

## **CULTURAL AND CIVILIZATIONAL PROCESSES IN EGYPT IN THE XIX CENTURY**

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### **Abstract**

The article examines the transformations begun in Egypt at the beginning of the XIX century by Muhammad Ali and continued by his successors. It is very important that this stage of the history of Egypt has an extremely wide range of dramatic events of the political-military, socio-economic, cultural and civilizational content. It should also be borne in mind that in that period of history, despite its formal dependence on the Ottoman Empire, Egypt actually turned into one of the leading, largely-independent states in the Middle East.

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**Keywords :** Egypt, civilization, Muhammad Ali, Abbas Pasha, Said Pasha

### **Introduction**

As it is in the history of mankind, the supreme ruling elite can play a decisive role in the process of national revival of entire peoples. This is explained by the vast opportunities available to it to determine the dominant vectors of political, socio-economic, cultural and spiritual developments of their countries. In this context, special attention should be activities in the XIX century of the rulers of Egypt, particularly the political-military, socio-economic, cultural and Enlightenment changes undertaken during Muhammad Ali, Abbas Pasha, and Said Pasha.

### **Transformation in Egypt with Muhammad Ali**

The results of operations for Muhammad Ali in civilizational spheres found expression in the construction of numerous schools and other educational institutions, as well as the direction of youth and learned men in Europe for training and their knowledge (Russell, Mona L. *Competing* 2001: 53). For the development of science and dissemination of knowledge, he used the European system of his time. When it was established, it was a system of teacher training (James Heyworth-Dunne 1968: 108-109). Muhammad Ali was well aware of the importance of training personnel for modern country. Based on this, already in 1816 in Cairo opened its first engineering college, and in 1834 in Bulak - one called "Muhandiskhana". In 1827, the medical college was opened, and in 1836, the famous "School of Languages " was founded.

Of particular importance for the development of the education system was the creation of "Divan schools" (Abdarrahman Al-Rafiy. 1989: 403) - a kind of ministry of education. His progressive role for the country manifested , in particular, the opening of primary schools in Beheira, GarboManufii, Dakhalii, Sharqiya, Banha, Giza, Faiyum, BeniSuveyfe, Minya, Asyut, Dzhirdzhe, Ken Asne, and other regions of Egypt (Salah Ahmed Haridi. 2000 : 383) .

In 1813 the first group of Egyptian students was sent to Italy to be educated on military affairs and shipbuilding, as well as in engineering. In this structure, NicolaMasabiki Effendi was directed in 1816 to go to Rome and Milan for mastering printed matter.

Returning home in 1821, he initiated the opening of the first printing press in the Egyptian Bulak, led since its inception and until the last days of his life (1831).

In 1826, a large group of young people, about 40 students, was sent to France. Subsequently, the activity of sending Egyptian youth to this country has continued: in 1828 44 were sent, and in 1844 - 70 young people selected specifically to do this job by Suleiman Pasha al- Fransavi (Abdul Hamid Batrik., 1999: 247).

### **Cultural and civilizational development of Egypt during the reign of Abbas Pasha I.**

When Abbas Pasha I gave the British the right to reconstruct the road from Cairo to Suez in 1852, they began construction of a railway linking Alexandria to Cairo. Preparation of a draft of this construction was entrusted to the famous English engineer R. Stephenson involving Egyptian Engineers (PPZabarinskaya Stephenson. 1937:107-108). Monsieur World (Abdarrahman Al-Rafiy. 1978: 20) wrote that many Egyptian engineers, including Salam Ibrahim Pasha, Pasha Saqib, Muzaffer Pasha, and Pasha Bahjat who participated in this project, subsequently made a great career and achieved great posts.

Under the reign of Abbas Pasha I in 1854 part of the railway was completed between Alexandria and Cairo and commissioned. Indeed, the construction of the railway was the great event of his time and gave an impetus to the development of modernizing processes in Egypt. Significance of this railway line was increased by the fact that it was the first not only in Egypt but throughout the Middle East. Thus, according to the Egyptians, their country has advanced to the forefront of civilizational transformations implemented in the Muslim East. During this period in the development of rail transport, Egypt was ahead of even Turkey. This was acknowledged by the Sultan Abdulaziz personally, traveled by rail in 1863, during his visit to Egypt by rail from Alexandria to Cairo. The Sultan was delighted that in his entire life had he seen such locomotives (Abdarrahman Al-Rafiy. 1978: 21).

However, the education system declined and gave the impression that he was not interested in science and education. This is manifested in the fact that Abbas Pasha I was indifferent to the closure of schools and send some of the highly educated people of his time, such as Rafea Bey Rafi al- Tahtawi , Muhammad Bayoumi Effendi, and Effendi Daklato Sudan under the pretext of organizing primary school in Khartoum. The true cause and purpose of this step was to remove these individuals from Egypt, which, naturally, had a negative impact on the development of education in the country and their personal activities. This is confirmed and biographies Rafea Bey Rafi al- Tahtawi (Abdarrahman Al-Rafiy. 1989 : 488) and lecturer of Mathematics School "Muhandiskhana" Muhammad Bayoumi.

### **Cultural and civilizational activities under Said Pasha**

Said Pasha, who came to power after Abbas Pasha I, significantly increased his effort to further reform agriculture and the advancement of the fellahin. While in power, Fellah got ownership of the land that he tills. The previously mentioned "Project Said" (Abdarrahman Al-Rafiy. 1978 : 31), as already noted, is considered the greatest of his achievements in reforming agriculture , though , because when Muhammad Ali stripped the peasants' rights, he also abolished the state monopoly on the crop, which took place under his father. As a result, farmers were entitled to free sale of their crops and cultivation of the crops they deem fit. Tax cuts contributed to greater independence from the state and the peasants had a positive impact on their socio-economic status.

Said Pasha first introduced procedure for payment of civil service pensions. Subsequently, it served as the basis for developing provisions civil servants' remuneration in Egypt.

However, under Said Pasha, as well as his predecessor, the activity did not differ in the development of education (James Heyworth-Dunne 1968: 288), which further aggravated

the state of affairs in this area. When in 1855 the “Sofa Schools” were closed, he practically ceased directing Egyptians to study in Europe and the total number of those for the whole period of his reign was only 14 people.

In fairness it should be noted that in 1858, Said Pasha reactivated the previously closed “Muhandiskhany”, giving it the status of a military school. It was moved to the fortress “Said” on a dam on the Nile, and was subsequently declared a military academy. He also reopened Naval School in Alexandria. But all this was not enough to meet the needs of the country’s specialists and therefore, as he wrote Abdarrahan al- Rafi, “this situation has been heavily criticized by researchers of Egyptian history” (Abdarrahan Al-Rafiy. 1978 : 49).

Following the best traditions of the reformist Mohammad Ali Said Pasha, Ismail Pasha (1863-1879) , in turn, finally secured the status of the Arabic language as the only official language of Egypt. Significantly increased the number of primary schools, secondary and special schools , and they are today known centers of culture and education, such as the National Library of Egypt, the National Museum, as well as the Cairo Opera House, the first in the Middle East (Ponchaeva HJ. 2004:18).

One consequence of the decline of the national education system was the discovery of ways for foreign educational institutions to penetrate Egypt, mostly religious schools. In particular, it allowed the opening of the Cairo and Alexandria branch of the French school for nuns. Americans also achieved opening in Egypt their school for nuns. The Italian government had allocated 24 thousand pounds for the opening of the Italian school in Alexandria, under which was allocated land in an elite area. This gave rise to talk when Said Pasha said that foreign educational institutions in Egypt have been awarded more attention than national, which was appreciated by historians as a negative quality Said Pasha had as a ruler (MacCoan JC 1898:49).

Also of significance as a civilizational project, Said Pasha began work on the conservation of ancient monuments. Said Pasha decided to concentrate all the historical monuments in the same place, which was given the name "Bulak." Responsible for the implementation of this unique work, he appointed the archaeologist, Mariette Pasha. In the project important research in astronomy was also to be carried out. Thus, the scientist-astronomer Mahmud- Bey was sent to Dongola observatory to monitor the process of the eclipse of the sun. In the course of these investigations, during the observation of the firmament, 42 places were found located between Aswan and Dongola. After returning, Mahmud- Bey was commissioned to create a detailed map of Egypt, which was also attended to by many other major Egyptian engineers of his time.

When Said Pasha in 1856 completed construction of the railway from Alexandria to the capital through Kafrez- Zayyat Benham, he found that he did not require the construction of bridges across the Nile River. Later it was extended by the Cairo-Suez line, which was commissioned in 1858. Bringing the railway to Suez was dictated by the increasing number of ships coming into this seaport.

After connecting with the Suez Cairo railway line, its trade and civilizational role increased dramatically, the line also contributed to the creation of Majid Companies, and a noticeable revival of sea communications in the Red Sea basin. Said Pasha also requested the French company Diss for the reconstruction and expansion of the seaport in Suez. In addition, with the company, he signed an agreement on the construction of the dock for ship repair. But the completion of these projects met the requirements of his time, as they had already during the reign of Khedive Ismail Pasha .

As a result, a system of transportation was established not only passengers but also for cargo to Alexandria via Cairo. Along the new railway from Alexandria to Cairo and Suez, a

telegraph line that runs parallel to the old road was built, which existed even during the reign of Muhammad Ali.

Said Pasha at the same time created two shipping companies with fleets inside trading and foreign trade. The inside trading shipping company carried cargo on the Nile and the foreign company carried freight on the sea. Inside trading—“Egyptian shipping company” which provided navigation on the Nile, founded in 1854, was intended for the passage of goods and passengers on the Nile. To improve the Egyptian fleet, Said Pasha began replacing sailing vessels with steamships. The main argument in favor of the replacement of sailing ships by steamships was that the sailing ships went only by wind and distance, and Cairo - Alexandria covered 15 days, and in the absence of reverse wind could not go back. Steamboats were able to do this distance in 36 hours and did not depend on the wind factor, it was very important for the timely delivery of the crop in Alexandria, especially after a sharp increase in the population of the city.

It should be noted that the said company was actually foreign, as its founders were Europeans. Although this company was called the "Egyptian shipping company," in fact, other than the name, there was nothing of it that was Egyptian. Under its conditions, it provided special benefits to European companies, the government had been deprived of the possibility of acquiring foreign ships. Foreign advisors strongly recommended Said Pasha to use the services of the company to carry out works on the extension of the channel that connects the Nile and the port in the Mediterranean, and for the establishment of their cleaning pumps for securing the necessary amount of water because of a lack of financial opportunities in Egypt itself.

The Majid Company, founded in 1857, engaged in maritime navigation. Emir Mustafa Fazil ibn Ibrahim Pasha was appointed the chairman. The Board consisted of Egyptians and foreigners: deputy chairman Nubar Pasha, Abdullah Bey, Monsieur Dumrikera, Kamil Hasan Bey, Mukhtar Bey, Monsieur Pastrami, Monsieur Ruisenara, Said Effendi, and Monsieur Hugues Turburna Zakkai.

The company name was associated with the name of the Ottoman sultan Abdulmajid. Its activities were purpose-implementation shipping in the Mediterranean and Red seas, the Persian Gulf, and the Indian Ocean. Its ships transported pilgrims as well as freight, went between Suez and Hijaz, the Yemen, islands Kathir, Masood, and other islands located around the Arabian Peninsula. The company also had individual vessels in the Mediterranean, and in Suez, Kathir and Masuda- they own storage terminals and port parking. The grace period for the company was 30 years. Ships sailed under the flag of Egypt. Misunderstandings and disputes were resolved by the Egyptian courts and not by foreign consuls.

However, due to poor governance in the era of Said Pasha, the company experienced many difficulties and the profits earned by it for 10 years were only 340,000 pounds. When Khedive Ismail Pasha reigned, it was given financial assistance, but despite all this, it went bankrupt and subsequently another company, Aziz, took its place.

## **Conclusion**

Thus, the cultural and civilizational processes that took place in Egypt in the XIX century reaffirmed the relationship and interdependence of economic, political, social, and spiritual subsystems in its development. It is their aggregate product, expressed in a multifaceted process that gave impetus to the rise of modern civilization, which is confirmed by the experience of Egypt and the period under review.

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