Secularism and the Relationship of the fall of the Ottoman Caliphate in the Period between 1923 and 1938 and Its Impact on Women and the Political, Economic and Educational Life in Egypt

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Introduction

The disintegration and fall of the Ottoman Caliphate during the period between 1908 and 1922 had a significant impact on the countries associated with it, not only on Egypt but also on the wider Islamic and Arab world. Despite the mistakes committed by the Ottomans during this period, Egypt experienced a period of prosperity in terms of its economy, education, culture, and politics. Since the rise of Western colonialism in the nineteenth century, the emergence of secularism became evident, fueled by the contributions of intellectuals. Consequently, our society has become divided.

Balancing the Preservation of Our Religious Principles and the Pressures of Colonialism

The struggle between upholding our religious principles and accommodating the impositions of colonialism in various forms leads us into problems that are not inherent to our environment. This situation drags us into intricate predicaments where we tend to forget our religion and our history. Colonialism enforced secularism upon us in our education, legislation, thinking, and behavior. This influence also extended to our politics and economy, culminating in the separation between Islam and its role in governance. It further marginalized Islam from all public spheres, confining its presence primarily to mosques.

Approaching "Scientific Atheism" and Its Implications

Once we venture into the realm of what's termed "scientific atheism," a stage within secularism, we attempt to persuade ourselves that this path will eradicate societal divisions and serve as the solution for all problems. It's presented as a dual force capable of achieving the concept of social justice. Yet, a crucial question remains: Does secularism genuinely encompass all these aspects, or does it merely present itself as a solution fueled by illusion rather than actual reality?

These circumstances exacerbate the situation, driving societies to fragmentation under the pretext of misleading slogans inspired by colonizers to accomplish their specific objectives. Ultimately, this dynamic embodies a colonization of thought, reason, and will.

Elements

First: A historical overview of secularism, including:

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1-   The nature of secularism

2-   Forms of Secularism

3-   When did secularism start, what are its roots, and what is the goal of spreading secularism? Is it a form of colonialism with a distinct concept of thought and reason?

4-   Secular motives.

5-   What is Jews's relationship to the spreading of secularism?

Second: The effects and repercussions of secularism after the Ottoman Revolution in the period between 1923-1938.

1- The effects of secularism on the world in general and in Egypt in particular

A- The impact of secularism on the world

B- The impact of secularism on Egypt

- Its impact on education

- Its impact on women

- Its impact on the economy

- Its impact on politics

1. What is secularism?

Interestingly, secularism does not have a specific term in ancient linguistic dictionaries or in the modern Arabic lexicon. "Secular" refers to something that is not related to the church or religion, indicating the absence of recognition towards religion. Likewise, the English translation of secularism implies a stance that is neither religious, sacred, nor metaphysical[2].

The concept of secularism has been one of the most controversial concepts since its inception, as each thinker presents a different definition of secularism according to their own vision, attachment to it, and the historical era they represent[3].

In Arabic, secularism is referred to as "Al-a'lamania," derived from the word for "world" or "life," rather than its popularized meaning of science. The Encyclopedia Britannica defines secularism as a movement that aims to shift people's focus from concerns about the afterlife to caring for this world. However, it has evolved into a movement that opposes religion, particularly Christianity[4].

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2 - د سفر الحوالي، العلمانية نشأتها وتطورها واثرها في الحياة الاسلامية المعاصرة، (الرياض: دار الهجرة للنسر والتوزيع، الطبعة الثانية)، ص 21-24

ency.Britanniea.Vol.lxp.19. Oxford Advanced Learner's Dic. Of Current English:785

3 - المرجع السابق، ص 21-24

4 - ا.د محمد البهي، العلمانية والاسلام بين الفكر والتطبيق،(القاهرة: مجلة الأزهر ذي القعدة 1440ه)، ص 16-17.

The idiomatic definition of secularism, introduced by the British thinker George Holyoake, who first coined the term in the Western context in 1851, is the attainment of human well-being and happiness in the earthly life through material means, including scientific progress. It emphasizes that secularism is not antagonistic towards religion, but rather a perspective that focuses on the tangible and realistic aspects of this world, independent of religion or any other form of life[5].

2. Forms of Secularism

There are two forms of secularism, each pointing to the same essence.

The first form: Atheist secularism, which completely denies religion. It rejects the existence of God, the Creator, and refuses to acknowledge any such notions. Moreover, it actively fights against and displays hostility towards those who advocate for mere belief in the existence of God. This form can be seen as a direct assault on religion and its followers[6].

The second form: non-atheist secularism, which is also secular but does not deny the existence of God. Theoretically, it acknowledges God's existence but advocates for the separation of religion from worldly affairs. This form is arguably more dangerous than the previous one, as it operates under the guise of subtle calls for reconciliation. Both forms of secularism undoubtedly share the same underlying meaning, but one is explicit in its denial, while the other remains ambiguous. Religion, for them, becomes confined to certain acts of worship. For instance, secularism does not prohibit prayers in mosques or the performance of the pilgrimage to the Sacred House of God. Nevertheless, both forms ultimately promote the same secular ideology, which aims to separate religion from worldly matters[7].

3. When did secularism start, what are its roots, and what is the goal of spreading secularism? Is it a form of colonialism with a distinct concept of thought and reason?

Secularism emerged on the intellectual stage in the Western world during the fourteenth and fifteenth centuries AD due to the intellectual clash between the Church's social and political methods. During this time, it was believed that the concepts of "state" and "church" were distinct entities, distinguishing between secular human society on one hand and religious society or societies within the framework of political existence on the other hand. However, it

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5 - حمود الرحيلي، العلمانية وموقف الاسلام منها، (الرياض: الجامعة الاسلامية بالمدينة المنورة، العدد 115 السنة 1422ه)، ص 12-14

https://shamela.ws/book/8823/5

6 - محمد بن شاكر الشريف، العلمانية وثمارها الخبيثة، (القاهرة: دار الوطن للنشر، 1411ه الطبعة الأولي، المجلد الاول)، ص15.

http://saaid.org/Doat/alsharef/k1.htm

7 - المرجع السابق ذكره

would be incorrect to attribute the beginning of the separation between religion and the state solely to Christianity, although Christianity bears significant responsibility[8].

The conflict between the authority of the Pope and the French authority from 1268 to 1303 played a crucial role in paving the way for the emergence of secular ideas. This conflict exposed the imperialistic nature of the Pope, which became incorporated into Sharia law.

As the French people formed a sense of national belonging and established the French Sultanate, opposition to the Pope's imperialism gradually took shape. This led to the gradual development of the idea of defining authorities, particularly regarding the clergy, and confining them to narrow worship and spiritual relationships with the Creator. Consequently, all authorities gained independence as separate political institutions within society[9].

Instead, they followed the doctrine of Thomas Erastus (in the sixteenth century AD), which advocates for government to assume leadership over church and religious affairs, making the church and its dependents accountable to the government. This idea gained momentum due to the influence the clergy exerted over kings and common people, as well as their establishment of legislation based on their own whims and interests[10].

Moreover, the church opposed science and scholars while implementing forgiveness mechanisms. These factors generated internal conflicts within the church, pitting supporters against opponents and paving the way for dialogue and the rise of charismatic secular leaders and their followers. Consequently, secular thought gained prominence in the West, where religion was viewed as contradictory to justice, freedom, and science[11].

Secularism became perceived as a savior from the influence of the clergy and to embark on progress and advancement, as religion with its practices was seen as a hindrance to prosperity and development.

Moreover, the economic transition towards capitalism and the growing number of adherents to the new Protestant doctrine also played a role in paving the way for the separation of religion from politics. This process was further facilitated by the support of some kings and nobles who embraced the new Protestant faith, enabling them to challenge the authority of the Catholic Church in the Vatican. For centuries, the Pope of the Vatican had been the sole source of legitimacy for European monarchs. The emergence of the modern

8 ـ محمد قطب، العلمانية، (القاهرة: المكتبة الشاملة الذهبية)، ص 7

9 - المرجع السابق، ص11

10 - المرجع السابق ص ص 17-29

11- محمد تقي الجعفري، ترجمة السيد حسن مطر، العلمانية دراسة وتحليل، (بغداد: المركز الأسلامي للدراسات الأستراتيجية،العتبة العباسية المقدسة، الطبعة الأولي2017م)،

1439ه،ص27

nation-state is attributed to the signing of the Peace of Westphalia in the year 1648 marking this event as a significant milestone. [12]

The Peace of Westphalia consisted of two peace treaties aimed at ending the Thirty Years' War within the Holy Roman Empire, encompassing present-day Germany and its surrounding regions, as well as the Eighty Years' War between Spain and the Kingdom of the Netherlands. While the Pope's representative refused to sign the peace, Europe disregarded this protest and, for the first time, succeeded in curbing the Vatican's power[13].

This reconciliation resulted in the Catholic Church abandoning its decision to reclaim church property. Princes gained the authority to determine the faith of their subjects, and the Reformation Church or Calvinist Church (Protestant) was officially recognized. Gradually, the separation of religion and state took place, with power becoming grounded in secular interests rather than the legitimacy bestowed by the clergy. People became connected through a shared national (racial) identity rather than through a sense of brotherhood based on a common religious affiliation[14].

Gradually, secularism became the predominant approach adopted in the governmental systems of Western countries, albeit with slight variations in implementation. Over time, secularism spread to most nations across the world. Politically, secularism is inherently associated with democracy, although many secular regimes have exhibited extreme levels of tyranny. The practical application of political secularism is often traced back to the French Revolution in 1789.

4. Secular Motives

The driving forces behind secularism can be categorized as follows:

First: The surge of "secularism" during the seventeenth and eighteenth centuries emerged from the power struggle between the state and the church. Consequently, the separation of these two powers emerged as the philosophical and official resolution for this conflict.

Second: Another impetus came about during the nineteenth century, within the revolutionary or extremist left of the Hegelian school. This faction aimed for power monopoly. In this context, secularism did not merely equate to the separation between church and state. Rather, it involved eradicating dualism, annihilating religion as a prerequisite to

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12- جون رولز،المترجم يزن الحاج، محاضرات في تاريخ الفلسفة السياسية، (الدوحة بيروت:المركز العربي للابحاث ودراسة السياسات 2020)،ص360-361،(مصدرفارسي)

13- محمد تقي الجعفري، ترجمة السيد حسن مطر، العلمانية دراسة وتحليل، (بغداد: المركز الأسلامي للدراسات الأستراتيجية،العتبة العباسية المقدسة، الطبعة الأولي2017م)،
1439ه،ص27

14 - المرجع السابق، ص29

achieving "single authority." This authority could manifest as the "working group," "society," "state," or "party," as elucidated by certain proponents of this radical left ideology[15].

Third: The gradual progression of natural research and scientific advancement since the culmination of the Middle Ages emboldened advocates of secular thought to free themselves from ecclesiastical supervision. This led to independence in human endeavors and distancing society from perspectives originating solely from the Church.

Fourth: Secular philosophical thought, whether in its initial or subsequent stages, didn't escape Europe without encountering counteracting philosophical ideologies. The Cambridge School, for instance, stood in opposition to the ideas of Hobbes[16].

Secular Thinkers' Opposition During the initial phase of secularism, secular thinkers displayed their most resolute stance against the Church. Similarly, in the second phase, many dissented against the materialistic perspectives of Feuerbach, Marx's historical materialism, and the philosophical tenets embraced by the contemporary materialist movement. These tenets often ranged from those grounded in natural research to those entrenched in the sphere of economics[17].

Foremost among the adversaries of this materialistic trend were the faction of dissident leftists led by Bernstein, who even went so far as to label their fellow left-wing opponents as "apostates." Moreover, the impact of this materialistic orientation extended into the 20th century, notably with the German social philosopher Max Weber. Weber scrutinized the foundations of the economy, culminating in a notable opposition to this materialistic trajectory.

To such an extent that within European thought, this stance has been recognized as "revolutionary" rather than strictly "philosophical." This distinction underscores the fervor and enthusiasm with which it is expressed, emphasizing its emotional resonance beyond mere intellectual representation[18].

Fifth: Secular Thought's Birthplace and Practical Application the birthplace of secular thought, spanning its two phases, was primarily England, France, and Germany. However, these nations did not fully embody the secular trend in their scientific practices. The British

15 - ا.د محمد البهي، العلمانية والاسلام بين الفكر والتطبيق،(القاهرة: مجلة الأزهر ذي القعدة 1440ه)، ص 16-17.

16 - المرجع السابق، ص43-44

17 - محمد أبراهيم مبروك، العلمانية العدو الأكبر للأسلام من البداية الي النهاية،(القاهرة: مركز الحضارة الغربية للدراسات والنشر والتوزيع،2007)،ص23-24

18 - محمد أبراهيم مبروك، العلمانية العدو الأكبر للأسلام من البداية الي النهاية،(القاهرة: مركز الحضارة الغربية للدراسات والنشر والتوزيع،2007)،ص23-24

Crown, for instance, remained a protector of Protestants, and France retained its role as guardian of Catholics, as evident in their practical contexts[19].

Moreover, even though states like England, France, the United States of America, and Germany are officially declared as secular entities, they actively support religious schools using tax revenue collected from citizens. These schools operate independently in terms of their educational programs, and they remain exempt from the state's scrutiny over the expenditures they undertake.

On the opposite end, in Eastern Europe, the adoption of Bolshevism as a religion and policy, replacing Christianity, has not followed the strategy of "solely peaceful coexistence" with Western capitalism since the 1960s. Additionally, the policy of fostering "amicable relations" with the Vatican State is not embraced. Addressing Islam and its Standpoint on Secularism, it's crucial to consider its position[20].

5. What part do Jews play in the spread of secularism?

Many of the pioneers of early secular thought were either members of secret societies or closely associated with them. Notably, figures like Francis Bacon, Isaac Newton, and Voltaire played significant roles in these societies, with certain correspondences and documents revealing their involvement in promoting secularism and excluding religions as crucial objectives of these secret societies. For further insights, one can refer to Bahaa al-Amir's book titled "The Book of Revelation and its Contrast[21]."

In the Islamic world, Masonic lodges, both within and outside the Ottoman Empire, assumed a similar role until the caliphate system was dismantled. Within intellectual and literary circles, numerous advocates of secularism were affiliated with Masonic lodges established in Damascus, Beirut, and Cairo. For more information, please refer to the article on Freemasonry[22].

A group of Ashkenazi Jews and Israeli dynasties also played a significant role in promoting the Protestant doctrine to counter Catholicism and challenge the Pope's dominance over Europe. They were involved in the Treaty of Westphalia, which curtailed the authority of the Vatican[23].

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19 - ا.د محمد البهي، العلمانية والاسلام بين الفكر والتطبيق، مجلة الأزهر ذي القعدة 1440ه، ص 42.

20 - المرجع السابق، ص43-44

21 - عبد الله التل، الأفاعي اليهودية في معقل الاسلام، (عمان: المكتب الاسلامي للطباعة والنشر، الطبعة الاولى 1971م)، ص 27-30

22 - اسامة ابراهيم سعد الدين، العلمانية والدولة اليهودية .. عناق واتفاق

https://www.alukah.net/sharia/

23 - د. عبد الوهاب المسيري، كتاب موسوعة اليهود واليهودية والصهيونية،(القاهرة: دار الشروق، 1999م) ، ص 78

According to researchers, Jews found in secularism the sole solution to undermine the authority of the church that had persecuted them. Furthermore, they played a role in disseminating revolutionary ideas even before the outbreak of revolutions. Freemasonry also significantly contributed to the formulation of constitutions and declarations of human rights, which were subsequently adopted on modern frameworks. Moreover, Freemasonry played a part in promoting these principles globally through the United Nations and its affiliated organizations, aligning with secular principles[24].

Second: The effects and repercussions of secularism after the Ottoman Revolution in the period between 1923 and 1938.

1. The effects of secularism on the world in general and in Egypt in particular

A. The impact of secularism on the world

Secularism has impacted both the Western and Islamic worlds, albeit in distinct ways. It bears similarities to colonialism but from an ethical standpoint. There have been numerous attempts to propagate a worldview that aims to undermine the moral framework established by divine religions. These efforts include promoting behavioral values that seek to abolish religiously mandated principles, such as the prohibition of adultery and perversion, among others, though this list is not exhaustive[25].

We observe that the world has become engulfed in the wave of secularism, which has led to the widespread acceptance of adultery in the Western world under the guise of personal freedom. This has resulted in the emergence of new sexual diseases, such as AIDS and various other infections that were previously uncommon in human history. Additionally, certain churches have been compelled to recognize these types of marriages, which contravene the inherent nature of humanity. These developments can be attributed to the influence of the secular approach[26].

The secular approach, however, did not stop at that; it also purported to promote scientific and material progress. Yet its objective was to divert our attention from scientific pursuits and concentrate on immoral activities. Their intentions were well-planned to

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https://shamela.ws/book/2074

24 - د. عبد الوهاب المسيري، العلمانية ودور الجماعات اليهودية في ظهورها.

https://alhesn.net/play/6119

25 - هاني صلاح الدين، اثار العلمانية المدمرة للعالم

https://m.youm7.com/story/2009/

26 - نوارة محمد عبد الله العويش، اثار العلمانية علي العالم الاسلامي، رسالة ماجستير (السعودية: كلية الشريعة قسم الثقافة 1430-1431 ه)

undermine our civilization and make it unique in its decline. They have become the effective means of perpetuating our backwardness and dismantling our civilization[27].

The scientific progress they touted proved to be a double-edged sword, akin to a rope placed around our necks, transformed into deadly weapons like nuclear, atomic, and biological arms that threaten the world with annihilation. Unfortunately, these weapons are primarily employed against the impoverished and perceived enemies of the Western powers. Instances such as the bombings of Nagasaki and Hiroshima, the Gaza conflict, and recent American military operations in Asia under the guise of "fighting terrorism" stand as stark evidence of the brutality exhibited by those who prioritize materialism, devoid of compassion[28].

However, the secular approach did not stop at that. They also introduced usurious transactions, prohibited by religious laws, which have led to economic corruption and resulted in the world paying a heavy price. This has contributed to a severe global financial crisis that has affected nations worldwide. Furthermore, it has facilitated the division of the world into two factions: one trapped in ignorance and poverty, and the other enjoying the world's richest while seizing the resources of the Third World. These actions occur either through military occupation and weaponry or through unfair economic agreements, forcing impoverished countries to follow their lead[29].

It is secularism that gives rise to pragmatism in all its forms, adopting a language solely focused on self-interest, devoid of any humanistic dimensions. Its discourse remains detached from the spiritual aspects of humanity the question remains: for how long will the world continue to unquestioningly embrace these ideas, without critically assessing whether they truly serve its best interests? This inquiry is pertinent, considering the creators of these ideas themselves[30].

B. The impact of secularism on Egypt

The impact of the fall of the Ottoman Caliphate on Egypt was significant. The dissolution of the Ottoman Caliphate in 1924 was a natural reaction for those who sought its overthrow after a long struggle to dismantle the Ottoman state. This struggle was evident in

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27 - سليمان ابراهيم، العلمانية وخطرها علي المسلمين. http://saaid.org/mktarat/almani/36.htm

28 - جمال فؤاد خليفة محمد، العلمانية وخطرها علي المجتمعات الاسلامية،

https://fisb.journals.ekb.eg/article_211295.html

29 - هاني صلاح الدين، اثار العلمانية المدمرة للعالم

https://m.youm7.com/story/2009/

30 - المرجع السابق، ص43-44

various expressions, such as the "Eastern Issue" or the notion of inheriting from the "Sick Man." Many Islamic countries eventually fell under European control as a consequence of this conflict, culminating in the aftermath of the First World War (1914-1918)[31].

The war concluded with the defeat of Turkey and its allies, opening the way for European powers (England, France, and Italy) to assert their authority and impose control over this vast inheritance. They accomplished this through various means, including "occupation, colonization, trusteeship, and mandate." These dominant countries divided their territorial acquisitions among themselves, and in this division, Egypt and Sudan became the share of Britain[32].

Egypt experienced various forms of colonialism imposed by Britain, including economic, political, military, cultural, and media colonialism. Among these, cultural colonialism proved to be the most perilous.

The impact from the educational point of view (cultural colonization)

Although cultural colonialism practiced by dominant states in the international system dates back to the 18th century, the fall of the Ottoman caliphate and the occupation of the Islamic world gave this cultural colonization a new dimension. The year 1924 marked a significant turning point in the reinforcement of cultural colonialism. During this year, Mustafa Kemal Ataturk abolished the Islamic caliphate, transforming Turkey into a secular state[33].

The issue of secularism did not emerge suddenly after the fall of the Ottoman Caliphate; it had been gradually developing even before that. The seeds of secularism were sown during the reign of Muhammad Ali, who initiated a process of modernization. He sent scientific missions to France to establish a modern educational system, embracing the advancements and innovations from the Western world[34].

France at that time was thriving with secular thought, much like the rest of Europe. This was just the beginning of the spread of secular ideas, and the situation worsened further afterward, aligning with the interests of the British occupation[35].

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31 - لويس عوض، قصة العلمانية في مصر، (القاهرة: دار الشروق 1986م، مجلة المصور عدد 3077)، ص 108-109

32 - د. وحيد عبد المجيد، العلمانية والاديان: رواد التنوير في مصر بين العلمانية واللادينية ، (القاهرة: مركز الاهرام للدراسات السياسية والاستراتيجية 2021م)

https://acpss.ahram.org.eg/News/17100.aspx

33 - محمد عبد العزيز السديسي، اثر العلمانية في التربية والتعليم في العالم الاسلامي، بحث مكمل لرسالة الماجستير، (السعودية: دار النشر جامعة ام القري الطبعة الاولي، 1401 ه)

34 - د. احمد رمضان، اثر العلمانية علي التعليم في مصر، المجلة العربية للاداب والدراسات الانسانية، (القاهرة: المؤسسة العربية للتربية والعلوم والاداب، المجلد 2017 العدد 1) ص 249-251.

35 - المرجع السابق، ص255

The immediate subsequent period witnessed British intervention through its agents in the Caliphate conference held in Cairo, where they sought to manipulate the proceedings to avoid any discussions regarding the reinstatement of the caliphate. During this period, a book advocating for the separation of religion from the state emerged. Lord Cromer, the British commissioner in Egypt, held the belief that religious education in schools should be restricted to elementary information only, asserting that any increase in such education posed an unwarranted risk[36].

They also advocated for the integration of sexes in various stages of education, downplaying its potential harm by asserting that the relationships that develop between genders are innocent and that parents should accept them as a part of the physical and psychological development of young individuals, both male and female. He believed that segregating the sexes in educational stages leads to numerous positive outcomes, while among the negative aspects of coeducation are academic backwardness, moral and social issues, and other challenges[37].

Those countries were not satisfied with that; they also established free and international Christian, French, British, and American schools, alongside Greek, Italian, Jewish, and Armenian schools. Education in those schools was conducted based on the system of the mother country and its language, which ensured that the students remained loyal to the culture conveyed by the teachers in these schools. The objective was to establish a foreign educational system that would facilitate the complete westernization of Egypt[38].

This had a profound impact on cultural life, and its effects can still be observed in the Egyptian personality to this day. This has resulted in the division of Egyptian society. There were individuals who received education in traditional Al-Azhar schools, while others graduated from public and foreign educational institutions. This marked only the initial stage of colonizing peoples, creating factions that diverged from the rest of their nation in terms of beliefs, thinking, and traditions. Consequently, this led to the emergence of rifts and divisions within the unity of the nation[39].

Not only that, but they also imposed curricula on national schools with minor modifications, successfully transforming the colonial educational policy in Egypt from a "policy of ignoring the people" to a "policy of misleading the people." This involved

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36 - محمد شاكر الشريف، العلمانية وثمارها الخبيثة، (القاهرة: دار الوطن للنشر 1411هـ الطبعة الاولى مجلد 1) ، ص 45

37 - د. محمد أحمد عبد الغني، العلمانية وافساد التعليم.

https://www.alukah.net/social/

38- د. طه حسين، مستقبل الثقافة في مصر، (القاهرة: مؤسسة هنداوي الجزء الاول 1938م)، ص 41-43

39 - أ.د عبد المنعم صبحي ابو شعيشع، العلمانية في التعليم اهدافها واثارها ومقوماتها، (القاهرة: دار الجامعة الجديدة 2008م)، ص25-26-27-31

providing limited education under the slogan "British mind, Egyptian hand" to exploit these peoples in serving their policies rather than opposing them and their revolution[40].

This is to benefit from those peoples by using them to serve their policies instead of encouraging them to oppose and revolutionize against these policies. Until they succeed in implanting what they desire into the minds of the students and preventing them from embracing opposing ideas, the ministries, chairs of prosecution, and government are filled with individuals whom they have influenced. They ensure that in every Egyptian household, there is someone adhering to their program. Furthermore, they align their interests with those of the wealthy class, imposing high expenses on elementary and primary education that the children of the poor cannot afford. As a result, they have been able to alter the social, cultural, and moral foundations of society, leading to the emergence of intellectually divided, imitative, consumeristic, and submissive personalities[41].

They were not satisfied with that; instead, they distorted the Islamic history curriculum for high school students in Egypt. The curriculum omitted any mention of the idea of social Islam and its humanistic perspective. Instead, it focused solely on invasions, battles, facts, and events, leading students to conclude that Islam is solely a religion centered around war and conflict. It was never merely an intellectual, social, and humanitarian battle. The British colonizer sought to assert control over the sources of education and rewrite the history of the Islamic world through a narrow regional bias. They manipulated education programs to propagate the call for Pharaonism in Egypt[42].

He also relied on missionary schools (American, British, French) that are based on foreign culture and encouraged missions to colonial countries. In these schools, students receive foreign culture that influences their political orientations when they return to their home country. He also established Western-style organizational structures, which led us to succumb to cultural colonization, synonymous with secularism[43].

The impact of secularism on women in Egypt

When we talk about the impact of secularism on education, its impact on women must also be mentioned, and why did secularists focus on women and not men?

The West thought of the place of women and their role in making the nation and its impact on society, so they realized that when they corrupted women and succeeded in

40 - المرجع السابق، ص32-34

41 - د. طه حسين، مستقبل الثقافة في مصر، (القاهرة: مؤسسة هنداوي الجزء الاول 1938م ص 45-46)

42 - أ.د عبد المنعم صبحي ابو شعيشع، العلمانية في التعليم اهدافها واثارها ومقوماتها، (القاهرة: دار الجامعة الجديدة 2008م)، ص28-29-30

43 - د. محمد البهي، غيوم تحجب الاسلام، (القاهرة: مؤسسة حورس الدولية للنشر والتوزيع، 1905-1982م) ص102

alienating and misleading them, then they could easily control the rest of the Islamic nation in general, and Egypt in particular[44].

This is what the colonialists aimed for by disseminating secular ideas in their diverse forms, primarily through the participation of Egyptian women, in order to mold the Egyptian Islamic society into a blend of Egyptian and Western cultures. There are several sayings about the extent of the influence of women on society, so we must not forget the famous saying in the Jewish protocols, which says, "We have to win over the woman, so on any day she extends her hand to us, we win the case." The Jews succeeded in directing Western public opinion when they controlled women through media and money[45].

There is another saying that it is easy to control any society through women: "A cup and a slave woman do more to destroy the Muhammadan nation than a thousand cannons do, so they drowned it in the love of matter and desires." A man, no matter how powerful he is, cannot influence society as a woman does in raising generations, "she is the mother, wife, sister and daughter." There is no home without that and that[46].

The West was not to spread secularism except through the idea of two trainings, the way of dissolving the Muslim personality in the Western personality so that it is seen only from a Western perspective, and admires only what the West admires. And it turns away from its values, beliefs and morals derived from Islamic law and embraces this new, westernizing religion, and enters into the wheel of economic consumption promoted by the West[47]. It is a double edged sword

a. It serves the interests of the colonizer by bringing the identity that separates it from Muslims as a result of the difference in values and what Muslims feel towards the occupiers of their country.

b. At the same time, the religious bond that unites Muslims and divides their group, and that builds intellectual and cultural values, is weakening. Here we put our hands on the plan to alienate women, including the alienation of the entire nation

Arabization is based on two bases when the colonizer, as mentioned by d. Muhammed Muhammed Hussain[48].

First rule

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44 - محمد محمد حسين، أزمة العصر، (بيروت: مؤسسة الرسالة طبعة ثانية، 1985م) ص 105

45 - المرجع السابق، ص 106.

46 - محمد أحمد اسماعيل، عودة الحجاب، (القاهرة: دار طيبة توزيع دار الصفوة الطبعة العاشرة 1428ه 2007م)، ص34.

47 - د. السيد أحمد فرج، المؤامرة علي المرأة المسلمة، (القاهرة: دار الوفاء للطباعة والنشر والتوزيع الطبعة الثالثة 1411ه 1990م) ص70

48 - محمد أحمد اسماعيل، عودة الحجاب، (القاهرة: دار طيبة توزيع دار الصفوة الطبعة العاشرة 1428ه 2007م، ص36

Taking allies and friends from among Muslims and empowering them with power, excluding opponents who oppose their projects, placing obstacles in their path, and repelling people from them by various means[49].

Second rule

Dominating the educational programs and the media and culture apparatus through the guardians they appointed and directing these programs to serve their goals and support their friendship.

Here we can ask when the Egyptian woman was alienated.

The beginning of the alienation of women in Egypt was in the early nineteenth century, when Muhammad Ali sent in the early nineteenth century Rifa'a al-Tahtawi on a mission to France, who was its president at the time, and although he was a graduate of Al-Azhar University and a jurist in Sharia, he was influenced by French ideas. He was fascinated by it, and returned to Egypt with malicious secular ideas, calling for Westernization, and raising the banner of women's liberation and other Westernization ideas[50].

His admiration for the West, and France in particular, was clear as the sun, and his admiration appeared more when he wrote a book and called it (Talkhees al-Abriz fi Talkhis Baris), in which he stated that uncovering and mixing between the sexes does not lead to corruption.

He was followed in admiration by Qassem Amin, who also traveled to France to complete his education, who also returned to France, like Rifaa Al-Tahtawi, and declared that the biggest reasons for the decline of the Egyptian nation were its delay in the arts represented in "acting, photography, and music." He also wrote a book entitled "Women's Liberation" in 1899, in which he mentioned that the veil is a habit and not legislation and called for unveiling, and he dealt with four issues in his book[51].

(Hijab, women's preoccupation with public affairs, polygamy, divorce) In every issue mentioned, he matches the doctrines of Europeans, claiming that this is the doctrine of Islam.

As he indicated in his book (The New Woman), in which he called for leaving the freedom of women to women even if the matter leads to the abolition of the marriage system

49 - وهبي الالباني، المرأة المسلمة، (بيروت، دمشق: دار القلم تاريخ النشر 1975م الطبعة الاولى)، ص149

50 - د. صلاح الدين جوهر، المرأة العربية المعاصرة الي اين، (القاهرة: دار القلم الطبعة الاولى)، ص90.

51 - د. السيد أحمد فرج، المؤامرة على المرأة المسلمة، (القاهرة: دار الوفاء للطباعة والنشر والتوزيع الطبعة الثالثة 1411ه 1990م) ص75

so that the relations between men and women are free and not subject to a system and are not limited by law, like European women[52].

After the death of Qasim Amin, the Sufour magazine was published after the British entered Egypt, so Mustafa Abdel Razeq and Ali Abdel Razeq, the authors of the book (Islam and Principles of Judgment), wrote in which it was stated that women are still veiled and wear white burqas, and they do not mix with men. Then came the revolution of 1919 under the leadership of Saad Zaghloul, and we found his wife Safia, adding to her name Zaghloul, so she became called Safia Zaghloul after her husband, and at the same time following the example of Western women[53].

Then Huda Sha'rawi, his son Muhammad Sultan Pasha, an ally of the British occupation, appeared, who accompanied the English army during their march on Cairo, and the court plan began, in which some women participated, including Huda Sha'rawi and Safia Zaghloul during their demonstrations against the British by burning the veil as a form of liberation, in Ismailia Square, which After that, Tahrir Square was named after the liberation by burning the veil and niqab[54].

Subsequently, events unfolded, leading to the establishment of the Egyptian Women's Union by Hoda Shaarawy in 1923. Western circles commemorated the creation of the Egyptian Women's Union.

Huda Shaarawi assumed her responsibilities in 1922 with Mussolini and later met with Atatürk in 1935. Hoda Shaarawy and her colleagues succeeded in establishing an Arab women's conference that issued various resolutions and demands, including:

Restricting divorce and polygamy and limiting the authority of guardians. Ensuring complete equality between men and women.

Demanding the elimination of gender-specific nouns.

Advocating for the integration of sexes in primary education.

The Western world acclaimed this conference, and the wife of American President Roosevelt sent a congratulatory telegram to the attendees[55].

Subsequently, the Women's Party was established in 1945, and women were granted the right to vote and to enter Parliament. Additionally, polygamy was abolished, and Egyptian law

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52 - د. بشر بن فهد البشر، اساليب العلمانيين في تغريب المرأة المسلمة، (القاهرة: دار المسلم للنشر والتوزيع، 1415ه-1994م، الطبعة الاولى)، ص80

53 - ناصر بن سليمان العمر، فتاتين بين التغريب والعفاف، (الرياض: دار الوطن للنشر والتوزيع، 1411ه)، ص154

54 - المرجع السابق، ص157

55 - د. هاشم عبد الرازق صالح، قضايا المرأة في كتابات محمد عمارة، مجلة ابحاث كلية التربية الاساسية، مجلد 18 العدد3 لسنة 2022م، ص617-619.

began incorporating European divorce principles. Furthermore, an annual allowance of two thousand pounds was introduced[56].

However, the secularists remained unsatisfied with these changes. They continued to blend poison with honey, albeit in different forms. Their strategies extended to various media outlets, constituting one of their most insidious methods to propagate secularism. Among these methods is the manipulation of women and their secular tendencies, a challenge to confine and control, yet ubiquitously accessible to all. This influence is pervasive across various media platforms, encompassing press, radio, television, films, and fashion-oriented magazines[57].

Media functions as a form of soft diplomacy, subtly presenting perspectives without direct reference, thereby indirectly impacting public opinion.

When it comes to newspapers and magazines, they adopted a distinct approach, featuring images of embellished women on their covers to entice readers. Regrettably, this amounted to demeaning women and regressing into an era of injustice towards them. Consequently, women were treated merely as physical entities, devoid of any spiritual dimension, all for a meager sum[58].

Moreover, they portrayed women as lacking intellectuality by using them as mere sources for shallow conversations in programs and magazine dialogues. These discussions involve inconsequential questions with the intention of occupying women's thoughts with matters that neither nourish nor enrich their intellect, all the while perpetuating stereotypes[59].

As an example, though not exclusively, we find in Sayidaty magazine, issue 510, a mention of the flaws of the Arab husband (jealousy). Similarly, in People Magazine Issue 58, one of the writers queried, "What if a woman says, 'This man is my friend?'"

Furthermore, in Salwa magazine issue 1532, a conversation was held with a young dancer, during which she asserted that certain unnecessary concerns exist in our lives which can be discarded, including atomic research laboratories, citing their lack of practical benefit. From this seemingly trivial dialogue, a question arises: when facing our adversaries, can we combat them through dance?

Let us not overlook the influence of Rose Youssef magazine, which not only affected women in Egypt but also resonated across the Arab world. Numerous research studies have

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56 - محمد أحمد اسماعيل، عودة الحجاب، (القاهرة: دار طيبة توزيع دار الصفوة الطبعة العاشرة 1428ه 2007م، ص 35.

57 - د. السيد أحمد فرج، المؤامرة علي المراة المسلمة، (القاهرة: دار الوفاء للطباعة والنشر والتوزيع الطبعة الثالثة 1411ه 1990م) ص70

58 - وهبي الالباني، المراة المسلمة، (بيروت، دمشق: دار القلم تاريخ النشر 1975م الطبعة الاولي)، ص149

59 - بدرية العزاز، المراة: ماذا بعد السقوط (الكويت: مكتبة المنارة الاسلامية الطبعة الثانية، 1988م)، ص150-154.

delved into the true impact exerted by these magazines. A study concerning Sayidaty magazine, conducted by the Expatriate magazine, indicated that it caters to specific social segments and frequently projects a captivating European essence. The magazine often presents beauty ideals and blond models as role models, leading Arab women to often emulate Western standards[60].

Dr. Fawzia Al-Attiyah, who conducted a separate analysis on these women's magazines, remarked that they often adopt a tempting and stimulating presentation style. Similarly, Dr. Awatif Abd al-Rahman, a media professor at Cairo University, conducted a comparable study. In her analysis, she highlighted the magazines' emphasis on Western feminine models and their promotion of Western consumer values. This influence is conveyed through their media content and the advertisements they feature, encompassing topics such as fashion, cosmetics, and fragrances[61].

One of their most insidious methods, consistently featured on the pages of newspapers, magazines, and other media platforms, involves feigning a defense of women's rights and highlighting matters related to women's liberation. This is particularly prevalent during sensitive periods the nation undergoes, often raising questions about mixed-gender work and other pertinent topics. Such efforts may be cloaked under religious justifications, driven by self-interest, or camouflaged within ambiguous language. This strategy mirrors the tactics of hypocrites who commonly conceal themselves behind vague and illusory phrases, often leading to misunderstandings[62].

Regarding television and its influence, a UNESCO report states that the introduction of new media, particularly television, into traditional societies has resulted in the disruption of long-standing customs and cultural norms that have been revered over centuries. UNESCO, an international organization aligned with the West, advocates for Westernization[63].

Through a study conducted on five hundred feature films, it was revealed that the themes of love, crime, and sex comprise approximately 72% of them, indicating that nearly three-quarters of these films revolve around these subjects. Another study focused on crime and violence within one hundred films discovered that 68% of them feature crime scenes or attempted murders. Among these films, only 13 contained a total of 73 crime scenes. Consequently, it is possible to observe the influence of these films on crime gangs,

60 - د. صلاح الدين جوهر، المراة العربية المعاصرة الي اين، (القاهرة: دار القلم الطبعة الاولي)، ص90.

61 - ناصر بن سليمان العمر، فتاتين بين التغريب والعفاف، (الرياض: دار الوطن للنشر والتوزيع، 1411ه)، ص154

62 - المرجع السابق، ص155-156

63 - د. عبد الله بن وكيل الشيخ، المراة وكيد الاعداء، ص 265-267.

https://www.alarabimag.com/books/

particularly among juveniles and young individuals who have been impacted by the content they have been exposed to[64].

Because falsehood is unsightly, concealed, demeaning, detested, and repugnant, it is rejected by souls and sound, upright instincts. Hence, Westernized secularists resort to disguising their methods, approaches, objectives, and ideas under the cloak of reform and purported concern for the greater good and various other reasons. They advocate for mixed employment and mixed education, all under the guise of national interest, asserting that involving half of society in these practices is economically beneficial[65].

These are tactics reminiscent of the suggestions of human devils and jinn. It is said in the Holy Quran - "And if your Lord had willed, they would not have done it, so leave them and their fabrications. Let not the disbelievers suppose that our granting them respite is good for themselves; We only grant them respite so that they may increase their sins. And they will suffer a disgraceful punishment." This deceitful approach targets those with weaker faith and limited understanding[66].

The impact of secularism on the economy

In addition to education, the economy of Egypt witnessed an unprecedented renaissance during the era of Muhammad Ali. It thrived due to its natural resources, distinguished geographical location, and the fertility of its lands. These factors enabled Muhammad Ali to foster prosperity across the Egyptian economy, encompassing agriculture, commerce, and industry. That era marked one of the most prosperous economic periods in Egypt. Factories were established for producing weapons, ships, sugar, paper, and textiles. Muhammad Ali also ensured the necessities of the army, leading to the attainment of self-sufficiency[67].

One of the reasons behind Muhammad Ali's economic power in Egypt was the implementation of the "monopoly system." This system served as a cornerstone that countered the harm to England's commercial interests. This harm resulted from the disruption caused by Muhammad Ali, who broke his promise to England regarding providing them with facilities. The consequent series of strikes from European countries persisted, ultimately leading to English textiles replacing those of cotton, silk, and wool. This trend continued until the eventual fall of the Ottoman Empire[68].

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64 - ناصر بن سليمان العمر، مرجع سبق ذكره، ص154

65 - د. محمد علي البار ، عمل المراة في الميزان، ص 131

https://www.cia.gov/library/abbottabad-compound/

66 - المرجع السابق، ص132-133

67 - محمد بو سلامة، المشرق العربي تحت الحكم العثماني، (الجزائر: جامعة ابن خلدون، تيارت، كلية العلوم الانسانية والاجتماعية، 2016م)، ص185-186-187.

68 - د. يسري محمد سلامة، تجارة مصر مع انجلترا في عهد محمد علي،

Following the decline of the Ottoman Caliphate and throughout the British colonial era in Egypt from 1882 to 1946, the economic landscape of Egypt underwent substantial changes.

Britain aimed to capitalize on Egypt's natural and economic resources. The country established investment and commercial enterprises within Egypt, while also enhancing infrastructural developments like the railway system and maritime trade routes. Investments were made in key sectors such as agriculture, mining, industry, and tourism. As a result, Egyptian industries experienced growth, leading to an uptick in both exports and imports, which were largely attributed to the expansion of British colonial influence[69].

Secularism posits that religion is unrelated to the economy, consequently permitting practices such as monopoly, excise taxes, usury, and unjust wealth accumulation. In response, they propose an alternative that seeks to alleviate these issues. However, they become entangled in vicious cycles and endure highly corrupt circumstances, where only the usurers, monopolists, slave traders, and affluent money holders thrive, devoid of empathy for the less fortunate. Neither capitalism nor Marxism saved them from this predicament – capitalism fostering extreme inequalities and Marxist communism turning people into state-dependent workers for meager wages. Similarly, secularism offers no respite, as there is no inherent protection against these problems within its framework[70].

"And now, we fail to realize that blessings and growth reside in what God has permitted, while righteousness and denial lie in what God has forbidden."

Furthermore, their wealth, which is fundamentally rooted in usurious transactions forbidden by religious laws, has caused the world to bear the burden of their economic corruption. They are now facing a severe financial crisis that will spare no one on this planet. None will escape its sinking grip. Hence, we must stand against their corrupt ideas, which will eventually destroy both them and us if we remain passive about this corruption. If we do not speak out, we may fall under the weight of our Lord's warning: "And fear a trial that will not afflict exclusively those who have wronged among you[71]."

Subsequently, Egypt's economy was restructured to align with its objectives, positioning itself as an industrial capitalist nation that requires raw materials to sustain its industries. It also necessitates markets for selling its products, allowing it to exert significant control over those markets. With time, it became increasingly reliant on these products. The detrimental

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https://www.alukah.net/culture/

69 - عمر عبد العزيز عمر، تاريخ المشرق العربي، (القاهرة: دار المعرفة الجامعية الاسكندرية، 1994م)، ص22

70 - د. الغالي غربي، دراسات في تاريخ الدولة العثمانية والمشرق العربي 1288م-1916م، (الجزائر: ديوان المطبوعات الجامعية،2007م)، ص53.

71 - محمد بو سلامة، المشرق العربي تحت الحكم العثماني، (الجزائر: جامعة ابن خلدون، تيارت، كلية العلوم الانسانية والاجتماعية، 2016م)، ص 188.

effects didn't stop there; they also intertwined the economy with fashion. The cost of this fashion, which is transferred to Western countries, is well-recognized[72].

For your reference, approximately 30% of the Arab family budget is allocated to women's necessities, encompassing clothing, cosmetics, and makeup. This percentage tends to increase with higher income and education levels, and decreases when these aspects diminish. This trend isn't exclusive to specific classes; it affects even those with lower incomes[73].

Secularism has impacted the economy by promoting their products and weakening Egypt's economic self-sufficiency. We gradually became reliant on them for various commodities, and our dependency extended to the imports from foreign nations. We also shifted our focus away from cultivating cotton, as we relied heavily on their offerings, while overlooking numerous crops and industries.

Egypt's economy started to decline progressively, leading the nation's transition from an agrarian society to an industrial one. As the philosopher Ernst Gellner pointed out, 'Agricultural civilizations do not nurture patriotism, but industrial societies did, particularly in 1923, when the secularists in Egypt took the West as their model in every aspect. Given that the West was economically advanced, they aimed to emulate their economic practices. However, they failed to recognize that the West initiated its economic foundation from a fundamental base, and its growth and development followed a natural progression[74].

We believed that establishing factories with foreign capital and expertise would lead to the advancement and strength of our economy. However, the opposite occurred. We found ourselves dependent on the West and its policies. If they withheld spare parts and withdrew their expertise, the factories would be disrupted and might even have to be closed[75].

The impact of secularism on the economy has been significant. It has transformed the economy into a purely materialistic realm, considering it merely a means of earning and accumulating wealth. This approach has provided a foothold for specific entities, whether state entities, individuals, or companies, to exploit life's resources and capitalize on their own greed. Agricultural, industrial, and commercial ventures have all become entangled with usurious banks, which absorb people's savings, ultimately contributing to their own

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72 - عبدالكريم مدون: العلاقات الاقتصادية المصرية الفرنسية (1840-1863)، رسالة ماجستير، مودعة بمكتبة الجمعية التاريخية المصرية، 1988، ص 130.

73 - عبدالكريم مدون: المرجع السابق، ص 145

74 - محمد محمد البازي: الامتيازات الأجنبية، (القاهرة: مطبعة الاعتماد، 1930)، ص 24

75 - عبدالرحمن الرافعي: عصر إسماعيل، جزءان، (القاهرة: دار المعارف، ط4، 1987، ج1)، ص 39

accumulations. This process grants them a degree of control facilitated by global usurious institutions[76].

We fail to recognize that blessings and growth lie within what God permits, and that righteousness and denial are in what God forbids. Their wealth, originally grounded in usurious transactions forbidden by religious laws, has caused the world to foot the bill for their economic corruption. This has led to a severe financial crisis that will spare no one globally. No one will be exempt from its consequences. Hence, we must resist their corrupt ideas, which will bring destruction upon both them and us if we remain silent about this corruption[77].

Otherwise, we risk falling under the penalty of our Lord's words: And fear a trial which will not strike those who have wronged among you alone. Secularism believes that religion has no bearing on the economy and thus permits monopolies, excise taxes, usury, and unjust consumption of people's money. They propose an alternative to alleviate this predicament. However, they found themselves trapped in vicious circles, living in highly corrupt conditions where the sole beneficiaries were the usurers, monopolists, slave traders, and money owners who showed no concern for others and lacked any sympathy for the poor and the weak[78].

Neither capitalism nor communism saved them from this situation. Marxist communism ensnared people into toiling for the state for a pittance, while secularism fostered an environment where no one is accountable to anyone. The situation has persisted to this day, with usurious banks continuing to grow. They have turned into a profitable trade without fatigue or trouble, as evident in institutions like the International Monetary Fund. The question that remains is whether we will continue to tread the same path charted by the secular West or if we will awaken from our negligence[79].

The impact of secularism on politics

With the conclusion of World War, I and the downfall of the Ottoman Empire, a transition occurred in the Islamic Middle East from the former imperial system to the establishment of nation-states. In Egypt, the role of religion in the country's affairs has been

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76 - أ.د مصطفي مسلم، اثار العلمانية في العالم الاسلامي في مجال المال و الاقتصاد.

https://www.alukah.net/culture/

https://www.alukah.net/culture/ - 77

78 - د. محمد محمد عبد الحميد، بريطانيا واعادة هيكلة الاقتصاد المصري منتصف القرن التاسع عشر،

https://mashroo3na.com/

79 - انذير بن عمر، العلمانية: نشأتها واتجاهاتها،

https://diae.net/51225/?fbclid

one of the most contentious issues in Egyptian politics since the country's engagement with the West during the 19th century[80].

Egypt has embraced modernization and Westernization more than any other Islamic nation, apart from Turkey. However, it has never forsaken the traditional essential connection between religion and the state, nor has it abandoned the supremacy of Sharia law over matters of personal status. The Egyptian constitution underwent amendments and received approval through a referendum, leading to the elevation of Islamic law principles as the "principal source" (instead of a mere main source) for legislation within the state[81].

This transition coincided with a shift in the nature of local patriotism, spearheaded by Ahmed Lotfi Al-Sayyid and the Umma Party, emerging from a movement of intellectuals and those who had returned with Western ideas, captivated by secularism and Western civilization. Secularism enabled certain individuals who didn't bring only material progress to Europe, but rather laid the foundations upon which European civilization was built: the separation of religion from public life, especially political systems, and the promotion of personal freedoms and gender equality[82].

Among those who introduced secularism to Egypt and were among its pioneers and advocates, spending their lives solidifying it in Egypt to erase all that is Islamic, stands Ahmed Lotfi Al-Sayyid. He was a pivotal figure in the Egyptian enlightenment during the first half of the twentieth century and believed in liberalism, which he often referred to as the doctrine of the free. He actively worked on a publication advocating for this doctrine. We can consider him as the cornerstone of Ahmed Lotfi El-Sayed's project, a project based on Egyptian nationalism and liberalism, inherently embracing secularism alongside nationalism and liberalism[83].

Ahmed Lutfi Al-Sayyed repeatedly expressed his complete rejection of the mingling of religion with politics. Lutfi Al-Sayyed consistently opposed the idea of an Islamic university, perceiving it as an idea stemming from the politically inexperienced in Egypt due to European policies supporting the independence of Balkan countries from the Ottoman Empire. He believed that these countries received support not due to their faith but because of their interests. Lutfi Al-Sayyed quoted Professor Brown's speech at the University of Cambridge, where the idea of an Islamic university was described as a myth[84].

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80 - https://www.asjp.cerist.dz/en/downArticle/563/9/2/91541

81 - http://www.moqate.com.openshare

82 - نعيم اليافي، حركة الاصلاح الديني في عصر النهضة، (حلب: مركز الانماء الحضاري، 2000م)، ص29-33

83 - د. ماجد فخري، دراسات في الفكر العربي، (بيروت: دار النهار 1970)، ص221-250

84 - د. فرج فودة، حوار حول العلمانية، (القاهرة: الهيئة المصرية العامة للكتاب، 1993م)، ص26-27-28-29

Lutfi Al-Sayyed also adamantly dismissed the notion that a Muslim's nationality equates to their religion. In response to this, he stated, "One of the predecessors used to say that the land of Islam is the homeland for all Muslims. This is a colonial base that benefits every colonized nation aspiring to expand its possessions and spread influence in the surrounding countries.

This is a principle that aligns quite naturally with a dominating entity, which conquers in the name of religion. It is desirable that its members secure all national rights in any conquered country, thus fostering unity among different elements in various countries, ensuring no conquered nation breaches its commitment and avoids confrontation with the dominant authority, preventing aspirations for independence and sovereignty[85]."

Lutfi Al-Sayyed further critiqued the idea that "the form of government is a decree from God" or the phrase "May God provide for those who are righteous," particularly when voiced by politicians labeled as "accidental politicians," as they fail to recognize they are part of the nation's general will. He emphasized that they must subject themselves to this general will, which holds a position higher than any individual's, leaving no room for doubt that the nation is the ultimate source of authority, not God[86].

Ahmed Lutfi Al-Sayed also affirmed that sovereignty belongs to the nation, serving as the authority's source, determining what is just, righteous, and beneficial. He highlighted the relativity of benefit, stating, "Each of us knows what they need, and each of us is the sole judge of what truly benefits them." Regarding justice, he added, "If public opinion doesn't directly pertain to justice, at least it does so in the way the nation comprehends and endorses it. Thus, public opinion must be regarded as the rightful path that must be followed and the law that must be enforced." These ideas have prevailed since the era of colonialism[87].

His dominance over the Islamic world prompted efforts to marginalize the Islamic approach in Sharia, economics, and science, aiming to substitute it with a secular perspective and to establish man-made laws as a replacement for Islamic Sharia. The foundation was set for the establishment of a parliament, a constitution, and political parties. These calls were determined to eliminate barriers to secularism, concentrating on nationalism and the division between nationalism and the idea of the Arab nation and Islamic unity. Thus, secularism constituted a colonization of thought, will, and reason, reshaping concepts, and beliefs, and leading to the secularization of Muslims[88].

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85 - لؤي حسين (محرراً)، العلمانية في المشرق العربي، (دمشق: دار اطلس للنشر والتوزيع، 2007م)، ص37-38-39.

86 - محمد ابراهيم مبروك، المرجع في العلمانية: حقيقة العلمانية والصراع بين الاسلاميين والعلمانيين، (القاهرة: دار التوزيع والنشر الاسلامية، 2000م)، ص72-73.

87 - المرجع السابق، ص72-73.

88 - محمد ابراهيم مبروك، العلمانية العدو الاكبر للاسلام من البداية الي النهاية، (القاهرة: مركز الحضارة الغربية للدراسات والنشر والتوزيع، 2007م)، ص33-34-35.

Islam now occupies a marginal position in the new Egyptian parliamentary government. Government branches tend to deal cautiously and pragmatically with all religious issues. The politicians who believe in secularism used the Machiavellian principle 'the end justifies the means' by the rulers, which stripped politics of morals and removed religion from it, so that the use of every means became permissible or forbidden. It is normal, but he was not a brilliant politician who did not do that!![89]

Exploiting people to reach power, through alleged democracy, and then assigning power to exile and oppress people. Excluding people from life and excluding the divinely oriented Islamic approach from reaching power, and even fighting it and abusing its supporters, accusing them of extremism and terrorism. The emergence of ultra-conservative currents that were a reaction to the secular regimes with their injustice and corruption[90].

The allegiance of the political regimes in Egypt to the secular alien countries, complete loyalty at the expense of Islam and Muslims. Under the occupation, the first Islamic group appeared that follows the secular approach, permitting everything in its favor, and working according to the plans of the secular West. It was later called the Muslim Brotherhood because the West knew the extent of Egypt's adherence to religion, and thus interfered with the Egyptians by playing on the chord. Indeed, it was founded in 1928 and then spread throughout the Arab and Islamic world[91].

"Despite Britain's unilateral declaration of Egypt's independence in 1922, and the establishment of a constitutional monarchy in 1923, the issue of the relationship between religion and the state remained unresolved. Although the values of national liberalism were deeply rooted in the political elite, the role of religion and its institutions was not confronted as Mustafa Kemal did in Turkey. On the contrary, despite the principle of separating religion from secular politics, as present in the European settler colonial movement in what is called the "New World", it is more present in the Western colonial project against the Arab and Islamic nation, specifically in the center of the project, which is the establishment of the "State of Israel"[92].

Still, one determinant of Western policy on both sides of the Atlantic towards the non-white and non-Christian. And if religion is present and influential in politics in the West, the home of secularism, then there is no justification or meaning for our continued adherence, we,

89 - د. رفعت السعيد، تاريخ الحركة الشيوعية المصرية، (القاهرة: شركة الامل للطباعة، الطبعة السادسة المجلد الاول الجزء الاول، 1987م)، ص74-84-211-263

90 - د. رفعت السعيد، الصراع بين الاسلام والتأسلم، (القاهرة: الهيئة المصرية العامة للكتاب، يونيو 2000م) ص15

91 - د. وحيد عبد المجيد، العلمانية والاديان: رواد التنوير في مصر بين العلمانية واللادينية، (القاهرة: مركز الاهرام للدراسات السياسية والاستراتيجية، 2021م)

https://acpss.ahram.org.eg/News/17100.aspx

92 - د. طه حسين، من بعيد، (القاهرة: الشركة العربية للطباعة والنشر، الطبعة الثانية 1958م)، ص232-233.

Arabs, and Muslims, to the principle of separating religion from politics. Unless the religion we want to keep away from politics is the other Islam with its two forged sides: American Islam that is appeasable to tyranny and corruption and allied with Zionist-American colonialism, and desert Islam with its savage takfiri version and its bloody exclusionary nature[93].

The religion linked to politics that must be adhered to is the revolutionary, resistant Islam, which was and still is the basis for the existence, unity, and renaissance of the Islamic nation. Islam explodes the energies of the nation and pushes it to think, work, challenge, produce, and create. It is an Islam that urges people to rebel and revolt against injustice in all its forms, represented by occupation, tyranny, exploitation, corruption, deviation, and extremism. There is no Islam separate from politics except in the delusions of those who want to distance Islam from the movement of life, the current of civilization, the course of history, and whoever wants to extinguish the flame of resistance, the flame of revolution, and the flames of struggle[94].

Conclusion

In conclusion, despite the various strategies and underlying motivations driving the propagation of secularism, with its detrimental impacts resonating across Arab and Islamic nations, and notably affecting Egypt due to its role as a religious crossroads, a vital aspect becomes apparent. It pertains to the realization that amidst the multifaceted arsenal of warfare, not limited to conventional armed conflict, a more insidious and potent mechanism exists: the erosion of societies from within through ideologies fostering intellectual fragmentation and societal division. This very division emerges within the very heart of these societies, driven by the tenets of secular thought.

The Key Findings

The significant outcomes can be summarized as follows:

1. The prevalence of secular landmarks is notably conspicuous within Muslim nations.

2. The dissemination of secular ideologies has become a focal point for Muslims, disseminated through diverse mediums.

3. It is noteworthy that many of the secular or similarly detrimental notions advocated by colonial powers have not been implemented in their own nations; rather, a contrary approach has been pursued.

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93 - د. طه حسين، من بعيد، (القاهرة: الشركة العربية للطباعة والنشر، الطبعة الثانية 1958م)، ص121-122.

94 - وليد القطيطي، العلمانية وخرافة فصل الدين عن السياسة، (فلسطين: شبكة الميادين، 2022م)

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Key Recommendations

The most significant recommendations are as follows:

1. Establish governmental and private organizations and institutions dedicated to academically, behaviorally, and culturally preparing religious speakers. These entities should offer comprehensive courses focusing on the Prophet's personality, aiming for graduates to present Islam accurately and compellingly. Their role should encompass facilitating conviction and practice, with a clear directive to confine religious discourse in the media exclusively to these qualified individuals.

2. It is imperative to enact legal measures against those who launch ideological or media-based assaults on Islam. Stringent penalties must be imposed for such offenses, considering that religion stands as a sacred principle demanding safeguarding against obscenity and disrespect.

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