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Article

The position of Mr. Jamal al-Din al-Afghani and Sheikh Muhammad Abdo on Civilizational Revival: Comparative Analytical Study

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Abstract: This research seeks to elucidate the place of some reform leaders in the world of Islam towards the stimulation of Islamic civilization through the application of unique sample obtained through Mr. Jamal al-Din al-Afghani and Sheikh Muhammad Abdo, where the research pay special emphasis on their intellectual pedigree and approaches in civilizational stimulation, and the essential tools in civilization revival and the features of their projects and later be compared with these two projects.

The most projecting method applied in the study is the historical procedure that the thinkers and the situations they maintained via the various advantages of the analytic method to explain the texts of thinkers from their articles, books and speeches. As for the comparative method, tis was applied to compare their intellectual pedigree and mechanisms in civilizational revitalization, their association with the West, and their view on the causes of decay in civilization.

The results indicated that Jamal al-Din al-Afghani's vision was manifested in the political power of civilization revitalization, whereas Abdo's vision was manifested in the management of the renaissance via educational and religious institutions. These approaches are necessary to perceive the modern Islamic renaissance, because the mixture of the visions of the revolution and slow change gives the possibility to deal with the internal and external issues of the Islamic nation, and that the effect of their thinking has emerged in the intellectual spectrum that came after them.

Keywords: Jamal al-Din al-Afghani, Muhammad Abdo, Civilizational Biology, Islamic Civilization, Civilizational Reform, Islamic Renaissance

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1. Introduction

In the nineteenth and early twentieth centuries, the Islamic world passed through essential changes that trembled the political, intellectual and social structure. A steady decay in the authority of the ruling Ottoman Empire over the Muslim world accorded with the development of interferences by Western colonialism in Arab and Asian countries in general. These revolutions accorded with weaknesses in the social and educational structures of society, intellectual inertia spread at the time, scientific backwardness accrued, and some essential institutions were divided from the requirements of the times.

These situations caused the appearance of some thinkers and reformers who tried to endorse the Islamic nation and return it to its civilizational role. Among the most protruding media that emerged in that period are: Sayyid Jamal al-Din al-Afghani (1838-1897AD), and Sheikh Muhammad Abdo (1849- 1905AD).

These two thinkers manifested two overlying restructuring projects on the one hand, and they were separated on the other, in which religious reform and the call for the liberation of the mind and social renewal met, but they were divided in the approach of the work, ways of employing them, and the degree of their political engagement. What is striking is that their projects were not just preaching, or just secluded intellectual theorizing, but they had a combined civilizational resurgence project that sought to deal with the roots in the weakening and backwardness of Muslims. He tried to present a real-world vision for the progression of the Islamic nation based on integrating the genuineness validity and modernity, between the spirit of Sharia and the approach of reason, and between intellectual and social growth and political reform.

Despite the plentiful studies that addressed the lives of these two thinkers and their philosophies, the construct of (civilizational revival) as the central axis in their project did not receive in-depth relative study, which integrates intellectual, historical and methodological examination. Thus, this study seeks to fill the present gap by providing a detailed academic reading of the vision of these two major thinkers for civilizational revitalization, and analysis of the conceptual foundations and domains in which they initiated, and the mechanisms of activation that they adopted, leading to an assessment of the civilizational effect of their respective projects in modern reformist thought.

2. Research Problem

The major issue in this research is summed up in the absence of a focused comparative scientific study that takes the construct of cultural revival about Mr. Jamal al-Din al-Afghani and Sheikh Muhammad Abdo in one model that integrates conceptual, historical and methodological analysis. Despite the huge number of studies that dealt with their reformist thought, a number of these studies focused on the political connection with the student, without fully addressing the concept of civilizational revitalization and its notable applications.

The vitality of this issue comes from the existing gap which include hypothetical awareness of civilizational revitalization in the thought of each of them. However, the historical domain affected their visions and other essential tools projected by by each of them for the progression of their civilizational impact that they left in modern Islamic thought). As for the main research issue, it is: What is the nature of the vision of Mr. Jamal al-Din al-Afghani and Sheikh Muhammad Abdo for civilizational revitalization? What are the aspects of concord and difference in their intellectual, mechanical and methodological foundations? And how did their visualizations contribute to shaping the course of modern reformist thought?

The essence of scientific and practical research

First: The scientific importance of this study can be presented below:

1- This study discloses the knowledgeable fundamentals that make up the biology project of both thinkers.

2- It attempts to offer a comparative treatment that combines political and history as well as social thought.

3- It elucidates the connection of religious reform to civilizational one, and how the pioneers of Renaissance recognized this connection.

4- Contributes to the growth of the literature of the Islamic Renaissance.

Second: The Practical Importance are:

1- Contributes to inspiring the debate in modern resurgence projects.

2- It offers the analytic model that helps in evaluating contemporary reform efforts.
3- The essence of mixing institutional reform with public awareness reform is confirmed.

It aids decision-makers and researchers to perceive the intellectual roots of the crisis of urban underdevelopment.

3. Results

This research is dependent on the use of numerous methods approaches in this study, namely:

Historical approach: It was applied to track the biography of thinkers, political and social conditions, the effect of colonialism, as well as the position of education and religious institutions.

Analytical method: Used to examine the texts of Al-Afghani and Abduh, articles of Al-Urwa Al-Wathqa, speeches and political positions of Al-Afghani, and the reformist messages of Abduh.

Comparative method: To compare the intellectual fundamentals, significances, and devices of biology, their connection to the West, and their interpretation of the causes of decay.

Content analysis: To observe the reappearance of the concepts of mind, reform, nation, education, their background connotations, and their growth in the discourse of thinkers.

4. Research Boundaries

It entails of the limits: Objectivity: It is restricted to civilized neighborhoods only, and does not engage all the ideas of thinkers. Temporality: From the nineteenth century to the early twentieth century with a minor lapse when required. Spatial: It comprises the places where the intellectuals moved the study resource, comprising: Egypt, the Ottoman Empire, Iran, India, and Europe. Methodology: It falls within analytical, historical, and comparative methods, away from quantitative methods.

The first topic: The theoretic and conceptual model

In this introductory part, the study focuses on the main terms with regards to the cultural revitalization in the thought of both Mr. Jamal al-Din al-Afghani and Sheikh Muhammad Abdo, and will be placed in its modern Islamic and global intellectual context.

First: The Concept of Civilization and Civilizational Revival

Civilization is a language: Civilization is resultant of the root (Hadhr), which is the antithesis of nomadism, and shows residence in cities and urban areas, and what agrees to a life of nomadism and roughness[1].

Idiomatically: In the Islamic concept: It is a set of spiritual, material, and value attainments that man attains via his vicegerency in the earth, according to the divine method that is based on revelation, balances between matter and spirit, and makes ethics and values the basis for human progress[2].

Malik bin Nabi defined it as "a set of moral and physical conditions that permit a society to offer each individual with all the social confirmations necessary for his development[3]. Islamic civilization is based on basic concepts such as: vicegerency, monotheism, urbanism, and moral purpose[4].

In the Western concept: It is a progressive stage of social organization, categorized by the growth of scientific, political, and economic, artistic systems, and focuses mainly on the material and mental progress of man. Will Durant says that it is a social system that helps man to increase his cultural production, and it consists of four elements:

economic resources, political systems, moral traditions, and the pursuit of science and the arts[5].

The Western construct of civilization moves far from religious reference, but rather is connected to linear historical advancement and human centrality[6].

Conclusion: Civilization with regards to Islamic concept has a heavenly reference and a moral goal, based on a clear balance between matter and spirit, whereas, in its Western conception, it is based basically on reason and human experience, and also focuses on material progress and social organization as a criterion for advancement.

Civilizational revival: It is a mindful act of restoring the efficacy of the civilized nation, by resurrecting its original items, namely (doctrinal, value, and intellectual), and re-employing its inheritance critically, with positive interface with the data of the times, in order to attain detailed advancement in different fields, without breaking with identity[7].

Second: Definition of the Resurgence by the Afghan and Abdo

The construct of the Afghan Resurgence: It is a civilizational revolution project based mainly on redeeming mind and religion from inactivity, reviving science, attaining political freedom, facing colonialism, and building the unity of the nation, with the aim of reinstating its strength and its historical role in the manufacture of civilization[8].

As for Abdo: It is a detailed part of reform project, based on cleansing religion from inactivity, revitalizing reason and meticulousness, restructuring education and political establishments, and positive interface with science and modern civilization, with the aim of construction of a free, just, and progressive society[9].

So: Al-Nahda is the detailed movement for intellectual, social, and political change, which aims to raise the competence of the nation to maintain its civilizational position.

Third: Civilizational Awareness:

It is the mindfulness of the history, and values of society, to enable individuals and groups to advance their heritage, face the challenges of the times, and reserve cultural identity while interrelating with other civilizations[10].

If: The parts of civilizational awareness may include:

1- Self-awareness: values, heritage, identity.
2- Awareness of the Other: Considerate of other civilizations, and absorbing technical and scientific and growths.

Civilizational mindfulness among the Afghani: It is the consciousness of the Islamic nation of its heritage, identity, and civilizational status, its knowledge of the reasons for its feebleness, and its sense of the need for diligence, science, freedom and unity, to attain a detailed a renaissance, and to meet the challenges of the times[11].

This means that his civilizational awareness is not restricted to culture and knowledge only, but also includes the mental, political, religious and social aspects as well, and this is the basic condition for attaining the Islamic renaissance.

Civilizational awareness among Abdo: It is the consciousness of the Islamic nation of its basic civilizational and historical role, perceiving real principles of religion, purifying it from inertia and superstition, which activates reason and diligence, linking religion with science and education, whereas maintaining the constants of Sharia, to meet the challenges of the times, and to participate in human civilization[12].

Table 1. Comparative Dimensions of Civilizational Consciousness in the Thought of Al-Afghani and Muhammad Abduh

Aspect	Afghani	Abdo, go ahead!
Intellectual basis	Politics, Rationalism, Religion, and Freedom	Education, Religion, Reason, and Ijtihad

Purpose	Reinstating civilizational power and confronting colonialism	Improving religious thought, society and civilizational participation
methods	Intellectual regeneration, Islamic unity, fighting of tyranny	Religious innovation, diligence and education, civilizational interaction
The nature of consciousness	Detailed political and civilizational awareness	Rational and social civilizational religious awareness
Interface with the West	Resisting domination and taking advantage of science	Leverage science and technology while preserving identity

To conclude, the civilizational consciousness of the Afghan is a collective awareness of the colonial threat and the need for Islamic unity. For Abdo, it is an individual and institutional awareness, based on the education of individuals, the improvement of schools, and the reconstruction of rational religious thought.

Fourth: Modern Islamic Reformist Thought:

It is a sort of religious and mental and movement aimed at reviving ijtihad, involving religion with science, reforming education, fighting inertia, politics and society, and revitalizing the Islamic nation to keep pace with the challenges of the times, while preserving the constants of religion.

Al-Afghani and Abduh seemed to focus on the restoration on the nation's consciousness of its civilizational status, to develop religious thought, and contributing to social and political renaissance. Muhammad Amara notes that restoring the nation to the serenity of its religion whereas benefiting from modern science and facing intellectual and political inertia)[13].

The reformist assumption of the Afghani: It is a device to face political and intellectual challenges, and a means to raise the level of the nation.

At Abdo: It is a device for religious and scientific revitalization, with a focus on education and religious institutions.

The connection between the key terms is as follows: Modern Reformist Thought Civilizational← Consciousness← Revitalization Civilizational← Revival← Renewal← Reform

Reform is← a practical tool

Gerrymander

Urban revitalization← is the all-embracing goal

← Ennahda is an inclusive social and political movement

Civilizational awareness← is a condition for success and sustainability of the Renaissance

Modern reformist thought is the final← product of the experiences of civilized living

Conclusion: The key terms interconnect in attaining the same goal, which is: the rise of the nation and the rebuilding of its civilizational efficiency.

We will benefit from this analytical and theoretical model in:

1- Cautious reading of the visions of the Afghani and Abdo.
2- Efficient comparison between the two projects.
3- Formulating a scientific basis for the upcoming analytic investigations.

The second topic: The intellectual and and intellectual context of Al-Afghani and Abdo

The first demand: The political and social reality in the Islamic world in the nineteenth century

The Islamic world has recorded a deep transformation in the nineteenth century, on the political and social levels. These revolutions came in the domain of the weakening of the power of central Islamic countries, including the Ottoman Empire, as well as the increase of external pressures represented by colonialism on the one hand, and internal structural crises that affected the structure of governance and society on the other.

First: The political reality: The political reality was feeble and peeling, as most of the Islamic zones became politically weak directly or indirectly, to European countries. The Ottoman Empire lost its power over its provinces, and separatist inclinations and local movements reinforced by colonial powers emerged, as happened in most countries such as Egypt, Algeria, the Balkans, Tunisia, and others. This represented the transition of Islamic countries from comparative independence to direct colonial domination[14].

In this sense, the Ottoman Empire and some relative political groups attempted to carry out administrative and military changes known at the time as(organizations) (1839-1876AD), and they aimed to modernize countries in a European style, but they remained of limited impact, owing to the insufficient of a social base to support them, and sometimes contradicted the cultural and religious structure of society[15].

Second: Social Reality: The was social problem in the Islamic world basically, socially from a state of inactivity and backwardness, which appeared in the spread of illiteracy, the feebleness of educational institutions, and the failure of the role of scholars to guide public life, in contrast to the rise of some managerial and military groups linked with power or foreign powers. The economic revolutions that occurred as result of forced integration into the global capitalist market led to the fragmentation of traditional social structures, increasing poverty in the countryside, and broadening the gap between the classes of society[16]. At the same time, the signs of new consciousness began to form within the Islamic community, characterized in the reformist and intellectual movements, led by thinkers such as Jamal al-Din al-Afghani and Muhammad Abdo, who attempted to find out the causes of underdevelopment, and associated with the renaissance of Muslims to their return to true Islam whereas taking into account the causes of modern scientific progress. This consciousness has affected the direct reaction to the crisis political reality and the deep imbalance in society[17].

Conclusion: It can be said that the nineteenth century was at the phase of the detailed crisis in the history of the Islamic world, where the weakness of the political aspect shared with social backwardness, under increasing colonial pressure, but this vary serve as a catalyst for the emergence of modern reformist thought, which tried to reconstruct the consciousness of Muslims civilization and proceed towards the new renaissance project[18].

The second prerequisite: The intellectual and political formation of Jamal al-Din al-Afghani and Muhammad Abdo

First: The intellectual and political formation of the Afghani

He analysed interpretation, jurisprudence, and linguistics, and learned about Islamic philosophy and theology in depth, particularly the heritage of Al-Farabi and Ibn Sina, which underwrote to the formation of his clear critical mental tendency[19]. His numerous travels between India, Iran, Egypt and Istanbul assisted in deepening his consciousness of the backwardness of the political side and the civilizational decay suffered by the Muslim world under the domination of the West[20]. Politically, his project was closely associated with confrontation to external colonialism and internal tyranny, as he considered them the most essential factors with regards to decline of Muslims, and called for awakening the nation's political awareness and achieving Islamic unity (the Islamic University), in order to confront the influence of Europeans[21]. His alignment was directly noticed in his political activism and revolutionary rhetoric against authoritarian authorities.

Second: The intellectual and political formation of Abdo

Abdo's thought was formed in the traditional Al-Azhar domain, and he obtained his education there, and took the sciences of jurisprudence, the tenets of law, and the sciences of language[22]. But his meeting with Jamal al-Din al-Afghani was the decisive turning point in his intellectual career, because he was influenced by his reformist mentality, and he shared with him the call to revive diligence and criticism of inertia and imitation. Politically, his thought shifted following his exile at the Urabi revolution, as he moved away from his revolutionary political work, and turned to his steady institutional improvement from within, especially in the field of justice and education, and saw that the modification of the individual and society is a precondition for political reform.

Conclusion: It turned out that the political and intellectual composition of both the Afghan and Abduh was formed in the mid of a deep civilizational crisis, so they joined in their call to recover reason and meticulousness, as well as confront underdevelopment. But al-Afghani's method was directly political revolutionary, whereas Abdo's was a quiet institutional reformist one.

The third requirement: Factors affecting the formation of visions of urban life in the nineteenth century

These visualizations were shaped in a difficult historical context categorized by crisis and challenge, where internal and external influences overlay, and a civilizational and reformist consciousness was preserved at the hands of the pioneers of neighborhoods and renaissance[23].

First: Civilizational shock: It is one of the most prominent factors influencing, and it came from the direct contact of Muslims with the West through colonialism, and Napoleon's campaign (1798AD), and it finally reveals a civilizational and scientific break between Muslims and Europeans. Since then, critical consciousness of the late reality has begun, and it encouraged thinkers to wonder about the causes of this decline, and the ways to rise, as shown by what was written by the pioneer of reform, Rifaa al-Tahtawi, as well as Jamal al-Din al-Afghani[24].

Second: Internal disintegration and political decay: The Ottoman Empire was weakened in that period, tyranny spread, and the institutions of governance declined, and this contributed to weakening the effectiveness of civilized society, and disrupting its energies[25].

Third: The decline of educational and social conditions: Weak education, illiteracy prevailed, curricula froze, and tradition dominated the mind. This stimulated the activity of thinkers in their call for reforming education and linking it to modern science, while maintaining the reference of Islam. This return was represented by Sheikh Muhammad Abdo in his reform project[26].

Fourth: Intellectual inertia: This was manifested in moving away from the civilizational spirit in Islamic law. Thinkers have seen that this inertia is one of the most important reasons that the nation has lost the ability to interact with the times[27].

The third topic: Jamal al-Din al-Afghani's vision of civilizational revival

The first requirement: The intellectual foundations of the cultural revival of the Afghani

The Afghan Urban Revival Project represents the most protruding pillars of the modern Islamic knowledgeable resurgence. He embarked on his accurate and deep diagnosis of the causes of civilizational decline in the Islamic nation, and sought to build his comprehensive reformist vision that combines religious, political and civilizational awareness. The intellectual foundations of this project can be traced back to a set of overlapping pillars, including:

First: Criticism of intellectual inertia and revitalization of the Muslim mind: The Afghani saw that the rule of blind imitation, the disruption of the mind, and the closure

of the door of ijtihad, were among the most important reasons for the civilizational weakening, and that the misinterpretation of religion and not the same religion is what led to underdevelopment[28].

Second: Connecting civilizational neighborhoods and other political autonomy: The Afghani thought that the resurgence could not be attained under foreign dominion and colonialism. Internal tyranny and external forces are two sides of the same coin, and both hinder the civilizational project.

Third: Islamic Unity (Islamic University): which was organized by the Afghani as a civilizational model for the nation in the face of fragmentation and weakness. Al-Afghani connected the unity with a common awareness of civilizational destiny, stressing that sectarian and ethnic divisions serve foreign hegemonic projects[29].

Fourth: The connection between science and religion: The Afghani has rejected the dualism that separates them, and saw that the prosperity that has occurred in Islamic civilization historically is due to the positive interface between revelation and reason[30].

Fifth: The moral and moral dimension of civilization: The Afghani emphasized that the Resurgence is not a material progress, but rather it must have a moral system in order to control the course of power and science. In his assertion, the absence of values leads to a disjointed materialistic civilization.

The second requirement: the mechanisms of cultural revival of the Afghani

The Afghan Biology Project was anxious with finding the mechanisms of the civilizational and biological procedure of the Islamic nation in order to confront the manifestations of internal decline and domination of the West. This was not just a rhetorical slogan, but an integrated system of intellectual, political and educational mechanisms, comprising:

First: Resisting tyranny and revitalizing political awareness: Al-Afghani supposed that the biggest problem to the renaissance of the nation is political oppression, because it leads to the disruption of the mind, and the corruption of the spirit of initiative, and he divides the nation from its public affairs. Thus, he made the awakening of political consciousness the central mechanism of civilizational revival, calling for the participation of the nation in governance, accountability of power, and connecting politics to religion and morals, and he was stressing that the backwardness in the nation did not stem from religion, but from the tyrannical ruling regimes, which ruled in the name of Islam.

Second: Fighting inertia and reviving the critical mind: Al-Afghani tried to save the Islamic world from vague imitation, considering that the main cause of civilizational decay is intellectual inertia.

Third: Islamic unity as a civilizational mechanism: He saw that the sectarian and political division between Muslims had helped the control of colonialism, and called for the amalgamation of Muslims on the basis of faith and their common interests, not on the basis of narrow affiliations.

Fourth: Educational reform and human reform: It sought for the integration of called for sciences of religion and mental sciences, and preparing the Muslim man who is aware of his time and able to interact with the data of the times[31].

Fifth: Building strength and fighting colonialism: The Afghan did not divide between attacking colonialism and civilizational revival, as he considered that the basic condition in the renaissance is independence. He called for the adoption of the reasons of material and scientific strength, while preserving the Islamic identity, while emphasizing that the progress of the West did not come from leaving religion but from employing reason and science.

The third requirement: Features of the urban revitalization project among Afghans

His project in urban revitalization was considered by a number of intellectual and procedural structures, which gave this project a detailed reformist character, beyond partial or preaching treatments. These structures include:

First: Inclusiveness: Because its improvement was connected to both political and social dimensions. He saw that the backwardness of Muslims was owing to the overlay of numerous factors, the most important parts of which are political tyranny, intellectual inertia, interruption of the mind, and separation from the first spirit of Islam[32].

Second: Centralization of the mind: He emphasized the need to reinstate meticulousness as a civilizational mechanism via which the nation can interrelate with the data of the times without compromising the constants.

Third: Connecting it between civilizational neighborhoods and resistance to colonialism: He thought that true resurgence is not attained in light of the political and knowledgeable dependence of the West. Hence, he made the spirit of Islamic unity and resistance to colonialism two keystones of his project, as he called for the solidarity of the Muslim peoples in order to provoke the domination of the West[33].

Fourth: Political Awareness: It has placed great importance to improving the system of government, as well as connecting internal oppression with civilizational decay. He saw that internal tyranny interrupts the energies of society and kills the spirit of initiative and creativity, and called for constitutional rule, political involvement, and emerging a sense of public responsibility among the nation[34].

Fifth: Practicality: He was not only knowledgeably theorized, but also experienced his reform through journalism, education, and his direct political work in several Islamic countries.

Hence, it can be concluded that the revival of civilizational project approved by the Afghani has been categorized by completeness, political, rationality, dimension, and revolutionary aspect in civilizational resistance, which made it a foundational project in the path of modern Islamic renaissance.

The fourth requirement: The effect of the Afghani's vision on modern reformist thought

First: Creating the centrality of civilizational awareness in the Renaissance Project: His vision inclined the reformist currents that came after him because of his focus on the need for Muslims to be aware of the causes of their underdevelopment and connecting them to the Sunnah of urbanization and history, which was assumed by the thinkers who came after him, such as Muhammad Abdo and Rashid Rida.

Second: The idea of Islamic unity and its revitalization as a model for resurgence: One of the most essential pillars of its effect was the revitalization of the concept of (the Islamic University), as this concept moved into the political thought of the pioneers of reform and Islamic movements at the beginning of the twentieth century, especially Rashid Rida.

Third: Reformulating the association between politics and religion: by mixing religion with public action, as well as by connecting it to (the civilizational duty), which was approved by Abdo in his thesis on (legitimate politics), and the idea of the moral nation[35].

Fourth: Activating crucial consciousness against tyranny: His writings contributed to establishment the discourse of confrontation to political oppression in modern reformist thought, which later became part of the discourse of the reformist movement of Abdul Rahman al-Kawakibi[36].

Fifth: Linking the Resurgence procedure with science and modern knowledge: via its implementation of the appeasing position between Islam and modern science, which paved the way for the theses that came after it at the hands of Muhammad Abdo and Qasim Amin, in social reform and education[37].

Sixth: Establishing the discourse of confrontation to colonialism: Jamal al-Din al-Afghani was one of the first to express the political discourse integrating Islamic identity and liberation from colonialism, and this discourse has become the hypothetical basis for liberation movements and demands for independence in the Islamic world in the twentieth century.

Seventh: Stimulating the role of the transformed intellectual in society: His groundbreaking personality has donated to the creation of the model of (the intellectual committed to major issues), which is a prototype assumed by Abdo and many other thinkers, as he goes beyond writing in his role and turns to societal guidance and political action[38].

Eighth: The development of the religious-intellectual reformist method: The Afghani's idea contributed to the formation of the reformist method, which is based on redeeming the mind, fighting inertia, rereading the heritage, and opening up to modernity, which later became a general path for the Islamic reform movement in the twentieth century.

The fourth topic: Sheikh Mohammed Abdo's vision for civilizational revival

The first requirement: The intellectual fundamentals of the cultural revival of Muhammad Abdo

The civilizational revitalization project of Abdo was branded by a combined reformist character, based on a set of intelligent fundamentals that form the foundations of the modern Islamic renaissance. The most essential of these fundamentals can be summarized as follows:

First: Rationality and constant diligence: The mind of Abdo is the basic mechanism for the perception of religion as well as for the development of society. while maintaining its balance between text and mind.

Second: Joining religion and the state: He stressed on the need for religious and political improvement at the same time, as he measured that the state is a tool to achieve renaissance. He also called for the founding of a just authority based on Sharia as its guide.

Third: Educational reform: It focused on opening schools and institutes, offered that modern science is united with its emphasis on modernizing education. He considered that distribution consciousness and education among the masses is the foundation of the civilizational resurgence.

Fourth: Religious Reform: Abdo has moved away from mythologies and unsystematic practices with the significance of religion in his regeneration of Islamic thought. He considered that religious reform opens the way for social and political reform.

Fifth: Moderation and Balancing between Tradition and Modernity: Abdo's vision was categorized by self-control. He did not reject heritage, but called for development and modernization in line with the times. He connected his preservation of Islamic identity with his openness to modern science and the experiences of Western civilization.

Sixth: Developing individual responsibility and community consciousness: He saw that resurgence cannot be attained without the engagement of society and its members in the reform procedure. He also focused on the function of the intellectual as the connection between the state and society in his resurgence project.

Seventh: Emphasizing the principle of monotheism and Islamic unity: It was considered that the amalgamation of the nation on the basis of Islamic values represents the improvement model of society and avoids dispersion.

The second requirement: The mechanisms of civilizational revival by Muhammad Abdo

In founding his biological project, Abdo depend on a set of tools, which are social, intellectual, and political. It aims to reintroduce the Islamic nation and keep pace with the growths of the times, and we can summarize them as follows:

First: Ijtihad based on the purposes of Sharia: It focused on the determined renewal, that is, the reinterpretation of religious texts in accordance with the purposes of general Sharia which include: justice, interest and public benefit. He considered that meticulousness is a political tool to overcome stagnation and streamline jurisprudence, in a manner that keeps pace with changes in social and political reality.

Second: Educational reform: The author considered that education is the basis of resurgence, and called for the transformation of curricula, and the combination of modern sciences with religious sciences. He sought to build a mindful generation capable of rational thinking, and complicated in reforming society.

Third: Law Reform and Administration: Abdo stressed on the essence of changing the state and its institutions to be able to attain justice and execute the tenets of Sharia in a manner consistent with the times.

Fourth: Improving social and political consciousness: Abdo asserts that resurgence cannot be attained without the engagement of society, so he focused heavily on spreading mindfulness among the masses, and showed them their rights and duties.

Fifth: Integrating modernity and religion: Abdo sought to settle religion with the necessities of the modern era. He considered that Islam is accomplished to renew and interface with all modern sciences and arts, without prejudice to the foundations of the faith.

Sixth: Calling for public qualities and ethics: He assumed that the source of the resurgence is the individual and the moral society, so he was concerned with spreading the qualities and educating on Islamic values.

Seventh: Slow reform is an option to direct revolution: its method was slow reform. He tried to balance social, intellectual and political change, and ruled out approaches of violence or sudden revolution. He saw that education and slow institutional reform are the way to renaissance.

The third requirement: Features of the civilizational project of Muhammad Abdo

First: Its slow improvement: It depend on its slow modification of institutions and individuals, moving away from immediate or groundbreaking change.

Second: Focus on education: Education is the main implement for the formation of the mindful generation proficient of absorbing civilizational progress.

Third: Connecting religion and reason: Religion and science were not divided, but the mind was considered an important tool for perceiving Sharia and attaining progress.

Fourth: Intellectual flexibility: Try to integrate uniqueness and revitalization, taking into account the requirements of the times and what society requires.

Fifth: Long-term impact: Abdo's project aimed to build the sustainable basics of the Resurgence, and did not mean immediate changes at the political or social level.

The fourth requirement: The impact of Abdo's vision on modern reformist thought

First: His involvement to the growth of religious and educational institutions: He contributed to the modernization of Al-Azhar and educational curricula, and opened the field of modern science.

Second: Consolidation rational diligence: This has affected some of the thinkers who came after him, comprising Rashid Rida and Abdul Rahman Al-Kawakibi.

Third: Prompting political and social reform: It has influenced modern reformist thought through the development of balanced political and social discourse, which links morality, religion, rights and duties.

Fourth: Sustainable Renaissance: Abdo's project was a model for slow improvement, which is based on established knowledgeable construction, which offered an opportunity for continuity of efforts in urban revival after his departure.

The fifth topic: A comparative study between the vision of Jamal al-Din al-Afghani and Muhammad Abdo for civilizational revival

The first demand: Aspects of agreement between them

First: The General Objective: Stimulating the Islamic Ummah: They confirmed that the Islamic Ummah was suffering from cultural, social and political backwardness. The refurbishment of the nation's efficiency and its cultural revitalization is their common goal. Both of them connected civilizational thought and religious reform, while recognizing the importance of reason and renewal.

Second: Their call for rationality: Both of them emphasized is a device for understanding religion and history, and they rejected inertia and imitation, and called for meticulousness and critical thinking, but the completeness of Afghan rationality was concerned with politics, whereas Abdo's rationality focused on religion and education.

Third: Rekindling in Islamic thought: They agreed that the basic condition in civilizational revitalization is religious revitalization, and their renewal is represented below:

1- Their interpretation of religious texts in a way that serves the nation and its interests.
2- Confronting blind imitation and superstition.
3- their attention was on moderation and moderation in religion.

Fourth: Sincerity to modern knowledge: Both alleged that the nation required to benefit from knowledge and Western science but on the condition that it did not reproduce and betray its culture, and that the directness of its slave had continued to be more organized through institutions and education, but the Afghan had an urgent intellectual and political tool, in order to confront colonialism.

The second prerequisite: the differences between the Afghani and Abdo

Table 2: Comparison between the Reform Approaches of Al-Afghani and Muhammad Abduh Location

Dimension	Afghani	Abdo, go ahead!
Curriculum	Direct innovation, focused on instant political and social change	Progressive reform, focusing on religion, education and institutions
Priorities	Islamic Unity, Confronting Colonialism	Institutional growth and internal reform
FOCUS	Religious and Political Thought (Politics)	Institutions, Education, Religion and Law
PROCESS	Newspapers, conferences, public discourse, political advocacy	Ijtihad Al-Maqsadi, Curriculum Development, Building Religious and Educational Institutions
Impact	Direct and fast	Sustainable, long-lasting
Relationship to the West	Confronting Dominance, Professional Critical	Benefit methodologically and scientifically, while preserving the Islamic identity

It is clear to us that the Afghani was considered by political revolutionaryism, whereas Abdo's method was characterized by a slow and institutional intellectual nature, and that this variation does not represent a inconsistency in their method, but rather an incorporation in their general civilizational project.

The third requirement: Incorporation between the visions of the Afghani and Abdo

Table 3: Integration between the Civilizational Projects of Al-Afghani and Muhammad Abduh

V.s.	Aspect	Afghani	Abdo, go ahead!
1	The two-fold plan of urban revitalization	Laying intellectual and political foundations and collective awareness	Complete the intellectual and institutional structure to ensure sustainability
2	Incorporation of the mind-religion-political nexus	The mind has a tool to face the challenges of the outside, and politics is part of religion	The mind is a vehicle for understanding religion and a tool for reforming internal institutions
3	Mixing the Revolution Gradually	Urgent repairs	Complete change incrementally and sustainably
4	Creating Modern Reformist Thought	The knowledgeable, social and political and resurgence are items that integrated the Afghani and Abdo projects The integration of their projects contributed to laying the foundations for the modern Islamic Renaissance movement, which combined rapid change and institutional reform	

The fourth requirement: The effect of their visions on the modern Islamic revitalization

Table 4. Influence of Al-Afghani and Muhammad Abduh on Modern Islamic Revival Location

V.s.	Direction	Afghani	Abdo, go ahead!
1	Their political influence	Focused on Islamic unity, inspired anti-colonial liberation movements	Contributed to the strengthening of religious and legal institutions that support the modern state
2	their intellectual and religious influence	The Impact of the Revolutionary Way of Regeneration Reject inertia and imitation, and support moderate diligence	Effect of the step-by-step method of regeneration Reject inertia and imitation, and support moderate diligence
3	Their educational impact	Focus on spreading political and social awareness	Focus on the modernization of academic institutions and education
4	Their justifiable influence	The combination of their two visions enabled the construction of the long-term reform project This project has become the model that can be used in modern revitalization projects	

5. Results and Discussion

Results

The relative analytical and historical enquiry showed that both Jamal al-Din al-Afghani and Muhammad Abduh attempted to revitalize Islamic civilization via intellectual and religious transformation, although their methods differed substantially. The examination showed that Al-Afghani emphasized political realization, Islamic unity,

resistance to colonial domination, and revolutionary reorganisation as the basics for civilizational restoration. In contrast, Muhammad Abduh engrossed on educational restructuring, gradual change, institutional development, and the settlement between modern science and religion.

The study further exhibited that both thinkers shared collective tenets, which include the restoration of ijtihad, restoration of rational thinking, rejection of blind imitation, and openness to scientific advancement whereas preserving Islamic identity. Their reformist visualisations thus, represented corresponding rather than opposing methods.

Moreover, the findings showed that the integrated influence of these two distinct reformers added to the presence of modern Islamic reformist thinking and founded an intellectual bases for additional movements of religious, social and educational revival.

Discussion

The outcome suggest that the civilizational revitalisation mission in modern Islamic thought caanot be perceived mainly through educational or political dimensions in isolation. Al-Afghani's approach offered an immediate domination action to those colonial intellectual dominance, while Muhammad Abduh's steady and institutional approach delivered long-term mechanisms for sustainable improvement.

The evaluation also discloses that both philosophers viewed reason and religion as corresponding rather than opposing. Their efforts to recover ijtihad and endorse intellectual liberty represented efforts to resolve Islamic values with the challenges of modernism.

Additionally, the study highlights that effective civilizational restructuring needs an integration of political consciousness, institutional reform, educational growth, and moral renaissance. The incorporation of these basics explains the permanent influence of Al-Afghani and Muhammad Abduh on modern Islamic reorganisation movements.

Consequently, the harmonizing association between revolutionary reform and steady institutional change establishes one of the main contributions of both thinkers to present Islamic civilization. Their visualisations endure to offer treasured theoretic foundations for addressing current educational, intellectual, and societal challenges.

6. Conclusion

The research offered a relative historical study between Jamal al-Din al-Afghani and Muhammad Abdo's vision of civilizational revitalization, whereas explaining the possibility of attainment of the revitalization of the Islamic nation, by combining intellectual, religious and political reform. This study proved that:

1- Al-Afghani has stressed on the revitalization of civilization as a detailed procedure based on Islamic unity, political reform, and resistance to colonialism, whereas depending on rationality as a tool to perceive religion and political reality.

2- Abdo has stressed on the slow reform of religious and educational institutions, and the deliberate regeneration of the Islamic religion, whereas preserving the Islamic identity and the sustainability of Ennahda.

3- There is an intellectual compatibility between the Afghani and Abdo in their call for rationality, religious regeneration, and taking advantage of modern knowledge and science, with the difference in their method.

4- The amalgamation of the two ideas has contributed to the formation of the institutional and intellectual base of the modern Islamic revitalization, which integrates social, political, and religious thought, and institutional education.

7. Findings

Through this comparative and historical analysis, the following conclusions can be drawn:

1- Al-Afghani's vision was characterized in the political and intellectual impetus of civilizational revitalization, while Abdo's vision was manifested in the sustainability of the revitalization through religious and educational institutions.

2- The combination of the two methods is necessary to perceive the modern Islamic renaissance, because the integration of the visions of the revolution and slow reform offers the possibility to deal with the internal and external challenges of the Islamic nation.

3- Religious revitalization and rationality are the most essential and common denominators, are the rudimentary basis for building the civilizational revitalization project.

4- Abdo's institutional and educational reform has contributed to the intellectual and social renaissance of the Afghani.

5- We can say that the modern Islamic revitalization can only be completed by mixing political thought with institutional thought.

8. Recommendations

Based on the results of this study, the following recommendations are provided:

1- Emerging religious and educational curricula in line with the mind and the purposes of Sharia, and supporting the intellectual independence of generations.

2- Consolidating individual and collective consciousness to demonstrate the essence of integration between social, religious, and political thought in attaining civilizational renaissance.

3- Taking advantage of the experiences of reform in history, such as the reform project of Al-Afghani and Abduh, to apply effective and sustainable reform models in contemporary Islamic societies.

4- Inspiring critical thought and rational diligence in all fields to ensure the continuity of the civilizational renaissance while preserving the Islamic identity.

5- Applying the combined vision of reform, which includes: religion, education, politics and institutions, to enhance the ability of the Islamic nation to face internal and external challenges.

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