaches every day to supplement the development and development process.

Intellectual transfers between countries are no longer a luxury practiced by some advanced nations, and monopolized by emerging societies, but in fact, it is an urgent necessity that Arab countries and European countries need alike. If the Arab countries and their scientific institutions, especially universities, are not concerned with intellectual transitions, they will not find correct solutions to their many problems and the major challenges they face. Science is acquired by returning to heritage and scientific originality, in addition to quotation and transmission through research cooperation and transfer, and this is necessary for human progress in the Arab world and its development to contribute to the development process

⁵ - See Dr. Zaki Hannoush, Problems and Obstacles of Scientific Research in Arab Universities, (Arab Affairs) magazine, p. 196.

to meet the great challenge facing the Arabs, which is underdevelopment.⁶

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4. - Mohieldin Saber, The Strategy for Developing Science and Technology in the Arab World, Center for Arab Unity Studies, Beirut 1989, p. 27.

5. Dr. Zaki Hannoush, Problems and Obstacles of Scientific Research in Arab Universities, (Arab Affairs) magazine, p. 196.

6. Dr. Fakher Akil, Scientific Research in the Humanities, Research Presented to the Fourth Arab Conference on Higher Education Research, Damascus 1989, p. 140.

⁶ - Dr. Fakher Aqel, Scientific Research in the Humanities, Research Presented to the Fourth Arab Conference on Higher Education Research, Damascus 1989, p. 140.