

**IBN HALDUN UNIVERSITY
ALLIANCE OF CIVILIZATIONS INSTITUTE
DEPARTMENT OF CIVILIZATION STUDIES**

MASTER'S THESIS

**ISLAMIC BOOKS AND THEIR IMPACT ON THE
PUBLIC SPHERE IN EGYPT IN THE 20TH CENTURY**

OSSAMA ISSA

**THESIS SUPERVISOR
ASSIST.PROF. HEBA RAOUF EZZAT**

ISTANBUL, 2023

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by

OSSAMA ISSA

**A thesis submitted to the Alliance of Civilization Institute in partial
fulfillment of the requirements for the degree of Master of
Civilization Studies**

THESIS SUPERVISOR

ASSIST.PROF. HEBA RAOUF EZZAT

ISTANBUL, 2023

APPROVAL PAGE

This is to certify that we have read this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Master of Art in Civilization Studies.

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I hereby declare that all information in this document has been obtained and presented following academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

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ÖZ

20. YÜZYILDA MISIR'DA İSLAM KİTAPLARVE KAMUSAL ALAN
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Bu araştırma, 20. yüzyıldan günümüze Mısır'da İslami literatürün üretimi, dağıtımı ve tüketimi üzerine kapsamlı bir inceleme gerçekleştirmektedir. Araştırma, endüstri üzerindeki tarihsel, politik, sosyal ve teknolojik faktörlerin etkisini özetlemektedir. Çalışma, İslami yayıncılıkta gelenek ile modernlik arasındaki dalgalanmayı inceleyerek, bunu ideolojilerin ve vizyonların yarıştığı ve yeniden tanımlandığı bir alan olarak çerçevelemektedir. Araştırma, İslami literatürün karmaşıklıklarını, sadece dini bilginin depolandığı yerler olarak değil, aynı zamanda anlatıların kesiştiği ve çatıştığı alanlar olarak vurgulamaktadır.

"Market İslamı" fenomenine dikkat çekilerek, otantik dini ifade ile kapitalist küreselleşme arasındaki gerilimlerin altı çizilmektedir. Otoriterliğin yeniden yükselmesi ve kamusal alandaki özgür söylem üzerindeki etkisi de ele alınmaktadır. Çalışma, sansür, dijitalleşme ve korsanlık gibi zorlukları tanımlayarak, kaliteye, çeviri çabalarına ve dijital katılıma vurgu yapan proaktif bir yaklaşımı savunmaktadır.

Sonuç olarak, araştırma, İslami düşünce ve literatürde bir rönesansı öngörmekte ve yayınların, kamusal alandaki anlatıları müzakere etmek için platformlar olarak hizmet edebileceğini öne sürmektedir. Çalışma, İslami yayıncılığın zengin mirasını koruma amacıyla uyumlu stratejileri vurgular ve kamusal alandaki kilit rolünü altını çizer.

Anahtar Kelimeler: İdeolojik Mücadeleler, İslam Kitapları, Kitap Sansürü, Kültürel Çatışmalar, Mısır Yayıncıları, Yirminci Yüzyıl, Yayıncılık Dinamikleri.

ABSTRACT

ISLAMIC BOOKS AND THEIR IMPACT ON THE PUBLIC SPHERE IN EGYPT IN THE 20TH CENTURY

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This research conducts a thorough examination of the production, distribution, and consumption of Islamic literature in Egypt from the 20th century to the present. It encapsulates the influence of historical, political, social, and technological factors on the industry. The study explores the oscillation between tradition and modernity in Islamic publishing, framing it as an arena where ideologies and visions are contested and redefined. The research highlights the complexities of Islamic literature, not merely as repositories of religious knowledge, but as spaces where narratives intersect and clash.

Attention is drawn to the "Market Islam" phenomenon, underscoring tensions between authentic religious expression and capitalist globalization. The resurgence of authoritarianism and its impact on free discourse within the public sphere is also addressed. The study identifies challenges such as censorship, digitalization, and piracy, advocating for a proactive approach emphasizing quality, translation efforts, and digital engagement.

In conclusion, the research envisions a renaissance in Islamic thought and literature, suggesting that publications can serve as platforms for negotiating narratives within the broader public domain. The study emphasizes adaptive strategies to preserve Islamic publishing's rich heritage and underscores its pivotal role within the public sphere.

Keywords: Censorship of Books, Cultural Conflicts, Egyptian Publishers, Ideological Conflicts, Islamic Books, Twentieth Century, Public Sphere, Publishing Dynamics.

DEDICATION

To My Family...



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PREFACE

This research underscores the significance of Islamic publishing in Egypt, particularly as it stands as most populous Arab Islamic country. It does so by examining key figures in the realm of knowledge production, highlighting the shift from a focus on knowledge to mobilizing the masses, and emphasizing the role of publishing in shaping Islamic movements during the 20th century. This study seeks to elucidate how Islamic book publishing in Egypt during the 20th century contributed to altering the maps of ideology and its adherents, giving rise to waves of conflicts and cultural battles. It emphasizes that publishing is not merely a means of disseminating information but a potent instrument within the public sphere, affirming the need to explore how books serve as vehicles for these ideologies.

The methodology employed in this research centers around the theory of the public sphere, which is applied to examine the dynamics of ideological conflict and ideas within European history. Moreover, it investigates the extent to which this theory applies to most Islamic societies, with a particular focus on the case of Egypt during the 20th century.

The Theory of the Public Sphere and Its Applicability to Islamic Society

Habermas's approach to understanding the idea of the public sphere is closely tied to developments in Europe since the early sixteenth century. More directly useful for understanding the public sphere in other regions of the world—including pre-modern Muslim societies—is the approach of Eisenstadt and Schluchter. In developing the notion of early modernities—note Eisenstadt and Schluchter's use of the plural—they stress that culture is created, contested, and in flux for both “traditional” and modern societies. Societies and civilizations develop not autonomously, but through a “continuous interaction between the cultural codes of these societies and their exposure to new internal and external challenges.” (Eisenstadt, Hoexte and Levtzion 2002, 2).

This understanding of the dynamics of “traditional” societies fits well with contemporary understandings of “classical” Muslim civilization. In his exposition of

the multiple meanings of the term public, Jürgen Habermas has emphasized that aspect of publicity in which the public functions as the “carrier of public opinion.” The shaping of public opinion and autonomy from state influence are issues that need not be limited to the European experience. They are also relevant to developments in Islamic societies (Eisenstadt, Hoexte and Levtzion 2002,, 16).

Eisenstadt and Schluchter define the public sphere as a sphere located between the official and private spheres (Eisenstadt, Hoexte and Levtzion 2002,, 9). The concept of a public sphere entails that there are at least two other spheres—the official sphere and the private sphere—from which the public sphere is more or less institutionally and culturally differentiated. It is, therefore, a sphere located between the official and the private spheres. It is a sphere where collective improvements, and the common good, are at stake. This holds also for the official sphere, but in the public sphere, such business is carried out by groups that do not belong to the ruler’s domain. Rather, the public sphere draws its membership from the private sphere (Eisenstadt, Hoexte and Levtzion 2002, 140).

The public sphere as a space that the modern media and mass education have helped to create and where public debates on issues of common concern are taking place. The existing public sphere reveals at least two characteristics of publicness: a plurality of voices, and a fragmentation of traditional authority. In Muslim-majority societies the public sphere is where debates on religious issues increasingly take place, no longer restricted to or monopolized by the specialists (Salvatore and Mark 2005, 155).

it must be stressed that the presence of a hegemonic religious discursive referent does not, in itself, preclude the existence of a public sphere. This hegemonic discourse is the dominant rationality in which debate is carried out (Salvatore and Mark 2005, 198). The continual interaction between the ‘ulama’, the rulers, and the different sectors of the community, was crucial to the constitution of an autonomous public sphere in Islamic societies (Eisenstadt, Hoexte and Levtzion 2002, 151).

Ideologies and its Role in Shaping the Public Sphere

The concept of a public sphere entails that there are at least two other spheres—the official sphere and the private sphere—from which the public sphere is more or less institutionally and culturally differentiated. It is, therefore, a sphere located between the official and the private spheres. It is a sphere where collective improvements, and the common good, are at stake. This holds also for the official sphere, but in the public sphere, such business is carried out by groups that do not belong to the ruler's domain. Rather, the public sphere draws its membership from the private sphere (Eisenstadt, Hoexte and Levtzion 2002, 140). The public sphere is the place of voice rather than of loyalty, to use Hirschman's famous distinction. Its strength depends on its institutional locus, whether it is dispersed or unified, whether it is close to the center or on the periphery. It is based on oral or written communication. Its influence rests on interpretations of the common good vis-à-vis the ruler on the one hand and the private sphere or spheres of different sectors of the society on the other (Eisenstadt, Hoexte and Levtzion 2002, 140).

Publishing in the Public Sphere Industry, the Distribution of Ideas and the Conflicts Surrounding them

The public sphere is the social realm where a semblance of public opinion can be shaped, and the act of publishing constitutes one of its tools, playing a substantial role in generating knowledge that influenced social movements during a time when Islam was resurgent, particularly in the aftermath of the dissolution of the Islamic Caliphate in Turkey. At the outset of the 20th century, newspapers and magazines served as media within the public sphere, followed by the introduction of radio, television, the internet, and social media. With these mediums, books held significant power and influence through the writings of influential thinkers who contributed to the dissemination of ideas. The concept of the public sphere can prove particularly useful in an exposition of the forces that shaped public opinion, laid the principles of religious discourse, and affected the efforts of scholars to maintain their intellectual independence. If the theory of the public sphere aims to create a space for freedom,

respecting individual rights and strengthening society, the impact of publishing becomes evident when it operates in an atmosphere of freedom, free from institutional constraints and limitations (Eisenstadt, Hoexte and Levtzion 2002, 140). The utopia, where the ideal city or society is conceived in thought or representation as perfect and splendid, has been championed by contemporary Islamic movements since their inception at the beginning of the 20th century. Their ability to realize this dream is highly regarded.

Ideologies and Utopia

The Hungarian thinker Karl Mannheim informs us that in each historical stage, society imposes upon us the ideas we will debate. He brought together the terms "ideology" and "utopia" in his book "Ideology and Utopia 1929" and indeed saw them as two modes of thinking that do not reflect objective reality but rather the interests of social forces. However, their lack of correspondence with reality does not imply their lack of effectiveness. In Mannheim's view, ideology is a form of thought that resists change and seeks to perpetuate the current social order, while utopia represents a thought that seeks change and aims to transcend the present reality. The gap that separates them from objective reality lies in their relationship to the current time. Ideology clings to the past, whereas utopia represents an escape into the future. The use of these terms is also related to the social power structure. The dominant classes often describe the ideas of the emerging classes as utopian, while the latter describe the ideas of the dominant classes as ideological.

In "Ideology and Utopia," (Mannheim 1991) asserts that ideology and utopia are outcomes of political conflict. He writes:

The concept of 'ideology' reflects one of the discoveries arising from political conflict, namely that ruling groups can become intensely interested in their position to the extent that they are no longer capable of perceiving certain facts that undermine their sense of control... On the other hand, the concept of utopian thinking represents the contrasting discovery also emerging from political conflict.

In his lectures, Paul Ricoeur (1975) alludes to both the positive and negative aspects of ideology and utopia, highlighting their interconnection. He states:

Ideology and utopia exhibit both positive and negative characteristics; the negative aspect of ideology involves the distortion of reality, while utopia entails fantasy. The

two positive aspects of ideology are the justification of existing conditions and the integration of individuals into the identity of the community. Conversely, the parallel positive aspects of utopia involve presenting an alternative form of authority and exploring the realm of possibilities.

The Conflict between Ideologies in the Public Sphere

The conflict among ideologies within the public sphere plays a significant role in shaping it, particularly when the official authority adopts a specific ideology to impose upon society. This phenomenon is exemplified in the Abbasid state during the reigns of Caliphs Al-Ma'mun, Al-Mu'tasim, and Al-Wathiq, where the ruling power embraced the Mu'tazilite creed, resulting in a negative impact on the "Mihna" (Inquisition of Quran's creation). During this period, scholars, including Imam Ahmad ibn Hanbal, were subjected to examinations, imprisonment, torture, and even death due to their opposition to the official doctrine (al-Maqdisi 2023, 84-261).

A similar scenario unfolded during the Mamluk era, as conflicts escalated between the scholars and judges of the state who adhered to the Ash'ari school as the official doctrine and those who held opposing views, particularly among the Ahl al-Hadith who followed the methodology of the Salaf. This ideological struggle manifested in famous trials, such as the repeated trials of Ibn Taymiyyah in 698, 705, 707, 718 and 726 AH, which occurred for various reasons, including criticism of the Ash'ari creed in his criticism of Sufism, his religious rulings on divorce, and his journey to the Prophet's grave, for which he was imprisoned under the rulings of the official authorities at that time (al-Maḥmūd 1995, 1/176-194). Similarly, Ibn Abi al-'Izz al-Hanafi faced a trial due to his critique of verses praising the Prophet Muhammad, leading to his imprisonment by Sultan Barquq's decree (Salmān 2020, 101-208).

Hurvitz reminds us that the existence of a religious public sphere involves not only a struggle over people's imaginations but a contest over boundaries- in this case between the ruler and his subjects. In the fifteen years of the mihna, four successive caliphs supporting the scholastic theologians' faction among the `ulama', decreed that Muslims had to accept the belief that the Qur'an was created despite intensely held popular support for the traditionalist view that it had always existed. This authoritarian imposition of doctrine through state violence and torture met fierce

resistance and the effort was abandoned after 848 (Eisenstadt, Hoexte and Levztzion 2002, 3).

Here, the dominance of the ruler over the public sphere becomes evident, illustrating its subjugation to the ruler's control, as told by Hoexter (cited in Eickelmen 2012, 3):

While the ruler was devoid of authority to determine the norms governing the public sphere, his responsibility to uphold the shari`a was the condition for the legitimization of his rule. This responsibility implied an obligation on the part of the ruler to make sure that the public sphere in the territory under his control was construed in conformity with the basic moral norms and values of Islam, and that the law was administered according to the specific rules of the shari`a. The ruler's adherence to these norms and rules was the touchstone of his relations with the community under his control.

As an illustration of the conflict of ideas, the Shiite-Sunni debate and the struggle for religious authority between Sunnis and Shiites stand out. Al-Jamil (2010) refers to Ibn Taymiyyah's work, "Minhaj al-Sunnah al-Nabawiyyah fi Naqd Kalam al-Shi'a wal-Qadariyyah" which was written in 728 AH entitled "Ibn Taymiyyah and Ibn al-Mutahhir: The Shiite Debate and the Struggle for Religious Authority in the Medieval Islamic Era," to exemplify this ideological conflict. . Al-Jamil (cited in Rapoport & Ahmed 2015, 261) states:

This extensive response by Ibn Taymiyyah aims to shed light on the nature of the conflict over religious authority and the dynamic relationships between Shiite scholars and their counterparts among Sunni scholars regarding influence during that period.

The Theory of the Public Sphere and the Egyptian Context

Applying the concepts of the public sphere theory to the Egyptian context and its historical developments reveals a significant degree of applicability. The prominent efforts of reformists at the onset of the 20th century in disseminating Islamic heritage, particularly towards the conclusion of the 19th century and the commencement of the 20th century, along with its significant publication in Egypt, played a pivotal role in its realization and propagation, thereby influencing the transformation of our intellectual landscape, as articulated by al-Shamsy (2022, 320) who states:

Reformist scholars in the Ottoman Arab provinces and various other parts of the Islamic world were actively engaged in a persistent pursuit of rediscovering what

they deemed to be significant heritage works, initially in the form of manuscripts, and making them widely accessible through printing in the early 20th century. In the course of these endeavors, they established personal networks of book enthusiasts who shared common ideological affinities, encompassing followers of various Muslim sects, as well as European orientalist, Arab Christians, and even adherents of the Bahá'í Faith. The books discovered were primarily printed in Egypt, which at the time boasted the largest Arabic publishing industry, a wide readership, and relatively liberal press laws.

The role of reformists extended beyond the mere propagation of heritage; it encompassed a commitment to revitalizing and advancing the Arabic language. This underscores the significant impact of continuous interaction between scholars, governing authorities, and various societal sectors in shaping an autonomous public sphere (al-Shamsy 2022, 243), thereby contributing to the preservation of cultural identity. offers a pertinent example in the efforts of Sheikh Muhammad Abdu in Egypt, as detailed under the heading "Muhammad Abdu and Language Reform":

Abdu contended that the lagging progress of Islamic Arab societies was partly rooted in the stagnation of their language. Primarily, the scientific and social underdevelopment in Arab lands resulted in the complete absence of Arabic vocabulary to express the discoveries, terminologies, and ideas that had evolved in more advanced societies and were under discussion.

Within this framework, Egypt witnessed a clash of ideas that found their way into the cultural landscape through influential thinkers such as Jamal al-Din al-Afghani, Muhammad Abduh, Rashid Rida, Taha Hussein, Muhammad Hussein Haykal, and others. The role of publishing, whether official, private, or aligned with Islamic movements, played a pivotal role, as will become evident in the subsequent chapters. Furthermore, the role of ideology in disseminating these ideas will also be observed.

It is noteworthy that the nature of the intellectual battles in the early to mid-20th century revolved around themes like anti-colonialism, resistance against secularism and Christianization, and the emergence of conflicts between secular and Muslim intellectuals. Many of these confrontations occurred among Islamist thinkers themselves. By the mid-20th century, the landscape shifted as confrontations intensified between the state and major Islamic movements, most notably represented by the Muslim Brotherhood. At that time, the work "Ma'alim fi al-Tariq" (Milestones on the Road) by Sayyid Qutb served as an emblematic example of the group's intellectual contributions. Towards the end of the century, conflicts escalated further,

exemplified by the thoughts of the Jihadist ideologue Muhammad Abdel Salam Faraj (d. 1982), particularly through his book "Al-Faridah Al-Gha'ibah" (The Neglected Obligation), which laid the ideological foundation for the assassination of President Anwar Sadat in 1981.



INTRODUCTION

The role of books in the construction of Islamic civilization, as well as in preserving its identity and language, is of great significance. Among the pillars of civilizational development are the dissemination of knowledge, the cultivation of scholarly pursuits, and the establishment of endowment institutions, including libraries and the like. These institutions have had a profound impact on guiding and directing society, as well as educating the elites to assume their roles in guiding the community. Consequently, Armando Salvatore (2007) employs the term "Ma'mura" when discussing "Islamic Sociologies." He contends that this term is scarcely used in the field of sociology and that its usage was deliberate. This is because it distinguishes itself from the term "civilization" under several characteristics, including the dynamic and institutional nature of Islamic Ma'mura. (Salvatore 2007, 2) elaborates on this by stating:

“Such a Ma'mura nourishes social life by facilitating and legislating the construction of flexible institutions that cater to a wide array of social needs, ranging from cooperation to education, from health to the production of meaning, from addressing the needs of the impoverished to the regulation of a refined culture, including court culture. The latter can, in turn, serve as a tool for selecting, guiding, or directing the elites and implementing governance plans or programs”.

The Arab-Islamic civilization appears to be a "book civilization" and its highest genius was in religious discourse, represented by the Qur'an, which was the driving force behind all the literary activities and contributions of the Arab-Islamic civilization in various fields of knowledge (Nabhān 2015). It is also argued that one of the characteristics of Arab-Islamic civilization is that it is (1) a civilization of books because the Qur'an was the first word revealed with the word "Iqra'"/ Read (اقرأ) Al-'Alaq: Verse 1, and if we look at the beginning of the Qur'an, the first verses after the opening chapter al-Fatihah are the beginning of surat al-Baqarah: “Alif-Lām-Mīm. This is the Book, there is no doubt about it" (Al-Baqarah, 2:1). And (2) a civilization of libraries because they are a mirror that reflects the life of Muslims and their scientific awakening. In a relative point, Sigrid Hunka (1993, 353), a German orientalist, says in her speech on Arab Islamic libraries:

We are now in the year 1000 AD... In Andalusia, Cordoba attracts students of science from all over the East and West, attracting them with its high schools and

its great library that was collected by the second ruler, who was one of the most famous scholars of his time, half a million valuable books... In Cairo, hundreds of workers and craftsmen arranged two million volumes in my library of the Caliph, which is equivalent to twenty times what was collected by the Alexandria library.

The Production and Accumulation of Knowledge Among Civilizations

Human civilization that the world enjoys today is a result of the accumulation of knowledge between civilizations. It has progressed from an oral and linguistic civilization to a written civilization with the invention of writing, to a printing civilization with the appearance of the printing press, and finally to a modern technological civilization with audible and visual communication tools such as the telephone, cinema, radio, and television. In relation, one of the deepest studies that has examined the effects of reading and written words on society and the individual is the study of McLuhan: a Canadian philosopher and writer, who assesses all Western intellectual and cultural heritage on the assumption that the main experience of Western man is based on the invention of printing from the 15th century to the 20th century, which can be called the "civilization of the printed" (Nabhān, Kamāl ‘Arafāt 2022). Supporting the notion, in Muḥammad Kurd ‘Alī (1949), a notable Syrian historian, scholar and literary critic in the Arabic language, says: "The invention of printing with letters hastened the spread of civilization because it is a useful invention that distributed its benefits among humans." If civilization is closely linked to culture, then the book plays a significant role in Arab-Islamic culture, which has left us with a rich legacy that is the result of the heritage of all Islamic and Arab nations, as Ḥusayn Mu’nis (1978) says, this is a legacy that is growing and evolving as every day passes, even if its progress was hindered sometimes.

The Role of the Book in Preserving the Identity of the Islamic Nation

The book played a significant role in the intellectual integration between civilizations in Islamic civilization, being a creative contributor to its creation and advancement, and as a messenger of ancient civilizations, without subservience, isolation or closure, but rather in a position of interaction from a position of distinction and independence, in which the windows of thought and culture open to the diverse offerings of thought and culture, while distinguishing between “universal human

sharedness” whose facts and laws do not change and cultural and civilizational particularities that are, concerning culture and civilization, like the distinctive fingerprint of man (‘Imārah 2009).

From here, the Islamic book played a significant role in affirming this particularity, countering intellectual deviations, and preserving the identity of the Arab and Islamic nations. Especially as Islam emphasizes striving with the word, which is called (Jihad (Struggle) with the tongue), and in the hadith about the Prophet Muhammed ﷺ: (Strive against the disbelievers with your wealth, your lives and your tongues) (Dāwūd 2019, Hadith No. 2504). We find in the great Islamic writings - both ancient and modern - defense of Islam, the Prophet of Islam, and the language of the Quran, and counter the fabrications of enemies of Islam to attack the values of the nation and its constants. Also, we should not forget the contemporary role in the twentieth century played by newspapers and other media in the transmission of thought and culture, the defense of Islam and its values, and the confrontation of the forces of evil and aggression that have targeted the nation and its civilization, as well as the role played by Islamic satellite channels in spreading the call of Islam to the world.

The Primary Books of Islam Emphasize Action Alongside Knowledge

Examining the emergence of the main Islamic books, foremost among them the Quran, and the knowledge and studies surrounding it, fully understands from the first glance, the focus on action without mere knowledge. It criticizes those who do not practice what they have learned. This is indicated by the verse: "Do you preach righteousness and fail to practice it yourselves?" Al-Baqarah, 2: 44, and the verse: "O believers! Why do you say what you do not do? (Al-Saf, 61: 2). and God informs us about the Prophet Shu'aib, saying: "I do not want to do what I am forbidding you from." (Houd, 11: 88.). The companions of the Prophet applied this principle since the revelation of the Quran when they learned its verses. ‘Abd Allāh ibn Mas‘ūd, a companion of the Prophet, said: "We used to learn from the Messenger of Allah, peace be upon him, ten verses at a time, and we would not learn the next ten until we learned and practiced what was revealed in these ten verses."

Similarly, if we look at the Prophetic tradition (Sunna), which is the second source of Islam, representing the sayings, actions, approvals, and characteristics of the Prophet Muhammad, peace be upon him, and the knowledge and studies surrounding it, we can see a strong emphasis on the importance of putting knowledge into action rather than limiting it to mere knowledge. For example, at the beginning of one of the most important books of the Prophetic tradition, Sahih al-Bukhari, after the book on the beginning of revelation, the book on faith immediately follows. It starts with: "The chapter of faith and the statement of the Prophet, peace be upon him, that Islam is built on five pillars, which are statement, action, increase, and decrease." (Al-Bukhari 2022). In Sunan al-Tirmidhī, in the book of faith, it is narrated by ibn Mas'ūd, that the Prophet said: "The feet of the son of Adam will not move from before his Lord on the Day of Resurrection until he is asked about five things: his life and how he spent it, his youth and how he used it, his wealth and how he earned it and how he spent it, and what he did with the knowledge he acquired." (al-Tirmidh 2020). In the introduction of Musnad al-Dārimī by Imam al-Dārimī, it states: "The chapter of acting upon knowledge and having a good intention in it." (al-Darami 2018) It contains many narrations and traditions that encourage acting upon knowledge.

Moreover, many Islamic works encourage Muslims to emphasize the importance of action and working together. Among them is *Iqtidā' al-'Ilm al-'amal* [The Necessity of Practicing Knowledge] by al-Khaṭīb al-Baghdādī. It contains numerous narrations and traditions that urge the application of knowledge. One of the notable statements found in it is from al-Faḍīl ibn 'Iyāḍ: "Verily, knowledge calls for action, and action is the proof of knowledge." (Al-Baghdadi 2022) Additionally, there is *Dhamm min lā ya'malu bi-'ilmih* [The Condemnation of Those Who Do Not Act upon Their Knowledge] by Ibn 'Asākir.

Islamic Knowledge Encompasses Both Religious and Worldly Sciences

The knowledge that spread during that time was not limited solely to religious sciences but extended to encompass all aspects of life. They targeted a broader audience beyond the religiously devout individuals. Salvatore highlights the importance of circulated knowledge in Islam through the Islamic standardization outlined in Sharia law, which is supported by the sayings of the Prophet Muhammad.

Competition and integration between jurists and Sufi leaders emerged through schools and Sufi orders in defining Islamic standardization. Naturally, the school became a site and institution for education, but it was not limited to religious sciences alone; it extended to the teaching of various fields of knowledge. Salvatore pointed out that this differs from Europe, where monastic institutions (such as the Franciscans and Dominicans) “nurturing of a new power based on knowledge, namely the universitas, as a third power between imperium and sacerdotium, the temporal and spiritual institutions” (Salvatore 2016, 146).

The colonization that occurred in many Muslim countries led to the separation of higher education in secular universities from religious institutions. This had severe consequences, creating a disconnect between religious sciences and other fields of knowledge and exacerbating differences in the formation of elites who did not engage in mutual dialogue. Salvatore emphasizes that Sharia and literature in Islam were the two fundamental factors in the formation of civilization, and that literature was responsible for producing :“Yet the adab tradition was at the forefront in powering the process by providing the know-how necessary to propagate and inculcate the values and disciplines required by the reformers/administrators/intellectuals” (Salvatore 2016, 221).

Islam did not create a group of monks who solely focused on learning religion while disregarding worldly affairs such as governance, judiciary, warfare, and politics, nor did it create a group that solely focused on worldly matters while ignoring religion.

Ahmed Muhammed Shakir (2009, 38) speaks about the status of scholars, saying:

We have never found them dividing learners into two camps: one dedicated purely to religion and another dedicated solely to worldly matters. Rather, religious knowledge, including interpretation, jurisprudence, and hadith, was necessary for every scholar in any field, regardless of their specialization or scope. We have never come across a scholar in their history who possessed knowledge of worldly sciences while being ignorant of or hostile towards their own religion.

Shakir (2009) then provides an example from the history of our ancient scholars: Ibn Rushd, the Andalusian philosopher known as Averroes whose first two fields of knowledge were philosophy and medicine, in which he excelled beyond comparison. He was revered by Europeans of his time, and they transmitted his teachings and

books to their own countries, leading to the Arab Renaissance in philosophy and scientific sciences. Despite his specialization and prominence in these two fields, his knowledge of Sharia did not diminish. He even served as the judge of the community in Cordoba and authored a book on jurists' opinions in matters of dispute, one of his most important works being *Bidayat al-Mujtahid wa Nihayat al-Muqtasid*."

The Definition of Islamic Book and the Publisher

Defining the research term requires an understanding of the intended meanings of "publication," "publisher," and "Islamic book." A "book" refers to any written or digital form published for distribution with the aim of studying Islamic law comprehensively, encompassing the Quran and its sciences, hadith and its sciences, creed, jurisprudence and its principles, along with related fields like grammar, syntax, literature, history, biographies, and so forth.

The term "Publishing" denotes the process of releasing or working on the release of copies of a book or printed material, or something similar, for sale to the public (Ghunaymah, 1991). This process involves three interconnected phases: writing, printing, and distribution. None of these stages alone constitute publishing; rather, the essence and meaning of publishing emerge from the integration of these three phases. The initial stage is writing, followed by the manufacturing or printing stage, and finally, the distribution stage.

Regarding the "publisher," this individual assumes the roles of planner, organizer, and assembler in charge of the book production project. They receive the manuscript from the author, review, prepare, and pay it to the printer, oversee its correction and production, and subsequently deliver it to the reader (Sālim 1994). In the realm of sociology, which emphasizes the interplay between individuals and their societal context, publishers exemplify this relational paradigm. They not only influence but are also influenced by societal forces. Publishers serve as crucial societal agents, mobilizing a community of authors and researchers who play a pivotal role in shaping collective consciousness. Indeed, some publishers are integral parts of broader socio-political movements, exerting significant influence on society.

The Historic Features of Egypt in the Twentieth Century

In the early years of the twenty-first century, humanity continues to experience the repercussions of the twentieth century, marked by significant historical events. This century distinguished itself through its political upheavals, social and cultural transformations, as well as scientific discoveries and achievements that fundamentally altered the course of human existence from what it had been in the nineteenth century. Politically, the most prominent events included the two World Wars, the dissolution of the Ottoman Caliphate, the reconfiguration of Arab state boundaries, the emergence of nation-states post-independence, and the bipolarity of the international system during the Cold War. Economically, the century witnessed the global economic crisis of 1929, the proliferation of capitalism, and the decline of communism.

Egypt, at the beginning of this century, grappled with the burdens of British colonialism, leading to an escalation of popular resistance and the national movement. The British protectorate over Egypt was revoked in 1922, recognizing its independence, and Egypt's first constitution was promulgated in 1923. Subsequently, Egypt endured several wars, including the Tripartite Aggression in 1956, the defeat in 1967, and the victory of the October War in 1973, culminating in the Egypt-Israel Peace Treaty in 1979. On October 6, 1981, President Anwar Sadat was assassinated during a military parade, plunging Egypt into a spiral of violence between jihadist groups and the Egyptian government until the Islamic Group declared a cessation of violence and initiated reassessments in 1997.

From a social and cultural perspective, these political events had far-reaching effects on thought and knowledge worldwide, giving rise to various ideologies. The most noteworthy among these were religious ideologies that transformed territorial conflicts into religious ones, exemplified by the Zionist movement. Additionally, concepts of governance emerged, leading to the formation of political parties and movements. This century also ushered in globalization, along with its associated challenges.

Characterizing this century as the "Century of Wars" would be equally just as describing it from another angle as the "Century of Knowledge and Technology". These advancements contributed to the proliferation of the printing and publishing industry, evolving from manual typesetting to offset printing, and subsequently to digital printing. The enduring impact of these advancements continues to astound us with each new development in our era.

Within this global context, the cultural and social influence on the Arab world, and at its core, Egypt, is undeniable. At the start of the century, it became evident how ideological conflicts and shifts in the role of the state influenced the dissemination of Islamic books in Egypt. This was facilitated by the revivalist movement and Islamic resurgence initiated by figures like Jamal al-Din al-Afghani and his disciple Muhammad Abduh, who opposed despotism and colonialism. The roles played by intellectuals and writers in reviving heritage and creating new works enriched the publishing landscape. However, the cultural movement in Egypt suffered a setback with the overthrow of Gamal Abdel Nasser in 1952 (‘Izzat Mu‘awwad 1991, 140.). Political conflicts also influenced restrictions on publishing, closures of printing presses, and libraries. Nevertheless, in the final quarter of the century, Islamic book publishing flourished during the presidency of Anwar Sadat (1970-1981) due to the opening of avenues for preachers and thinkers. The Islamic awakening movement played a significant role in the resurgence of Islamic publishing in Egypt during the twentieth century, offering new alternatives to readers.

The Book Publication Movements in Egypt

The majority of studies conducted on books in Egypt have primarily focused on the history of books in Egypt during the nineteenth and twentieth centuries, the efforts of publishers, and the highlighting of both their positive and negative aspects. Notable among these general studies on books in Egypt during the nineteenth and twentieth centuries are works such as "The Book Publishing Movement in Nineteenth Century Egypt" (Naşır, ‘Āyidah 1994) and "The Book Publishing Movement in Egypt in the First Half of the Twentieth Century: An Analytical Study" (Naşır, ‘Āyidah 1983). These studies delve into the intellectual production in Egypt through books published

in the Arabic language during the first half of the twentieth century, examining the role of printing and publishing in Egypt during this period (Khalīl 1993).

Moreover, "Bibliography of Family Publishing in Egypt: A Foundational Study" (Dāwūd 2008) sheds light on the prominent publishing families of the twentieth century and beyond, as well as the essential characteristics and trends of family publishing.

However, when it comes to studies specifically focusing on Islamic books, they have not received the same level of attention as previously mentioned. This is particularly noteworthy given the need to understand the social, political, and economic factors that influenced the production and consumption of knowledge in the twentieth century, an era characterized by the prevalence of ideologies. During this era marked by the production and consumption of ideological knowledge, the role of books as vehicles for these ideologies became a crucial area of exploration. In this context, a study of manuscripts (al-Shamsy 2022) with the title : "Rediscovering the Islamic Classics: How Editors and Print Culture Transformed an Intellectual Tradition" emerged to explore the impact of the emergence of printed manuscripts and heritage texts in the nineteenth and early twentieth centuries, the role of reformist scholars in their distribution, and the intellectual conflict between tradition and modernity.

To sum up the main thoughts in this introductory section, books hold a paramount significance in the tapestry of Islamic civilization, acting as linchpins in its construction and in the preservation of its distinct identity and language. This is rooted in the understanding that the dissemination of knowledge and scholarly pursuits form the bedrock of civilizational advancement. Notably, endowment institutions, particularly libraries, wield a profound influence in guiding and educating the societal elites. Moreover, the concept of "Ma'mura" underpins the field of "Islamic Sociologies," setting itself apart from conventional notions of civilization through its dynamic and institutional nature. Ma'mura enables the creation of adaptable institutions that cater to a diverse array of social needs, encompassing realms such as cooperation, education, healthcare, meaning production, poverty alleviation, and cultural regulation, including courtly customs. Arab-Islamic civilization, aptly termed a "book civilization," attains its highest intellectual prowess through religious discourse, epitomized by the Quran. The initial divine injunction,

"Iqra'"/ Read (اقرأ), resonates as a testament to the centrality of reading in this culture. Consequently, the Quran assumes a pivotal role in the literary legacy of Arab-Islamic civilization, shaping its intellectual contours. The book emerges as a stalwart guardian of Islamic identity, countering intellectual aberrations and staunchly defending Islam and its cherished values. In line with Islamic tenets, the imperative to engage in Jihad with the tongue underscores the weight of verbal defense. The collective corpus of Islamic writings, spanning antiquity to modernity, stands as a bulwark, shielding Islam, the Prophet, and the sanctified language of the Quran. Within the purview of Islamic knowledge, the definitions of essential terms like "book," "publishing," and "publisher" gain precision. A book is defined expansively as any form, be it written or digital, disseminated in relation to Islamic law and its affiliated sciences. The elucidation extends to delineate the roles and phases integral to the publishing process. Islamic epistemology is distinct in its emphasis on the fusion of knowledge with action, rebuking those who do not practice what they learn. This directive is grounded in Quranic verses and Prophetic traditions that underscore the imperative of translating knowledge into tangible deeds. Exemplary figures like Ibn Rushd stand as living testaments to the synergy between religious and worldly sciences. The expanse of Islamic knowledge spans beyond theological domains, encompassing the entirety of human existence and addressing a wide-ranging audience. This inclusivity is bolstered by the robust standardization articulated in Sharia law, which facilitates the dissemination of knowledge. Islamic texts resonate with the call to action, advocating for collective endeavor and cooperative engagement. The twentieth century unfurled as a pivotal juncture in history, witnessing seismic political convulsions, societal metamorphoses, and scientific leaps. Global thought and knowledge were indelibly shaped by momentous political events such as wars, decolonization, and ideological shifts. Within this transformative epoch, Egypt emerged as a crucible of cultural and social influence, leaving an indelible mark on the Arab world. The sphere of book publication in Egypt is a subject of rigorous inquiry, with studies probing into the intellectual production manifested through Arabic publications. These investigations aim to highlight the pivotal role played by printing and publishing in Egypt by illuminating the intricate interplay between ideas and their dissemination within this vibrant milieu.

Outline of Arguments

Chapter 1 argues that the growth and development of the printing industry in Egypt during the 20th century were influenced by a combination of factors, including the establishment of universities, the expansion of education, the emergence of contemporary writers and intellectuals, the establishment of libraries, the role of governmental institutes, private publishing houses, Islamic movements, wealthy contributors, and independent publishers. These elements collectively contributed to a thriving publishing movement that reflected the complex dynamics of Egyptian society during this period.

Chapter 2 primarily claims that Egypt played a pivotal role in the publishing and dissemination of Islamic heritage throughout the 20th century due to a favorable intellectual climate, the migration of printing press owners, advancements in printing technology, and its influence on other Islamic countries' publishing efforts. The Renaissance in Islamic heritage dissemination during the 19th century laid the foundation for subsequent developments in Islamic scholarship and significantly influenced religious and intellectual discourse in the 20th century. The emergence of digital platforms and software in the late 20th century further revolutionized access to and dissemination of Islamic knowledge, marking a significant shift in information retrieval methods.

Chapter 3 mainly asserts that the intellectual conflicts and ideological battles in 20th-century Egypt were deeply influenced by factors such as the interplay between Islamic secularism, Islamic reformism, the contest between Sufism and Salafism, and the role of political authorities in shaping these conflicts. The presence of foreign occupation further fueled the proliferation of anti-Islamic publications, with proselytizing movements gaining ground through diplomatic channels and foreign support. These conflicts not only involved explicit ideological disputes but also led to cultural wars, exemplified by the controversies surrounding specific books. The banning of certain books, particularly during the Nasser era, had a profound impact on the cultural and societal dimensions of Egypt, contributing to a decline in intellectual discourse and influencing the propagation of ideas through literature.

Chapter 4's primary argument implies that the Islamic book publishing industry in Egypt is facing a multifaceted crisis that encompasses marketing, distribution, and technological transition. This crisis is characterized by challenges such as a decrease in the number of copies printed, the diversion of public interest from reading to online content consumption, disorganization and chaos in book distribution, piracy, and security restrictions on publishers and authors. The industry is further burdened by rising prices of materials. The role of book fairs has evolved into a battleground for ideological competition, and the rise of digital publishing poses a significant threat to the paper book industry. Innovative marketing and distribution strategies, as well as a transition to electronic publishing, are necessary to address these challenges and ensure the continued vitality of Islamic literature.

In the conclusion section, I emphasize that the success and sustainability of the Islamic publishing industry in Egypt depend on a comprehensive understanding of the interplay between cultural, political, economic, and technological factors. This must also include the importance of strategic interventions to address the challenges posed by globalization, political control, economic pressures, limited intellectual output, technological advancements, and piracy. The primary arguments I put forward in chapters 1, 2, 3, and 4 provide detailed analysis and evidence that contribute to this overarching conclusion.

As Chapter 1 outlines the various influential factors that contributed to the growth of the printing industry in Egypt during the 20th century, emphasizing the complex dynamics of Egyptian society, it supports the conclusion that a comprehensive understanding of cultural, economic, and technological factors is crucial. Chapter 2 highlights Egypt's pivotal role in the publishing and dissemination of Islamic heritage, showcasing the favourable intellectual climate and technological advancements. This supports the conclusion that technological factors are significant in the industry's success. Chapter 3 probes into the intellectual conflicts and ideological battles in 20th-century Egypt, providing insight into the complex interplay between political, ideological, and socio-cultural factors. This contributes to the conclusion's argument that political and cultural factors are crucial considerations. Chapter 4 addresses the current crisis facing the Islamic book publishing industry in Egypt, emphasizing challenges related to marketing, distribution, and technological transition. This aligns with the claim in the conclusion

argument that strategic interventions are necessary to adapt to the evolving landscape.



CHAPTER I

THE HISTORY OF PRINTING AND PUBLISHING OF ISLAMIC BOOKS IN EGYPT IN THE 20TH CENTURY

This chapter seeks to shed light on the evolution of the publishing industry in Egypt during the 20th century, along with the changes it underwent and the competition that ensued among governmental institutions, private publishing houses, and other publishing entities affiliated with Islamic movements and groups, as well as the activities of orientalist and benefactors. It also focuses on the early leading factors that contributed to the emergence of printing in Egypt during the 20th century.

The 20th century brought about a profound transformation in the publishing industry in Egypt, particularly in the realm of Islamic literature. By taking into account historical records and sociological theories, one can gain a comprehensive understanding of the intricate processes and influences behind the evolution of printing and publishing Islamic books during this period. This development of the publishing industry was intrinsically linked to a variety of factors such as the advent of new technologies, political changes, and an increase in literacy rates, all of which had a profound effect on the process of publishing Islamic books and the more widespread distribution and accessibility of religious texts. As printing technology matured during the 20th century, the speed of book production increased dramatically, and costs were significantly reduced. The implementation of these advancements in Egypt had a considerable impact on the proliferation of Islamic texts. Specifically, these technological innovations facilitated the democratization of knowledge by allowing for a greater distribution of Islamic books, thereby fostering an informed religious dialogue within Egyptian society. Moreover, the socio-political landscape of Egypt during the 20th century played a vital role in the publication of Islamic books. This period was characterized by the emergence of new political ideologies, which substantially influenced the discourse surrounding religious texts. The role of the state in publishing became increasingly pronounced and often

influenced the narratives within Islamic literature. The politics of national identity also came into play as different political factions leveraged the publication of Islamic books as a tool to legitimize their power and shape the national ideology. From a sociological perspective, the proliferation of Islamic books in Egypt during the 20th century played a pivotal role in forming and transforming social norms and values. The access to and dissemination of these texts contributed to a collective consciousness and a unified understanding of religious teachings among Egyptians. Furthermore, the printing and publishing of Islamic books during this period were part of a larger dialogue on cultural autonomy, modernity, and the negotiation of national identity. This process significantly shaped the public sphere, offering a platform for religious and intellectual discussions. Armando Salvatore's research on the public sphere and its role in fostering communication and negotiation of ideas is particularly relevant in the context of Islamic book publishing. Salvatore's conceptualization of the public sphere as a platform for dialogue and discussion, where religious ideas are debated, endorsed, or contested, helps to explain the impact of the dissemination of Islamic literature in Egypt. As these Islamic texts became more accessible through advancements in printing and publishing, they played a crucial role in shaping the public sphere, enabling an informed religious dialogue within Egyptian society.

Similarly, George Makdisi's work on the role of Islamic institutions in disseminating knowledge provides an important backdrop for understanding the surge of Islamic book publishing in the 20th century. Makdisi (1981) shows how Islamic scholarship has long been a vital part of Arab societies, with books and literature serving as crucial channels for this scholarly discourse. The emergence of modern printing technologies in Egypt amplified this tradition, allowing for wider distribution of Islamic books and fostering a more informed and diverse discourse on Islamic teachings. Incorporating these perspectives, it's clear that the history of printing and publishing Islamic books in 20th century Egypt is marked by a complex interplay of technological, socio-political, and cultural factors. These processes not only transformed the public sphere as conceptualized by Salvatore but also continued the long-standing tradition of Islamic intellectual discourse highlighted by Makdisi. This historical and sociological lens underscores the profound influence of the publishing industry on societal transformation and the pivotal role of literature in shaping social

norms, political ideologies, and national identities. Consequently, it's crucial to continue investigating the sociocultural dynamics of book publishing, given its enduring significance in cultural production and societal transformation.

1.1 The Rise of Printing and Its Evolution in Egypt in the 20th Century

The printing industry in Egypt experienced significant growth and development, particularly in the 20th century. This growth was influenced by several key factors, including the establishment of universities, the expansion of education, the emergence of contemporary writers and intellectuals, and the establishment of various libraries. These elements collectively contributed to a thriving publishing movement in Egypt during the first half of the 20th century.

The printing in Egypt emerged in the 19th century with the Būlāq printing press and local presses at the time, and the conscious publishing movement was active. Dr. Maḥmūd al-Ṭanāḥī, a notable expert on Egyptian and Islamic heritage even said: "The culture of the Arab and Islamic world in the 19th century emerged from 10 kilometers in the center of Cairo - these are the presses that operated in that area - plus the limited books in Ramla Būlāq on the sides of the Nile, which was named the Būlāq press(al-Ṭanāḥī 1984, 147-148).

By reading the book Muʿjam al-maṭbūʿāt al-ʿArabīyah wa-al-muʿarrabah [Encyclopedia of Arabic and Arabic Translated Prints]. compiled and arranged by Ilyan Sarkis, who comprehended names of printed books in Eastern and Western regions from the advent of printing until the end of the Hijri year 1339 corresponding to the year 1919 AD, one sees the dominance of Arabic and Islamic books printed in Egypt over what was printed in Europe and other countries and various Islamic countries.

The third decade of the 20th century (1930) had not passed until the high-end and sophisticated printing in Egypt had fully established, and its fruit and branches were spreading both within and outside of Egypt. This decade was the golden era for publishing in Egypt and some of the hallmarks of the printing renaissance in early 20th century in Egypt was attracted a number of ambitious publishers to

Egypt, who received a better reception, and produced and filled the world with knowledge, especially publishers like al-Khānjī ,mouḥb al-Dīn al-Khaṭīb, Muḥammad Munīr al-Dimashqī and Ḥusām al-Dīn al-Qudsī. Then came the era of the Egyptian Book House, the Commission for Composition, Translation, and Publication, and Dār al-Ma‘ārif , etc.

The most impactful changes that contributed to the growth of the publishing movement in Egypt during the first half of the 20th century can be clearly seen after the following factors: (1) The establishment of al-Ahlīyah University (Cairo University in 1908) followed by growth of other universities, (2) The awakening of education and expansion in establishing schools of various types and diversifying the types of culture they represent, such as religious education through Al-Azhar, general education, and artistic education under the supervision of the Ministry of Education, (3) The emergence of a group of contemporary writers and intellectuals and (4) The establishment of numerous libraries, including the Dār al-Kutub al-Miṣrīyah, al-Azharīyah Library, the library of Ministry of Education, and the library of Fuad I University in Cairo (Khalīl 1993), all of which I am going to mention in the following sections.

Influential factors contributed to the growth of the publishing movement in Egypt:

The evolution of the publishing movement in Egypt, characterized by the pivotal role of governmental institutes, private publishing houses, Islamic movements, wealthy contributors, and the emergence of independent publishers, illustrates a dynamic and multifaceted intellectual environment. This environment not only led to the dissemination of Islamic knowledge but also reflected the diverse ideological and cultural currents within Egyptian society, showcasing the intricate interplay of politics, ideology, and literature in the modern Arab awakening

1.2 Governmental Institutes¹

The subsequent sub-sections provide an overview of crucial government agencies and institutions in Egypt. These entities played a significant role in advancing the

¹ Appendix 1: Published Books Appendix, p69

dissemination of Islamic literature, emphasizing inclusivity over exclusion. This does not encompass those that underwent nationalization post the 1952 coup, such as Shafiq Mitwally's ownership of Dār al-Ma'ārif. Among these, the following stand out prominently:

Būlāq Printing Press:

This printing press, established in 1821, represents the wide door through which Arabs entered the modern awakening and at the same time symbolizes the true revival of the heritage of our forefathers. The Islamic Arab era of printing only appeared in the Būlāq printing press in Egypt, and the establishment of this press in Egypt was a huge outcry that awakened the ignorant, and its printing of Islamic Arab books were like a flood (al-Ṭanāḥī 1984, 25). Those who have been publishing Islamic heritage books using the press since the late 19th and 20th centuries aimed to highlight the treasures of Arab and Islamic thought and were driven by a strong desire for reform and revival. They aimed to distribute the roots and foundations of knowledge, they viewed heritage comprehensively, and their perspective was not narrow.

One of the most notable works published in the 20th century by the publishing house of Islamic heritage books is the Ṣaḥīḥ al-Bukhārī the 1913 Sultanate edition, consisting of 9 volumes, which was commissioned by Sultan 'Abd al-Ḥamīd and was entrusted to a group of senior Azhar scholars. It remains the reference until now in terms of accuracy and excellence alongside Jāmi' al-Bayān fī tafsīr al-Qur'ān by Imām Abū Ja'far ibn Jarīr al-Ṭabarī,

The publishing house experienced both decline and growth until the 1952 coup d'etat, after which the Ministry of Industry was established in 1956 and the Būlāq printing press was incorporated under the name "General Authority for al-Amīriyah Printing Affairs" The publishing house adapted to meet the needs of the state for all types of printed materials.

Dār al-Kutub al-Miṣrīyah:

In 1899, Khudeir 'Abbās II laid the foundation stone for the Khudeir Library and it was opened in 1904. In 1911, the Literary Department of the Egyptian book house

was established following a memorandum submitted by Aḥmad Zakī Bāshā to the Cabinet, launching a strong project to revive Arabic literature. Over 35 years, the Literary Department of the Library published many mothers of Arabic books in scientific achievements (Sayyid 2005), from their most notable works published in Islamic heritage encyclopedias are: (1) Tafsīr al-Qurṭubī [al-Jāmi‘ li-aḥkām al-Qur’ān] The comprehensive book of Quranic laws by Imām al-Qurṭubī in 20 volumes, 1935-1950, (2) al-Nujūm al-Zāhirah by Ibn tghry Bardī in 12 volumes, 1929-1956.

The General Egyptian Book Authority:

It was established in the early 1960s and began its activity by photographing some of the publications of the Dar Al-kutub and facilitating it at a low cost. Then it began to publish some books, including Tahdhīb al-lughah al-Azharī, 1975, in 15 volumes.

The Supreme Council for Islamic Affairs:

It is affiliated with the Egyptian Ministry of Awqaf and has published a number of books on Islamic heritage, including: Subul al-Hudá wa-al-rashād fī sīrat Khayr al-‘ibād by al-Şālihī, 1975, and [al-Mughāzī wa-al-siyar by Ibn ‘Abd al-Barr.

Dār al-Sha‘b Institute for Journalism, Printing and Publishing:

This institute played a role in publishing many traditional and contemporary Islamic heritage books, including: al-Risālah al-Qushayrīyah by Imām al-Qushayrī, 1989, and Tafsīr al-Qur’ān al-‘Azīm by Ibn Kathīr, ed. 1.

The Role of the Ministry of Culture in Publishing and its Bias

In the realm of sociology and humanities, the role of the state in affirming religious legitimacy and providing access to traditional knowledge is of significant importance. In Egypt, this role was manifested through the efforts of the state in publishing Islamic texts at affordable prices. For instance, the Family Library, adopted by Suzanne Mubarak, wife of President Mubarak, through the General Egyptian Book Organization, printed significant traditional Islamic texts. This effort exemplifies how the struggle for religious legitimacy, through the publishing and dissemination of traditional knowledge, was a part of the power dynamics of the time.

In contrast, the Ministry of Culture, represented by the General Egyptian Book Organization, showed a bias towards secular and communist writers. This bias was evident in their majority publication of intellectual book series, poetry anthologies of poets with leftist or secular orientations, and provocative books reflecting extreme secular views. Some of the controversial publications, which caused a stir at the time of their publication, include "Before the Fall", "Terrorism" by Farag Foda, "The Nudists" by the provocative journalist Ibrahim Issa, and "A Banquet for Seaweed: Death Chant" by the Syrian writer Haydar Haydar, which sparked protests in Cairo when it was reprinted by the General Authority for Cultural Palaces in 1999.

The state's bias is further underscored when examining the allocation of the State Appreciation Awards (Award for Arts, Award for Literature, Award for Social Sciences), which largely went to individuals identified with secularism, while a smaller proportion was allocated to those associated with Islamic orientations and conservatives. This distribution of awards reflects the state's preferential positioning towards secular voices, reinforcing the undercurrents of ideological power struggles within the society.

1.3 Independent Publishers²

al-Ḥalabī Printing Press (al-Maṭba‘ah al-Maymanīyah):

Al-Ḥalabī printing press was established in 1856 by Aḥmad ibn ‘Umar al-Bābī al-Ḥalabī. After his death, his sons continued the business and formed the company Dār al-Kutub al-‘Arabīyah in 1898 under the ownership of its leaders, Mustafa Al-Babi and his siblings, later in 1898 it was changed to The Company of Muṣṭafā al-Bābī al-Ḥalabī and His Sons’ Print Press and Book House, and finally to [Dār Iḥyā’ al-Kutub al-‘Arabīyah] in 1919, The company was recently active until it completely stopped and was abandoned. Al-Ḥalabī family focused on printing and publishing Islamic and traditional books in the fields of Islamic law and jurisprudence, interpretation, Hadith, language, literature, and history. They contributed to the Egyptian publishing movement with around 2100 books. According to Samīrah

² Appendix A: published books appendix, p72

Khalīl, the first branch of “The Company of Muṣṭafá al-Bābī al-Ḥalabī and His Sons’ Print Press and Book House” published 440 books between 1900 and 1949, including *Iḥyā’ ‘ulūm al-Dīn* by Abu Ḥāmid al-Ghazālī in 5 volumes. The second branch “Dār Iḥyā’ al-Kutub al-‘Arabīyah” published 319 titles in the first half of the 20th century, including *Tafsīr Ibn Kathīr* in 4 volumes, *Tafsīr al-Jalālayn* ,[*Tafsīr al-Nasaḫī* and *al-sīrah al-Nabawīyah* by Ibn Hishām, etc(Khalīl 1993, 314).

Dār al-Ma‘ārif:

Najīb Mitrī established "al-Ma‘ārif Printing Press and Libraries" in Cairo in 1890. In 1944, its name was changed to "Dār al-Ma‘ārif" It took a step forward in its development in 1950 and moved to its current location on Nile Corniche. It underwent renovation during the reign of Jamāl ‘Abd alnnāṣr in 1963, which led to its deterioration. (al-Mallāḥ 2017).This publishing house was among the best in terms of printing quality and its selection of publications. It was supervised by experienced scholars and specialists with a keen eye for production. It has published a large number of Islamic traditional and contemporary books. Some of the most notable books it published include the series *Treasures of the Arabs*, *Heritage of Islam*, and among the most important books it published were: (1) [Tabari’s *Interpretation of the Quran*] edited by Aḥmad Muḥammad Shākir and his brother Maḥmūd Muḥammad Shākir in 16 volumes and (2) *al-Musnad* by Imam Aḥmad ibn Ḥanbal edited by Aḥmad Muḥammad Shākir in 15 volumes.

Al-Salafīyah Library:

It was established by Muḥibb al-Dīn al-Khaṭīb in 1909, and moved to several places until it was settled in 1938 on the island of al-Rawḍah under the name (Al-Salafīyah Printing Presses and Libraries). After his death in 1969, it was succeeded by his son Quṣayy who managed the library until he died in 1988, and was then managed by his children and they re-printed what was previously published. The library has offered over 400 books, mostly on Islamic history and religion (Dāwūd 2008, 187-190). Some of the most popular things published by the library include the magazines *al-Faṭḥ* and *al-Zahrā’*, the book *I’jāz al-Qur’ān* [Miracles of the Quran] by al-Bāqillānī in 1349 AH (1930 AD) and *Which is A Notable Interpretation of al-Bukhari’s Hadith Collections*] by Ibn Ḥajar al-‘Asqalānī 14 volumes.

Al-Manār Printing Press:

It was established by the reformist scholar Sheikh Muḥammad Rashīd Riḍā in 1897 and named after his famous magazine al-Manār, which, as well, was published by it. Many of his own books and other books by both ancient and modern scholars were published by this printing press. Its publications are well-known in the first half of the 20th century (al-Ṭanāḥī 1996, 121). Some of the most famous publications include: (1) [al-Mughnī, followed by al-sharḥ al-kabīr by Ibn Qudāmah, 12 volumes, first edition 1929-1930 AD and (2) Dalā'il al-i'jāz [The Evidence of Miracles] by al-Jurjānī, 1947.

Dār al-Shurūq:

It was established by al-Mu'allim's family who founded a number of publishing houses that contributed significantly to the publication of Egyptian books for more than 60 years. They established two publishing houses at different stages but they stopped for various reasons. The first was Dār al-Sharq which started in 1942 but stopped because of the paper crisis during World War II. The second was Dār al-Qalam which was established in 1959 and gained great fame, but it closed in 1966. Then, Muḥammad al-Mu'allim established Dār al-Shurūq in 1968, and his son 'Ādil al-Mu'allim established al-Sharq library in 1986. al-Mu'allim family faced many challenges that made their leader start anew abroad. He established a publishing house and a printing press in Lebanon in 1972 and al-Sharq International Library in London in 1983. Al-Mu'allim family's publishing activity flourished in the second half of the 20th century, specializing in publishing Islamic books in the first place, but children's books also received significant attention. One of their most famous is Qiṣaṣ al-ḥayawān fī al-Qur'ān [Stories of Animals in the Quran] by Aḥmad Bahjat. Among the most prominent Islamic publications at the house are the works of the writer Sayyid Quṭb and his brother Muḥammad Quṭb [Fī zilāl al-Qur'ān] [In the Shades of the Quran] which has been printed in more than 30 editions.

The publishing activities of Dār al-Shurūq were not limited to religious works but extended to include all religious, political, and even secular trends. For example, they published the works of Muhammad Hassanein Heikal and the series of novels by Naguib Mahfouz, including the novel *Awlād ḥāratinā* which sparked widespread

controversy. On the other hand, they publish works by Abdelwahab al-Messiri, such as al-‘Almānīyah al-juz’īyah wa-al-‘almānīyah al-shāmilah [Partial Secularism and Total Secularism], This explains the publishing house's interest in the commercial aspect, regardless of the characteristics of the author.

1.4 The Activity of Publishing Houses According to the Various Islamic Trends³

Previously, the role of government-affiliated publishing houses and independent publishing has been discussed. In this section, the role of publishing houses associated with Islamic currents and groups, which have played a significant role in the spread of the Islamic awakening in this century, is succinctly explained. These publishing houses can be divided into three main currents: the Salafi current, the Sufi current, and the Muslim Brotherhood.

Firstly, the role of publishing houses affiliated with the Salafi current can be highlighted. Examples of such publishing houses include "Al-Salafīyah Printing Presses and Libraries" by Muḥibb al-Dīn al-Khaṭīb, located in Manial, Giza, "Al-Manār Printing Press" by Muḥammad Rashīd Riḍā, "As-Sunnah Al-Muhammadiyah Press" in Cairo, and "Al-Muniriyyah Press" by Muhammad Munir Ad-Dumashqi. In the 1980s and 1990s, the influence of publishing houses affiliated with the Salafi trend increased. Some notable examples during this period are "Dar Al-Kutub As-Salafiyyah" in Abbasiyyin (currently known as "As-Sunnah"), and "Ibn Taymiyyah Bookstore" in Giza. These publishing houses primarily focus on disseminating Islamic heritage and the books of prominent figures of the Salafi movement, such as Imam Ahmad ibn Hanbal, Ibn Taymiyyah, Ibn al-Qayyim, Ibn Rajab, and others. Among contemporary figures, there are Sheikh Al-Albani and Sheikh Muhammad ibn Uthaymeen, among others.

Secondly, the role of publishing houses affiliated with the Sufi current focuses on disseminating books by prominent figures of Sufism, such as Ibn Arabi, Al-Ghazali, Ibn Ata' Allah, and others. In contemporary times, these publishing houses are

³ Appendix A: published books appendix, p73

concerned with publishing works by contemporary Sufi figures, in addition to books on litanies, Sufi literature, and biographies of saints. Most of these libraries are located around Al-Hussein and Al-Azhar Mosque, including examples such as " Muhammad Ali Subaih and His Sons' Bookstore," "Al-Mahmoudiyah Bookstore" and "Cairo Library."

Thirdly, the role of publishing houses affiliated with the Muslim Brotherhood focuses on disseminating books by prominent figures of the group, such as Hassan al-Banna, Mohammed al-Ghazali, Omar al-Tilmisani, and others. These publishing houses also promote the literature of the Muslim Brotherhood. Examples of such publishing houses include "Dar Al-Itisam" in Cairo, founded by Hassan Ashour, "Al-Mukhtar Al-Islami" founded by Hussein Ashour, "Dar Al-Wafa for Publishing and Distribution" in Mansoura, and "Islamic Publishing and Distribution House" in al-Ashir Min Ramadan.

It is worth noting that critical writings have emerged regarding Islamic movements. For example, the writings of Abdullah Al-Nafisi, such as *al-Ḥarakah al-Islāmīyah : ru'yah mustaqbalīyah awrāq fī al-naqd al-dhātī* [The Islamic Movement: A Future Vision, Papers in Self-Criticism]. Also, the book by Advisor Tariq al-Bishri, *Naḥwa tayyār asāsī lil-ummah* [Towards a Fundamental Current for the Nation], includes a chapter on "Political Groups in Egypt." (al-Bishiri 2011, 57-60). Additionally, the writings of Khalil al-'Anānī, such as *al-Ikhwān al-Muslimūn fī Miṣr Shaykhūkhat tuṣārī'u al-zaman* [The Muslim Brotherhood in Egypt: Aging Struggles with Time] and *Dākhil al-Ikhwān al-Muslimīn : al-Dīn wa-al-huwīyah wa-al-siyāsah* [Inside the Muslim Brotherhood: Religion, Identity, and Politics] have formed a nucleus for critical and corrective evaluations of the trajectory of these movements.

1.5 The Role of Orientalists⁴

Some local presses in Egypt gained a reputation among some orientalist and they used them to publish some of the traditional heritage books that they had researched

⁴ Appendix A: published books appendix, p74

and edited⁵. These are examples of what was published from Egypt of Islamic heritage books (al-Namlah 2003; al-Ra'ūf 2004, p. 364-386).

The English orientalist Margoliouth, An English orientalist born in 1940 who studied the Arabic language, printed his research in an Indian press in Moski for the book *Mu'jam al-buldān* [Dictionary of Countries] by Yāqūt al-Ḥamawī in 1909-1916. Also in the same press, the German orientalist (P. Brunnle) also printed his research for the book *Sharḥ Gharīb al-sīrah al-Nabawīyah* by Ibn Hishām li-Abī Dharr al-Khushanī in 1911, Arthur Jeffery, another English orientalist, printed [al-Maṣāḥif] by Abī Dāwūd al-Sijjistānī with the help of the Briel Belden press in the al-Raḥmānīyah press in 1936. Lastly, The German orientalist J. Bergster also printed the book *Ghāyat al-nihāyah fī Ṭabaqāt al-qurrā* [The Ultimate Goal in the Reader's Classes] by Ibn al-Jazarī in the al-Sa'ādah press in 1932.

1.6 The Efforts of The Philanthropic and The Wealthy⁶

Maḥmūd al-Ṭanāḥī mentions some unique examples in Egypt of individuals who spent money on printing Islamic books, one of them was the politician 'Abd al-Khāliq Tharwat (born 1928) who has a street named after him in the heart of Cairo, he supported the printing of two of the most prominent books of heritage, the first being *al-Nujūm al-Zāhirah fī mulūk al-Qāhirah* [The Shining Stars in the Study of Kings of Cairo] by Ibn ṭghry in 12 volumes, Būlāq Printing Press, in 1st edition 1939, and the second is *al-mukhaṣṣ Būlāq Printing Press* by Ibn sydh, in 1st edition 1903. Another individual was the lawyer Aḥmad Bik al-Ḥusaynī who sold his estate to finance the printing of [al-Umm] by al-Shāfi'ī. Lastly, a Christian named Rafā'il 'Ubayd printed *al-Khiṭaṭ al-Maqrīzī*, th1 1906 (al-Ṭanāḥī 1996, 11,14,15) on his own expenses.

The role of benefactors extended beyond those within Egypt to encompass individuals outside the country as well. Examining certain benefactors from outside Egypt who contributed to the dissemination of Islamic books, one notable individual

⁵ For more on this topic, Check "The efforts of Orientalists in Arab heritage in commentary and translation" For al-Ra'ūf 2004, 364-386.

⁶ Appendix A: published books appendix, p74

was King ‘Abd al-‘Azīz Āl Sa‘ūd (born 1928), who played a role in printing Islamic books in Egypt. He contributed in the following printings: (1) at al-Manār Printing Press, in 1st edition 1939: al-Ādāb al-shar‘īyah wa-al-minaḥ al-mar‘īyah] by Ibn Mufliḥ, (2) At al-Sunnah al-Muḥammadiyah Printing Press, in 1st edition 1949 Jāmi‘ al-uṣūl min aḥādīth al-Rasūl [The Collection of the Fundamentals from the Hadiths of the Prophet] by li-Ibn al-Athīr, 12 volume, (3) At Dār al-Ma‘ārif: Contributing to the printing of parts of Musnad al-Imām Aḥmad to reduce its cost (al-‘Usaylān 1999.).

1.7 The Egyptian Publishers Union and the Arab Publishers Union

The Egyptian Publishers Union was established in 1965, with its primary mission encompassing the enhancement of the publishing profession, provision of services for publishers during exhibitions, resolution of their challenges, and fostering connections among publishers. Typically, after the end of one's term as the Union's head, the incumbent usually assumes the presidency of the Arab Publishers Union, which was founded earlier in 1962. This union is a non-profit, specialized professional Arab organization principally tasked with providing services to Arab publishers at their exhibitions.

In analyzing the roles of these two unions and their impact on Islamic books in the 20th century, it's observed that there was no differential treatment between Islamic and non-Islamic materials. As a result of this moderate approach, positive repercussions were reflected on the publication of printed books, whether the publishers had an Islamic orientation or otherwise. Also, the presidency of the Egyptian Publishers Union was assumed by several prominent publishers in Egypt, most of whom were not Islamically oriented. The most notable figures among them were Ibrahim al- Mu'allim, the owner of Dar al-Shuruq, and Professor Mohamed Rashad, the owner of the Egyptian-Lebanese House (al-Dar al-Misriyah al-Lubnania), who is currently presiding over the Arab Publishers Union for four consecutive terms (Arab Publisher's Association, n.d.).

After the revolution of January 25, 2010, Asim Shelbi, the owner of the University Publishing House and one of the Islamists, was elected as the head of the Egyptian

Publishers Union in 2020. In 2013, he assumed the presidency of the Arab Publishers Union. He has been working diligently to improve the book industry and combat the phenomena of forgery and imitation in the publishing world (Arab21, 2020).

During the latter part of the twentieth century, independent publishing houses emerged that did not primarily focus on commercial aspects and indiscriminate publishing, contrary to entities such as Dar Al-Shuruq. Instead, these newly emerged publishers adopted distinctive orientations, embracing specific ideological stances, whether Islamic or leftist, to reinforce particular viewpoints. For instance, Al-Zahraa for Arab Media, founded by Professor Ahmed Raef, is a significant example of such an endeavor. This publisher concentrated on documenting memoirs associated with the Nasserite era, highlighting its negative aspects. Among the works published under its banner is "Al-Bawaba Al-Sawdaa" by Raef himself and various historical writings such as "Wadakhalat al-Khail al-Azhar" by Mohamed Galal Kishk. Similarly, there are instances of leftist publishing houses that disseminated a substantial number of books. An example is Dar Sina for Publishing, owned by Rawia Abdel Azim. Among its notable publications are the works of Khalil Abdel Karim, including "No to Islamic Sharia" and several translations of Western literature. In this context, these publishing houses, through their divergent ideological stances, played a pivotal role in fostering a multifaceted intellectual environment. This pattern of publishing reflects the dynamism and diversity inherent in the sociocultural fabric of the society, thereby contributing significantly to our understanding of the complex interplay of ideology, politics, and literature.

As a conclusion for this chapter, upon a thorough examination of the provided information in the preceding paragraphs, it becomes evident that the growth of Islamic publishing in Egypt was not solely driven by a singular factor like government policies. Instead, a multifaceted interplay of various elements played crucial roles in the flourishing of the Islamic publishing movement.

Firstly, governmental institutes, such as the Būlāq Printing Press, Dār al-Kutub al-Miṣrīyah, and the General Egyptian Book Authority, indeed contributed significantly to the spread of Islamic literature. However, their efforts were part of a larger landscape that encompassed private institutes, philanthropic endeavors, and influential individuals who supported the dissemination of Islamic knowledge.

Private institutes like al-Ḥalabī Printing Press and Dār al-Ma‘ārif played pivotal roles, particularly in focusing on specific aspects of Islamic heritage, such as Islamic law, jurisprudence, and interpretation, among others.

Furthermore, religious institutions like al-Azhar University also played a significant role in shaping the Islamic publishing movement. The awakening of education and the establishment of various types of schools, including religious education through al-Azhar, contributed to the dissemination of Islamic knowledge.

Moreover, the emergence of contemporary writers and intellectuals added another layer to the complex web of factors driving the Islamic publishing movement. These figures played a crucial role in creating new works and reinvigorating interest in traditional Islamic literature.

Additionally, the establishment of numerous libraries, such as Dār al-Kutub al-Miṣrīyah, al-Azharīyah Library, and others, provided vital infrastructure for the preservation and accessibility of Islamic texts.

While government policies and initiatives did play a role, they were part of a larger ecosystem where various elements worked in tandem to promote Islamic publishing. Therefore, it can be concluded that the growth of Islamic publishing in Egypt in the 20th century was the result of a complex interplay of social, political, and historical factors, with government policies being just one contributing element among many. The influence of religious institutions, though significant, was also part of this larger dynamic.

CHAPTER II

ANALYSIS OF PUBLICATION TOPICS

As previously mentioned, the publication of Islamic heritage in Egypt has received great attention from government institutions, organizations, private publishers, and individuals. The establishment of the Institute of Arabic Manuscripts in 1946 played a significant role in acquiring manuscripts and facilitating their publication for researchers. Egypt has been a leader in the publication and diversity of its heritage. In the succeeding paragraphs, various examples are presented to support the assertion that Egypt's leadership has not only spearheaded past publishing endeavors but has also taken the lead in recent publications, in the face of challenges, encompassing both traditional paper formats and digital platforms. In this chapter, the primary focus is on identifying and analyzing the topics addressed in publications pivotal to shaping knowledge and disseminating ideas within Egyptian society throughout this century. The influence of these publications on the broader Arab and Islamic context, especially through the dissemination of influential texts, is also examined. Moreover, an exploration of the diverse factors that facilitated these advancements is conducted. These factors can be divided into two main sections, thereby revealing the tension existing between tradition and modernity. The first section focuses on the dissemination of heritage literature during the Renaissance, aimed at recovering ancient manuscripts. In contrast, the second section investigates the creative output in the realm of Islamic and intellectual writings across various domains, reflecting the zeitgeist of the era. This analysis encompasses the diverse perspectives of intellectuals during that period.

2.1. Publishing the Old: Islamic Manuscripts⁷

The publication of heritage works in the 20th century was influenced by the conflicts of intellectual affiliations, and the dissemination of particular heritage books extended beyond Egypt, encompassing all Islamic countries. Scholar and heritage

⁷ See Appendix B it includes a classification of the topic of each book, p 75

expert Basshar Awwad (2010, p. 215) provides examples of this phenomenon. The Indian subcontinent, for instance, focused on publishing Hanafi school literature, while Saudi Arabia and Qatar concentrated on Hanbali school texts. Meanwhile, Morocco took the lead in disseminating Maliki school works. In Saudi Arabia, Salafis actively promoted the works of Ibn Taymiyyah and his disciple Ibn al-Qayyim. Sufi orders in Egypt and Morocco were instrumental in propagating Sufi literature, while Shia scholars diligently published their heritage in Najaf, Qom, and Beirut. It is noteworthy that Shia publications largely revolved around their literature and heritage, with little interest in disseminating works from other traditions.

Subsequently, universities and research institutions began to show interest in heritage and its scholarly examination to award advanced degrees (master's and doctoral), contributing to the dissemination of heritage and specialization in researching specific types of books.

As highlighted by al-Shamsy (2020, pp. 123-124), when considering Islamic heritage texts today, the primary focus tend to be on the works of the founders, whether related to theology, jurisprudence and its foundations, philosophy and legislation, grammar, or history. However, these heritage literary works were not as prevalent in the same form until the early 20th century. During this time, these important heritage texts were rare and hard to find. Not only were most of them not adequately copied, but even those that were copied often lacked completeness. Instead, the abundant heritage texts consisted mainly of explanatory works. To rescue ancient heritage texts from oblivion, scholars and thinkers were driven to put in efforts, conduct research, collect manuscripts, and publish them (Shamsy 2020, pp. 165,191,207,219).

By presenting examples of manuscripts published during the 19th century, an assertion can be made that this century marked the initiation of the Renaissance in the dissemination of Islamic heritage. Through an overview of subjects covered in these heritage books, a map of foundational heritage book topics can be drawn. Additionally, shedding light on the contributions of individuals who initiated this transformation by collecting, editing, and publishing manuscripts allows the tracing

of the journey of heritage book publication and its impact on ideas, encompassing the themes upon which later developments were built.

In the field of Quranic studies, Egypt was a pioneer in printing the Quran in all its narrations, which was relied upon in Islamic countries around the world in the 20th century, on top of these narrations comes Hafṣ's narration.

The prominent reciter, Muḥammad 'Alī al-Ḍabbā', played a significant role in achieving and authoring books on recitation and readings. Among the most important books he published on readings is *al-Nashr fī al-qirā'āt al-'ashr* by Ibn al-Jazarī in its 1st edition 1961, published by al-Maktabah al-Tijārīyah [The Commercial Library] in Egypt.

In the field of Hadith studies, the fundamental books of prophetic traditions, starting with the six major books (al-Bukhārī, Muslim, Abī Dāwūd, al-Tirmidhī, al-Nasā'ī, Ibn Mājah), were published, as well as other books such as the Musnad of Imam Ahmad and *al-Muwaṭṭa'* of Imam Malik. Additionally, the commentaries on these books were printed in many editions by numerous publishing houses. Later, a generation of major scholars began publishing scientifically authenticated versions of Hadith books, such as the publication of *Dār al-Ma'ārif* for Musnad of Aḥmad ibn Ḥanbal edited by Aḥmad Muḥammad Shākir, which reached volume 15 before he died in 1958, and was not completed.

In Islamic Jurisprudence and its principles: the books of the four Islamic schools of thought and other books of the schools that gained popularity were published, and publishers competed to publish traditional jurisprudential encyclopedias such as *المحلى* [al-Muḥallá] by Ibn Ḥazm in its first edition, printed by al-Munīriyah. Additionally, many books on the principles of jurisprudence were published, and the study in al-Azhar universities was based on these books of texts, explanations, and annotations.

In the field of Arabic language and its sciences, the mother books of language and dictionaries were published, and *Dār al-Ma'ārif* published the series of *Dhakhā'ir al-'Arab*, while the *Dār al-Kutub al-Miṣrīyah* published encyclopedias of literature,

including *Nihāyat al-arab*, by al-Nuwayrī, which later reached more than 30 volumes, in 1st edition 1923-1955.

During this time, many private publishing houses also published literary encyclopedias, and a lot of ancient and modern Arabic poetry collections were published. Furthermore, many great researchers specialized in publishing the heritage of some scholars, such as the research done by ‘Abd al-Salām Hārūn on the library of al-Jāhiz, including his book *Kitāb al-ḥayawān* published in Cairo by Muṣṭafā al-Ḥalabī Presses in a 7-volume set, in 1st edition 1938.

In the field of Prophet's biography, history, and biographies, Muṣṭafā al-Ḥalabī Presses Library in Egypt published the *al-Sīrah al-Nabawīyah* [Prophet's Biography] by Ibn Hisham, 2nd edition, published in 1955 in four volumes. Dār al-Ma‘ārif published *Tārīkh al-Rusul wa-al-mulūk*] by al-Ṭabarī, in 2st edition 1967 in 11 volumes. Maktabat al-Qudsī in Cairo published *al-Ḍaw’ al-lāmi‘ li-ahl al-qarn al-tāsi‘]* by Shams al-Dīn al-Sakhāwī in 12 volumes, in 2st edition 1934.

In the field of religious sects, *Minhāj al-sunnah al-Nabawīyah fī naqd kalām al-Shī‘ah wa-al-Qadarīyah* by Ibn Taymīyah is one of the most important references for refuting the Shia sect. It was first published at the beginning of the 20th century, upon the recommendation of the Grand Mufti of Egypt, Imam Muḥammad ‘Abduh . It was printed in the Būlāq printing press in Egypt, in 1st edition 1905, in 4 volumes. The book *al-Faṣl fī al-milal wāl’hwā’ wa-al-niḥal* by Ibn Hazm was printed by Muḥammad ‘Alī Ṣubayḥ and his Children's Printing Press in Al-Azhar Square - Egypt, in 1st edition 1928.

The 19th century witnessed a significant resurgence in the dissemination of Islamic heritage, marked by the publication of various manuscripts. This Renaissance was characterized by the printing of essential religious texts, including the Quran, Hadith, jurisprudential works, and Arabic language studies. Noteworthy contributions were made by individuals who collected, edited, and published these manuscripts. This era laid the foundation for subsequent developments in Islamic scholarship and had a profound influence on religious and intellectual discourse in the 20th century.

2.2. Publishing the Recently Authored Books⁸

The presence of numerous thinkers and writers, such as Al-Afghani, Muhammad Abduh, Muhammad Rashid Rida, Al-Aqqad, and others, in the first half of the 20th century played a significant role in introducing a modern approach to Islamic topics across all fields, including interpretation, jurisprudence, and fundamentals. Their contributions went beyond merely presenting traditional views; they adapted them to suit the contemporary era, incorporating numerous valuable insights. Their writings addressed the contemporary challenges faced by Muslims. By selecting some examples from this period, we can provide an overview of the innovative intellectual movement that emerged during this time, reflecting the spirit of the age.

In the field of Quranic interpretation and sciences, objective and analytical interpretations were published that keep up with the times and explain the wisdom of legislation and God's traditions in the universe. These interpretations were presented in a format that differed from the old interpretations. One example of this is Tafsīr al-qurān al-Ḥakīm also known as Tafsīr al-Manār by Muḥammad ‘Abduh, edited by Muḥammad Rashīd Riḍā and printed by al-Manār Press in Egypt, in 2nd edition, in 12 volumes. The reader of this interpretation will encounter a fresh perspective in elucidating the social norms of God, explaining verses in a novel manner that unveils their meanings with simplicity. It also addresses many of the contemporary issues and challenges of the era while responding to the doubts raised by adversaries regarding Islam. Furthermore, it tackles the societal ailments. The interpretation [Tafsir] of *Fī zilāl al-Qur’ān* [In the Shades of the Quran] by Sayyid Quṭb was first printed in 16 volumes during the period between 1953 and 1954. A revised second edition was then printed by Dār Iḥyā’ al-Kutub al-‘Arabīyah in 1960, and from 1972 onwards, it was printed by different printing presses. Its printings have now exceeded thirty editions.

In modern Quranic studies and Quranic sciences, a publication from Egypt is *Manāhil al-‘Irfān fī ‘ulūm al-Qur’ān* by Muḥammad ‘Abd al-‘Aẓīm alzzurqāny. It was printed in two volumes by ‘Īsā al-Bābī al-Ḥalabī and his partners in 1st edition 1954..

⁸ Appendix 1: published books appendix, p75

Another example of such a publication is *al-Tafsīr wa-al-mufasssīrūn* [interpretation and interpreters] by Muḥammad Ḥusayn al-Dhahabī, which was published in three volumes by the Wahba Bookstore in Cairo. In addition, Quranic studies related to inimitability (*i'jaz*) were published in a new style, such as *I'jāz al-Qur'ān wa-al-balāghah al-Nabawīyah* by Muṣṭafā Šādiq al-Rāfi'ī, which has been reprinted several times, including by al-Istiqāmah Printing Press in Egypt, in 4th edition 1940. Another notable contemporary work in this field is the book *al-Naba' al-'Aẓīm Naẓarāt jadīdah fī al-Qur'ān* [The Great Prophecy: New Perspectives in Qur'an] by Muḥammad 'Abd Allāh Darāz, by Maṭba'at al-Sa'ādah, in 1st edition 1940. It offers new perspectives on the Quran and is considered a significant contribution to Quranic studies.

In Islamic history, extensive historical studies have emerged covering all periods of history from before Islam to the present day. Among these is *Tārīkh al-Islām al-siyāsī wa-al-dīnī wa-al-thaqāfī wa-al-ijtimā* [The Political, Religious, Cultural, and Social History of Islam] by Dr. Ḥasan Ibrāhīm Ḥasan, by Maktabat al-Nahḍah al-Miṣrīyah, 4 volumes, in 1st edition 1935. Specialized historical studies have also been published for all countries and eras, covering both pre-Islamic and post-Islamic periods. These studies cover all Islamic states, starting with the Rashidun Caliphate, followed by the Umayyad, Abbasid, Mamluk, and Ottoman states, as well as studies related to the Islamic state in Andalusia. Civilizational studies for Islamic history, especially those that emerged from Egyptian universities such as Cairo University and Al-Azhar University, have also appeared.

In Islamic jurisprudence, encyclopedias of jurisprudence and fatwas have been published in light of the different schools of jurisprudence, as well as specialized jurisprudential studies related to contemporary issues and circumstances. Among them is the "Encyclopedia of Islamic Jurisprudence," the 31 volume of which was published from 1966 under the name "Jamāl 'Abd al-Nāṣir's Encyclopedia of Islamic Jurisprudence." It was published by the Ministry of Awqaf and Islamic Affairs in Egypt, and the number of volumes reached 48 by the year 2022, ending with the term "Tayammum." It has been reprinted several times. The naming of this encyclopedic work as the "Jamal Abdel Nasser Encyclopedia" is noteworthy in that it signifies an endorsement of the role of promoting Islamic jurisprudence

The Islamic Intellectual Books: This type of Islamic books is countless due to the prevalence of intellectual debates that characterized this century, with the presence of many scholars and thinkers. Islamic writing spread among thinkers, and we saw the series of Islamic geniuses by ‘Abbās Maḥmūd al-‘Aqqād, which was printed repeatedly, including ‘Abqarīyat ‘Umar [The Genius of Omar] in its 3rd edition, printed by Al- al-Istiḳāmah press in 1947.

Children's books and stories: The Egyptian publishing houses and printing presses had a great impact on the distribution of children's books, led by Dār al-Ma‘ārif. It published many series of children's books (35 series) consisting of 175 books (‘Uways, Najlā’ Fathī Muḥammad 2002). One of the most famous series regarding Islamic stories was by Muḥammad Aḥmad Barāniq, who was the general inspector at the Ministry of Education during that time. The series includes: Qiṣaṣ al-anbiyā’ [Stories of the Prophets], al-Sīrah al-Nabawīyah [Biography of the Prophet] and Sīrat ummahāt al-Mu’minīn [Biography of the Mothers of Believers]. They were reprinted dozens of times, 1st edition 1940 by Dar Al-Ma'arif.

At the end of the 20th century, specialized institutions emerged that were interested in Muslim children, and they published many purposeful stories and books. Among them is the Safiir Foundation in Giza, which was founded in 1982. It is one of the leading companies in the Arab world in producing cultural content for children, youth, parents, and educators, using a large range of educational and cultural resources. They published many purposeful children's stories, and also released the Dā’irat Safīr lil-Ma‘ārif al-Islāmīyah [Safir Circle for Islamic Knowledge], Mawsū‘at Safīr lil-tārīkh al-Islāmī [Safir Encyclopedia for Islamic History], Mawsū‘at Safīr li-tarbiyat al-abnā’ [Safir Encyclopedia for Child Rearing] and Qāmūs Safīr al-muṣawwar [Safir Illustrated Dictionary].

Women's Books: Islamic writings about women, their jurisprudence, and their rights in Islam also emerged, although unfortunately, they were not up to the required level. Examples include Ḥuqūq al-mar’ah fī al-Islām by Muḥammad ‘Abd Allāh ‘Arafah, in 1st edition, printed by Al-Madani Press in Egypt 1978.

Confronting intellectual invasion, Orientalism, and deviant sects: In confronting the intellectual invasion of the Islamic world and its methods, many writings were published, including Methods of Intellectual Invasion of the Islamic World by ‘Alī

Jirīshah, 3rd edition in 1979, published by Dar al-I'tisām. Islamic books also played a major role in confronting contemporary deviant sects such as the Baha'i and the Masonic. Among these books is Qirā'ah fī wathā'iq al-Bahā'īyah [A Reading of Baha'i Documents] by 'Ā'ishah 'Abd al-Rahmān bint al-Shāṭi', published by Al-Ahram Foundation in Egypt, first edition in 1986. It exposed the danger of the Baha'i faith. This century concludes with a great encyclopedic work prepared and presented by the late Dr. 'Abd al-Wahhāb al-Misīrī, entitled Mawsū'at al-Yahūd wa-al-Yahūdīyah wa-al-Ṣihyūnīyah: namūdhaj tafsīrī jadīd [Encyclopedia of Jews, Judaism and Zionism: A New Interpretive Model]. He worked on it for a quarter of a century and it was published by Dār al-Shurūq in 1999 in 8 large volumes. It is considered a unique legacy that generations take pride in, for its precise awareness-raising of the global Zionist invasion and its danger to the Arab region. In the accomplishment of this monumental work, we observe how individual efforts and a sense of responsibility from a distinguished scholar and thinker can serve the political and social issues of the nation by raising awareness of the struggle against Zionism in support of the Palestinian cause. It becomes evident that governmental institutions and independent publishing roles have not achieved a comparable level of accomplishment as this significant endeavor.

The contributions of intellectuals like Al-Afghani, Muhammad Abduh, and Muhammad Rashid Rida were pivotal in shaping Islamic discourse, offering innovative interpretations tailored to the contemporary era. In fields ranging from Quranic interpretation to Islamic history, specialized studies emerged, providing comprehensive insights into various aspects of Islam. Moreover, the proliferation of children's books, women's rights publications, and works countering intellectual invasion and deviant sects demonstrated the diverse and evolving nature of Islamic publishing.

2.3. Digital Publishments

At the end of the twentieth century, some companies emerged that produced digital programs in all fields of Islamic knowledge, based in Cairo, specializing in software for serving Islamic heritage in all sciences: Quran and its sciences, interpretation, prophetic tradition, jurisprudence, prophetic biography, history, language, etc. With

the emergence of these electronic encyclopedias, the difficulties of research for researchers were overcome, and the digital revolution in information retrieval resulted in tremendous development in information search. After searching for information was limited to the limited paper pages of a book, now all texts, no matter how large or diverse, can be searched and results can be obtained quickly, especially in interpretation, prophetic tradition, and language dictionaries.

One of the most famous software companies in Egypt at that time at the end of the twentieth century was: Sakhr Software Company: founded by Kuwaiti businessman ‘Abd al-Raḥmān al-Shāriḥ in 1982, and it was one of the largest Arab software companies at that time, based in Cairo. It produced many programs that contributed greatly to serving the Islamic heritage, including text analysis tools and automatic reader software. Its efforts also included the "Archive of Magazines" website, which served many cultural and literary journals and is now operating under the title "Archive of Arab Literary and Cultural Magazines". Another notable name is Harf's Technology Company in Cairo, founded in 1997, which has produced many Islamic programs in Hadith, Tafsir, jurisprudence, and Language that have facilitated the research process for scholars. One of its most famous programs is Jami' al-Fiqh al-Islami which contains about 347,000 pages in 553 volumes representing 107 books of the most important sources of Islamic jurisprudential heritage. There were also software programs developed by many companies in Egypt that have disappeared, which published many Islamic stories for children and focused on publishing easy books for learning the Arabic language and teaching prayer. A popular product and publication of these companies was the digital CDs produced by SFEER Company in al-Muhandisīn area in Cairo.

The late 20th century witnessed a transformative shift with the emergence of digital technology, spearheaded by companies like Sakhr Software and Harf's Technology. These advancements revolutionized information retrieval, facilitating access to a vast repository of Islamic knowledge. Additionally, private sector initiatives in digital content production and the release of digital CDs further democratized access to Islamic education.

CHAPTER III

TWENTIETH CENTURY PUBLICATIONS AND THE CLASH OF IDEOLOGIES

This chapter aims to elucidate the clash of ideas through books and how books have led to intellectual battles, sometimes peaceful and at times contentious. These battles encompassed various ideological perspectives, including Islamic secularism, Islamic reformism, and the interplay between Sufism and Salafism. Additionally, the influence of political authorities in restricting and banning books is examined, with examples of prohibited books during the 20th century.

At the beginning of the century, intellectual conflicts in the realm of publishing in Egypt revolved around the clash between Sufi orders and the Salafi movement, represented by the "Jamā'at Anṣār al-Sunnah al-Muḥammadiyyah" founded in 1926 by Sheikh Muhammad Hamed al-Fiqi (d. 1959). This group established the "Muṭba'at al-Sunnah al-Muḥammadiyyah," which printed many Hanbali school texts and works that countered Sufi literature. Majallat al-Hudá al-Nabawī [Al-Hadi al-Nabawi Magazine] (established in 1936) served as a weekly platform with hardly any issues lacking a critique of Sufism. Notable publications countering Sufism included Abdul Rahman al-Wakil's book "This Is Sufism" 3rd edition, 1955 and Maṣra' al-taṣawwuf [The Demise of Sufism] by Burhān al-Dīn al-Biqā'ī, 1st edition, 1953. The Kingdom of Saudi Arabia supported the publications of the Jamā'at Anṣār al-Sunnah in Egypt, as evident from publications with the backing of King Abdul Aziz Al Saud. (al-'Usaylān 1999).

On the other hand, Sufi orders had a significant presence and actively published books on litanies, saints, and responses to Salafi ideology, particularly from "Jamā'at Anṣār al-Sunnah al-Muḥammadiyyah." Notable examples include "Jamā'at al-'Ashīrah al-Muḥammadiyyah" by Muhammad Zaki Ibrahim (d. 1998) and his magazine "Al-Muslim" in 1950. In this period, the Majallat al-Islām [Al-Islam] Magazine (established in 1931) played a substantial role. Founded by Amin Abdel

Rahman, it represented the voice of Sufi orders at the time, responding to Salafi scholars and Jamā'at Anṣār al-Sunnah. It's noteworthy that it initially devoted many of its articles to refuting the writings of Muhammad Rashid Rida (d. 1935) in Majallat Al-Manar [Al-Manar] magazine.

In the mid-20th century, Shia activity emerged in Egypt through the establishment of the "House of Interfaith Understanding" in Cairo, along with its magazine [Risalat al-Islam] magazine in 1949, founded by Sheikh Muhammad Taqi al-Qumi. Several Al-Azhar scholars contributed to its publication, such as Sheikh Shaltut and Muhammad Muhammad al-Madani.

Towards the end of the 20th century, intellectual battles took on a more violent form, with the appearance of publications from jihadist groups. For example, the book al-Farīdah al-ghā'ibah [The Absent Obligation] (published in 1980) played a significant role in shaping the intellectual foundation of jihadist organizations, including the group responsible for the assassination of President Anwar Sadat. This book revived the idea of targeting rulers who did not rule according to Islamic principles, considering their killing as a form of jihad. It was authored by Muhammad Abdel Salam Faraj, who was executed in 1982 for his involvement in the assassination of Sadat.

Through the following sections, we will highlight some other pivotal examples that served as cornerstones in the intellectual struggles of 20th-century Egypt, illustrating the substantial role books played in these battles.

3.1. Books against Islam-opposing Publications⁹

Did foreign occupation play a role in the proliferation of anti-Islamic publications in the early 20th century? Yes, due to the presence of foreign occupation in Egypt and other Arab countries, there has been a significant activity of proselytizing and evangelizing associations, as well as sects like the Baha'i faith. The Orientalists also played a huge role, with some of them serving as pioneers of colonization.

⁹ Appendix 1: published books appendix, p 77

The proselytizing movements in Egypt were able to gain ground through diplomatic institutions, foreign support, and the adoption of educational, service, and proselytizing newspapers. Several national figures in Egypt stood up against proselytizing activities, such as ‘Abdu Allāh al-Nadīm, Jamāl al-Dīn al-Afghānī, Muḥammad ‘Abduh and Muḥammad Rashīd Riḍā, among others (Naeem, 1988.).

Efforts were also made to expose the schemes of the evangelists and to directly respond to their proselytizing books that attacked Islam. One example is ‘Abd al-Raḥmān al-Jazīrī’s response titled *Adillat Adillat al-Yaqīn fī al-radd ‘alā Maṭā’in al-mubashshirīn fī al-radd ‘alā Kitāb mīzān al-Ḥaqq wa-ghayrihi min Maṭā’in al-mubashshirīn fī al-Islām* [Evidence of Certainty in Responding to the Insults of the Evangelists in Response to the Book of Mizan al-Haq and Other Insults of the Evangelists in Islam], published by al-Irshād press in 1934. Another is Mustafa Aḥmad Rifā‘ī al-Labbān 's [A Quiet Discussion with the Evangelists], published in 1928 by al-Salafīyah Press.

Regarding the fallacies of orientalists and their refutation, when the first edition appeared between 1913 and 1938 in English, French, and German versions, a team of specialists took charge of translating them in 1933. Some scholars commented on certain materials and pointed out errors. It was printed by the *Dā’irat al-Ma’ārif al-Islāmīyah* [Islamic Encyclopedia], Amongst the scholars are: Muḥammad Farīd Wajdī, Aḥmad Muḥammad Shākir and Muḥammad ‘Abd Allāh ‘Inān, and others. By analyzing the materials critiqued within the Islamic Encyclopedia, a significant portion of them revolves around Islamic jurisprudence and Islamic history (Al-Ghazi 2010; Awa 1998).

As scholars' writings increased in responding to Orientalists and refuting their opinions and criticisms of Islam, examples of these writings include *Difā’ ‘an al-‘aqīdah wa-al-sharī‘ah ḍidda Maṭā’in al-mustashriqīn* [Defense of Belief and Shari'a against the Criticism of Orientalists] by Muḥammad al-Ghazālī (d. 1996), in which he responded to the Orientalist Goldziher in his book "Belief and Shari'a", 4th, 1975, Dar al-Kutub al-Haditha.

3.2. Books that Led to Cultural Wars¹⁰

Within these intellectual battles, some took on a secular-Islamic dimension, as exemplified by the battle surrounding the book "Why Am I an Atheist." Others had a more intra-Islamic character, such as the contestation related to the book "Islam and the Foundations of Governance" by Ali Abdel Raziq, as will be discussed later.

These books were the cause of some intellectual battles that were not at the same level in terms of intensity and intellectual conflict. Some limited themselves to calm scientific responses, while others adopted strong responses that escalated the intellectual battles to the extent that some of them reached the judiciary and courts. These battles require special study, but I preferred to discuss them briefly as they relate to the topic of the research.

These books can be divided into the following. Firstly: explicitly atheist books, such as Ismā'īl Aḥmad Ad'ham's book, which was published in 1937 under the title *Li-Mādhā Anā mulḥid?* [Why I am an Atheist], al-Ta'āwun Press in Alexandria. Many scholars responded to it, including: Muḥammad Farīd Wajdī, in his book *Li-Mādhā Anā mulḥid?* [Why is he an Atheist?], also, amongst them was Aḥmad Zakī Abū Shādī, in his book *Li-mādhā anā mu'min?* [Why I am a Believer] printed by al-Ta'āwun Press in Alexandria, 1937. Lastly, Muṣṭafā Ṣabrī, the Ottoman Sheikh of State, in his book "Mawqif al-'aql wa-al-'ilm wa-al-'ālam min Rabb al-'ālamīn wa-'ibāduhu al-mursalīn" [The Stance of Reason, Science, and the World towards the Lord of the Worlds] 1th edition, 1950 vol. 2, pp. 402-403. The battle ended three years later with Ad'ham's suicide¹¹.

Secondly, there have been books accused of attacking Islamic constants, such as the most famous debates that have been waged because of three books: The first is *Fī al-shi'r al-Jāhilī* [al-Jahili Poetry] by Ṭāhā Ḥusayn, Maṭba'at Dār al-Kutub al-Miṣrīyah, 1926, the second is *Taḥrīr al-mar'ah* [Setting Women Free] by Qāsim Amīn,] printed by Maktabat al-Jāmi'ah, 1th edition, 1928 and the third is *al-Islām wa-uṣūl al-ḥukm* [Islam and the Principles of Government] by 'Alī 'Abd al-Rāziq. Light will be shed on the third book as an example of the cultural situation at that time and as an

¹⁰ Appendix A: Published books appendix.

¹¹ These responses were collected along with a statement of the details of the intellectual battle in the book "The Suicide of Ismail Adham: Details of the Intellectual Battle, Texts and Comments" by al-Kharashi.

example of intellectual battles of this kind due to its importance, and also because many secularists rely on this book, especially in Arab countries, in advocating the separation of religion from the state.

When the first edition of the book was published in 1925, the scholars of Al-Azhar at that time revolted against the book and its author. The Senior Scholars' Council issued a resolution against the book and expelled its author from Al-Azhar. Additionally, the Disciplinary Council for Shari'a Judges issued a resolution to dismiss the author from the judiciary. The two rulings were published in a book entitled *Ḥukm Hay'at kibār al-'ulamā' fī Kitāb al-Islām wa-uṣūl al-ḥukm* [The Ruling of the Senior Scholars' Council on the Book of Islam and the Principles of Governance] printed by al-Salafīyah Press, 1th, 1955.

A fierce battle raged around this book, with many scholars and thinkers responding to it at the time, including *Ḥaqīqat al-Islām wa-uṣūl al-ḥukm* [The Truth of Islam and the Fundamentals of Governance] by the former Egyptian Grand Mufti Sheikh Muḥammad Bakhīt al-Muṭī'ī, printed by al-Salafīyah Press, 1th, 1925., and *Scientific Critique of the Book of Islam and the Fundamentals of Governance* by Muḥammad al-Ṭāhir ibn 'Āshūr, also by al-Salafīyah Press in 1955 and *Refuting the Book of Islam and the Fundamentals of Governance* by the former Grand Sheikh of Al-Azhar, Muḥammad al-Khidr Ḥusayn ('Imārah 1989) .

In observing the intellectual conflicts that transpired in Egypt during the twentieth century, our aim transcends mere documentation of these clashes. Instead, we seek to analyze their impact on Islamic literature while underscoring the intensity of the confrontation. Several elements surface for further exploration and analysis.

Particularly by the mid-twentieth century, these intellectual conflicts took the form of written exchanges, as exemplified by the models referenced earlier. A scrutiny of these writings reveals a significant consideration of the Egyptian public opinion of that time towards religious constants. Religious governmental institutions, primarily al-Azhar institutions, took charge of counteracting deviations. This was evident in the case of Sheikh Ali Abdul Razeq and his book *al-Islām wa-uṣūl al-ḥukm* [Islam and the Principles of Government] as well as in the reaction of al-Azhar to it.

At the end of the twentieth century, certain literary contributions emerged that exacerbated the levels of conflict. Notably, these compositions became catalysts for

disputes between power factions, vying to assert dominance. An exemplary case is the writings of Dr Nasr Hamed Abu Zaid, a professor at the Faculty of Dar Al-Ulum, Cairo University. When Abu Zaid submitted his research entitled "Critique of Religious Discourse" for the professorship degree, a committee was formed by Cairo University professors, headed most prominently by Dr. Abdelsabour Shahin. Shahin accused Abu Zaid of apostasy in his report. This accusation ignited a high-profile case that ultimately resulted in Abu Zaid's departure from Egypt into exile in 1995, merely weeks after achieving his professorship degree. Abu Zaid's writings instigated his referral to court, which issued a verdict of apostasy against him. The court of appeals upheld this verdict. Subsequently, marital dissolution cases were raised against him and his wife, Warda, accompanied by allegations of apostasy (al-Shahhat, 1996).¹² These events represent a poignant illustration of how intellectual discourse and the production of knowledge can become battlegrounds for political and religious authority. Such conflicts reflect deeper sociopolitical tensions and underscore the challenges of promoting independent thought and academic freedom within these contexts. In the sociology of knowledge, this phenomenon further highlights the interface of power, ideology, and the construction and control of social reality through discursive practices.

By the end of the twentieth century, intellectual conflicts evolved from written exchanges—articles against articles in newspapers and magazines, and book responses against books in printing houses and libraries—to public debates, which attracted a significant audience. These debates bore a strong ideological dimension, mirroring the intensity of the intellectual conflict, especially between Islamists and secularists in Egypt at the end of the twentieth century. Most of these debates were subsequently published in books (Raseet22.net 2017). Examples include the debate between Al-Qaradawi and Al-Ghazali versus Fouad Zakaria in the Doctors' Syndicate in the summer of 1986, during which Al-Qaradawi published a book entitled *al-Islām wa-al-‘almānīyah wajhan li-wajh Islam and Secularism Face to Face: A Scientific Response to Dr. Fouad Zakaria and the Group of Secularists.* Another notable debate was between Fouad Zakaria and Farag Fouda, representatives of secularists, against Mohamed Amara and Mohammed Selim al-‘Awa, representing the Islamist side. Titled "Egypt Between a Religious State and a Civil State," this

¹² Appendix B

debate was held at the Engineers' Union Club in Alexandria on January 27, 1992. A significant debate, under the title "The Religious State and the Civil State," was also held at the Cairo International Book Fair on January 7, 1992, under the supervision of the Ministry of Culture. This debate was highly controversial, particularly due to the sharp discussions between the two sides, to the point where some suggested that this debate was a catalyst for the assassination of the secularist writer Farag Fouda.

Books about Copts:

In the realm of intellectual tensions and ideological conflicts, one poignant issue pertains to the Copts and the political role of the Church. This tension culminated between Muslims and Copts during the events of Al-Zawiyah Al-Hamra in 1981, attributed to the perceived negative role of the Church at that time. In response, certain Islamic groups expressed their opposition. One possible catalyst for these tensions, especially following the ascension of Pope Shenouda III, was the proliferation of extremist sermons and writings by some Church leaders and monasteries. These writings carried significant critiques against Islam, and there were efforts to convert students to Christianity. This elicited a response from al-Ghazālī in his book "Qadhā'if al-Haqq" (1973), which was prohibited in Egypt. In it, he highlighted and refuted the claims and reports from Pope Shenouda. Al-Ghazālī (1973, p. 70). notes:

Despite the ongoing campaign against Islam, its severity and dishonor intensified in recent days. Then came Pope Shenouda, leading a campaign whose secrets must be unveiled and its extent clarified; so that everyone understands what we are warning against and what we fear.

By the late twentieth century, more measured discussions about the Coptic issue and the national role expected of the Church emerged. Notable contributions in this domain are the works of Counselor Tariq al-Bishry, such as his book *al-Muslimūn wa-al-Aqbāṭ fī iṭār al-Waḥdah al-Waṭaniyah*. [Muslims and Copts in the Context of National Unity] (al-Bishrī ,1980 p. 725). This text critiques the intellectual stance of the Coptic Church, the essence of the political community, and the need for religious minorities to appreciate the nuances of the Arab Islamic civilization in relation to their nationality. Another significant work, *al-Dawlah wa-al-Kanīсах*. [The State and the Church] addresses the relationship between the Egyptian state and the

administration of the Coptic Church in recent years. It underscores the institutional representation of the national community and the institutional emergence of the Church as an entity that seeks to represent Copts not just in religious matters (al-Bishrī ,1913,p. 7).

Additionally, the writings of the Coptic intellectual Rafīq Ḥabīb delve into the political and social roles of Christian currents and the Church. His books include al-Iḥyā' al-dīnī: Milaf ijtimā'ī lil-tayyārāt al-Masīḥīyah wa-al-Islāmīyah. [Religious Revival: A Social File of Christian and Islamic Currents in Egypt] (1991) and al-Masīḥīyah al-siyāsīyah fī Miṣr: madkhal ilá al-Tayyārāt al-siyāsīyah ladá al-Aqbāṭ. [Political Christianity in Egypt: An Introduction to the Political Currents among Copts] (1991).

In conclusion, these selected works exemplify how intellectual battles have spurred discourse and debates through literature. Moreover, they demonstrate how these discussions have carved a public space for serene dialogue on national, political, and social issues between Muslims and Copts, away from sedition and conflict.

Books About Women Rights and Emancipation:

The intellectual conflict in Egypt did not conclude following the release of Qasim Amin's book *Tahrir al-Mar'a* [The Emancipation of Women] which elicited numerous responses. A noteworthy rebuttal came from Mohammed Tal'at Harb's *Tarbiyat al-Mar'a wa al-Hijab* [Women's Education and Veiling] 1900." While Harb concurred with Amin on the imperative of educating women, he opposed the notion of women's emancipation and the removal of the veil. Anwar Al-Jundi's "Literary Battles" (1983) alludes to the vigorous debates this conflict incited, emphasizing its significant impact on the public sphere. He states:

The battle for women's liberation, which ignited post the publication of some chapters from Qasim Amin's book in *Al-Mu'ayyad*, was prolonged. It led to the founding of newspapers, authoring of books, and countless articles. These battles vividly depict the vitality of Arab thinkers and writers, reflecting their commitment to revival, preservation of values, and the development of concepts in contemporary Arab thought.

This intellectual conflict persisted throughout the 20th century, with the discourse surrounding women's roles, especially in the public domain, intensifying. For instance, by the end of the 20th century, Abdul Halim Abu Shuqqa's *Tahrir al-mar'ah*

fī 'aṣr al-risālīh [Emancipation of Women in the Age of the Message] (1990) scrutinized over 58 issues related to women's rights and duties. Esteemed scholars like Mohammed Al-Ghazali and Yusuf Al-Qaradawi contributed to this work. However, it received criticism, notably from Salafist scholars like Sheikh Mohammed Nasiruddin Al-Albani in *Silsilat al-Ahadith al-Sahihah* published by Maktabat al-Ma'arif in Riyadh, 1st edition, (2002, 389, 413, 419). Among them are standalone publications, for example: *Tahrir al-Mar'ah 'Ind al-Asraniyyin* [The Emancipation of Women Among the Modernists] The Book *Tahrir al-Mar'ah Fi 'Asr al-Risalah* [The Emancipation of Women in the Age of the Message' as a Model] by Adel bin Hassan Al-Hamd, 1st edition (2011) published by Mu'assasat al-Durar al-Saniyya for Publishing, Saudi Arabia.

Other notable works include Sheikh Mohammed Al-Ghazali's *Qaḍāyā al-mar'ah bayna al-taqālīd al-rākidah wa-al-wāfīdah* [Issues of Women between Stagnant and Imported Traditions] (1990, 1999), which is a compilation of his articles mostly discussing women's issues. The articles advocate for improving women's conditions, counteracting misconceptions about Islam oppressing women, although the book's confrontational style towards its critics has been noted.

Beyond traditional debates on women's emancipation and veiling, specialized literature addresses other crucial aspects of women's issues. For instance, *al-Mar'ah wa-al-'amal al-siyāsī ru'yah Islāmīyah* [Women and Political Work: An Islamic Perspective] (1995) by Dr. Heba Raouf Ezzat delves into women's political participation, consultation, allegiance, and societal roles. This study provides a comparative analysis, distinguishing between women's political participation from both Islamic and Western perspectives.

In summation, the cited literature exemplifies how these intellectual discourses have stimulated thoughts and debates through publications, and secondly, how they have forged a public domain where women are recognized concerning veiling, academic pursuits, and societal contributions.

Public debates evolved into televised debates, with the most notable being the weekly debates on Al Jazeera's *al-Ittijāh al-mu'ākis* [The Opposite Direction] program by Faisal Al-Qasim, which started its first episode at the end of 1996 with a famous debate between Dr. Nasr Abu Zaid and Dr. Mohammed Amara. Many

episodes of the program were between Islamists and secularists or between Sunnis and Shiites, and they can be characterized as being more about inciting audiences than conducting scientific debates. The scope was not confined to debates; seminars also emerged as part of the Islamic-secular dispute. Fahmī Huwaydī began, starting in 1986, a battle with the secularists participating in this dispute, whether in books, articles, debates, or seminars, such as in the seminar "Religious Political Extremism" published in the *Majallat al-Fikr* in the eighth issue, in September 1985. He compiled his articles in two books: *Tazyīf al-Wa‘y* [Distortion of Consciousness], Dar al-Shuruq, 1st, 1987 and *al-Muftarūn* [The Pretenders] and *Secular Extremism Discourse in the Balance*, Dar-al-Shuruq, 1st, 1996.

3.3. Banned Islamic books¹³

Banning books has been a well-known practice since ancient times for political reasons, and Rebecca Knuth an American scholar, author, and professor emerita of the University of Hawaii at Manoa wrote a book entitled "Libricide: The Regime-Sponsored Destruction of Books and Libraries in the Twentieth Century" where she talks about examples from Nazi Germany, Serbia, and Iraq. The importance lies in shedding light, in brief, on the phenomenon of book banning in Egypt in the twentieth century. Banned books, it is meant the books that have been banned by security authorities in Egypt throughout this century, and this may be evident every year through imposing restrictions on some books in the international book fair and perhaps specifically banning certain books.

The multifaceted socio-political and economic repercussions of the political conflict in Egypt exerted a palpable influence on the cultural and societal dimensions of life, resulting in an effective clampdown on freedom of opinion and publishing movement. This adversely affected the propagation of books in Egypt during the twentieth century. This repression became evident after the 1952 coup d'etat, when a significant number of cultural magazines such as *Majallat Al-Risala* and *Majallat al-Thaqāfah*, among other esteemed periodicals, were discontinued. This offensive against culture contributed to the transfer of Egypt's soft power in publishing to Beirut, leading to Egypt's loss of an important economic and cultural resource. This

¹³ Appendix A: Published books appendix.

decline further induced some publishing houses to emigrate and establish their operations abroad, as depicted in the narrative of Dar al-Shuruq's relocation to Beirut. Analysis of the political atmosphere and circumstances during this era, and the tribulations experienced by scholars under Nasser's rule, provides insight into some reasons for the cultural impoverishment in Egypt at that time. The closure of most cultural magazines following the July 1952 coup d'etat serves as compelling evidence. For instance, the shutting down of the two largest cultural magazines—"Majallat Al-Risala" by Al-Zayyat and "Majallat al-Thaqāfah" by Aḥmad Amīn —merely a few months after the coup, accentuates this point. Supporting this conclusion, the literati Aḥmad Ḥasan al-Zayyāt (1953, 1025) lamented the closure of "Al-Risala" magazine, stating, saying:

Al-Risala dies today amidst the uproar of victory anthems in Egypt, and freedom chants in Sudan. No announcer notices its departure, nor does any singer heed its moan. A month earlier, its sister 'Al-Thaqafa' had died when the people were distracted by the noisy festivities of Liberation. No reader's eye mourned it; no writer's pen eulogized it. As if the twenty years of Al-Risala, and sixteen years of Al-Thaqafa, spent serving literature, knowledge, art, Islam, and Arabism, had not secured them a place in existence, nor created any impression in people's hearts.

Examples of this are many, especially since the security tightening of the Nasser era and the confiscating of books. For example, the books of Sayyid Quṭb were banned, and the most famous of them is his book Ma‘ālim fī al-ṭarīq [Signposts on the Road]. Even books that he co-authored with other writers had his name removed from them, such as the series al-Qiṣaṣ al-dīnī [Religious Stories] that he co-authored with ‘Abd al-Ḥamīd Jawdah al-Saḥḥār, which was then published in dozens of editions under the name of ‘Abd al-Ḥamīd al-Saḥḥār only and is still being published without his name. And this ban contributed to the spread of all his publications¹⁴. After the end of the Nasserist era, they were published by Dār al-Shurūq, and some editions of his works reached more than thirty editions, as mentioned in Fī zilāl al-Qur’ān [Shades of Qur’an’s Interpretation]. However, the ban has been imposed on them once again now.

From the information provided in the previous sections of this chapter, the extensive analysis of 20th-century Egypt's intellectual landscape provides critical insights into the complex dynamics that shaped Islamic publishing in the region. It is evident that a multitude of factors played pivotal roles in the development of Islamic publishing.

¹⁴ Appendix A: published books Appendix.

Government policies and initiatives did exert influence, particularly through support for specific ideological movements like the Jamā'at Anṣār al-Sunnah al-Muḥammadiyah. However, the intricate web of social, political, and historical elements cannot be disregarded. The clash between Sufi orders and the Salafi movement, for instance, demonstrated how ideological conflicts shaped the publishing landscape. Furthermore, religious institutions, particularly al-Azhar, played a crucial role in counteracting deviations from established religious norms. They were instrumental in responding to challenges posed by secularist thinkers and orientalist, defending Islamic beliefs and practices in various publications. The phenomenon of banned books provides additional insight into the complex socio-political climate. The repression of freedom of opinion and publishing movement during Nasser's rule had a profound impact on the propagation of books in Egypt. Banning certain works, such as those of Sayyid Qutb, not only spurred interest but also contributed to the underground dissemination of these publications. Overall, the intellectual conflicts of 20th-century Egypt were multifaceted and evolved over time. From written exchanges to public debates and televised discussions, the intensity of the confrontations reflected the deep-seated ideological tensions within Egyptian society. These conflicts were not only about intellectual discourse but also about asserting political and religious authority. In essence, the rise of Islamic publishing in 20th-century Egypt was a complex phenomenon influenced by a myriad of factors. While government policies and initiatives played a role, they were just one part of a larger narrative that included ideological clashes, responses to external influences, and the struggle for intellectual and religious legitimacy.

CHAPTER IV

MARKETING ISLAMIC BOOKS IN EGYPT

This chapter seeks to clarify the role of book exhibitions in promoting Islamic literature and tries to answer the question: Have these exhibitions evolved into instruments for political and ideological confrontations, representing the competition among Islamic factions, both internally and externally? Additionally, it sheds light on the present-day predicament concerning the marketing of Islamic literature in Egypt, influenced by political and economic factors. Furthermore, it examines whether there is a transition from conventional print publishing to digital publishing. Lastly, it puts forth marketing ideas aimed at enhancing the publishing process.

4.1. The Factors Behind the Current Crisis of Marketing Islamic Books in Egypt

Marketing for Islamic books in 20th century Egypt was disorganized and lacked proper organization, but it was still considered the golden age for distributing Islamic books, especially in the 1970s and 1980s. However, there are now several factors threatening the existence of these books: The number of copies printed by publishers for each title has decreased despite an increase in the population and a decrease in the number of illiterate individuals. Secondly, the emergence of social media and the widespread availability of online content has diverted people's attention away from reading, revealing a lack of interest. Also, the distribution of books is generally poor and chaotic, especially in the Arab world where distribution companies are almost non-existent and services provided to publishers are limited. Additionally, Piracy and intellectual property rights violations have harmed the publishing industry and authors. Not to mention the Security restrictions on publishers and authors also played a role in this crisis as well as the significant increase in the prices of paper, ink, and printing supplies

It is worth noting that book fairs are controlled by governmental and official entities, as they are the main organizers. Today, restrictions on book publishing have become

a prominent feature, exacerbating the stagnation of the Islamic book market in Egypt due to the deteriorating economic conditions that have impacted various sectors. Additionally, there is increased security control over the sale of books by certain authors, which has led to their exclusion. Publishers' unions have not fulfilled their role in addressing the issues facing publishing, publishers, and the general public. One of the primary goals of book fairs is to encourage a reading culture and contribute to the development of civilization. Unfortunately, with the declining interest in reading and the rise of visual media consumption, the realms of thought and creativity have suffered. Consequently, for some individuals, book fairs have become an opportunity for leisurely outings, focused on sightseeing and indulging in culinary delights. Even when some families acquire books, priority is given to purchasing educational materials required for their children's studies, in the hope of obtaining additional discounts due to the challenging socioeconomic circumstances. Nevertheless, Islamic literature remains the most sought-after genre in book fairs, particularly at the Cairo International Book Fair, despite the constraints imposed on it. This can be attributed to various factors, including society's need for spiritual nourishment, as well as the promotional efforts of publishers and Islamic movements. Book fairs are often accompanied by intellectual activities, seminars, honorary ceremonies, and awards. While these activities hold significance in societal life, they have sometimes deviated from their intended purpose and have become repetitive and lacking in substance. The market for Islamic literature in book fairs, especially at the Cairo International Book Fair, has become a battleground for competition among Islamic currents.

The significance and lesson to be learned from book fairs lie in their potential to revive society's interest in reading and love for books, which is a characteristic that distinguishes our nation among others as the bearer of the message "Read." The role of book fairs in this revival is of utmost importance, alongside the family and the state, in fostering a reading culture and building a reader-oriented society. Achieving this goal requires concerted and arduous efforts that begin in the cradle of the family, nurtured by educational institutions, supported by the state, and facilitated by a conducive social environment (Salīm 2000, 96-97).

4.2. The Role of Book fairs in Marketing Islamic Books

The Cairo International Book Fair was established in 1969 and is considered one of the largest book fairs in the Arab region. In 2006, it was the second largest book fair after the Frankfurt International Book Fair, with approximately two million visitors annually. This fair played a major role in promoting books in general, especially Islamic books, which had a wide presence and distribution compared to all other types of books and visitors to the fair came from all over the Islamic world.

The marketing strategy employed for Islamic books through this exhibition emerged as a highly successful method for book distribution. Islamic literature consistently occupied the top position among the best-selling books in these expos. The fairs were not limited to this annual large fair only. Every year we found religious occasion exhibitions, especially during the month of Ramadan and fairs in universities that were organized by families in the faculties during the 80s and 90s of this century. At that time, these fairs had a great impact on the spread of the Islamic awakening in this era.

4.3. Book Fairs between the Political and Ideological Conflicts

Have these fairs become tools for ideological political conflicts? What role have book fairs played in the dissemination of Islamic literature and how do they reflect the competition between Islamic currents of readership?

This competition is evident in the publications introduced by various publishing houses, and it extends beyond traditional Egyptian factions, encompassing Azhari, Sufi, Salafi, and activist movements, among others. Besides, book fairs serve as a major meeting point for diverse cultures brought by foreign publishing houses, which present their works and offer them to readers. For instance, there has been a notable increase in activities by Shia publishing houses, particularly from Lebanon and Iran, after the Iranian revolution. These activities have faced challenges each year, reflecting the concept of exporting the Iranian revolution to Islamic countries. Saudi publishing houses also play a significant role in book fairs, disseminating books related to the Hanbali school of thought and the teachings of Sheikh Ibn Abdul-Wahhab. Additionally, Omani publishing houses contribute by promoting Ibadi

literature, and Yemeni publishing houses bring books representing the Zaidi school of thought. The ideological struggle in society is not limited to Islamic factions alone, as there is a significant presence of Christian libraries affiliated with the Church, disseminating Christian doctrine and engaging in proselytization efforts, including attacks on Islam through various means and the distribution of free books.

The exhibition has transformed into a marketplace, not solely for showcasing books but also for hosting complete sections dedicated to the sale of cassettes and video tapes featuring various Islamic preachers affiliated with different Islamic movements. These forms of media gained a new trajectory that widely spread during the 1990s, before the end of the century. They were sold in substantial quantities, perhaps even more than books. Notably, among them were the so-called "new preachers" such as Omar Abdelkafi, Tarek Sweidan, and Amr Khaled. In the context of market-driven religiosity, Patrick Hainey (2010, 86-87) points to the phenomenon of the proliferation of a market for these new products, stating:

The Islamic market is also a market for new Islamic products, characterized by high-quality bourgeois products. In this market, religious devotees, pious individuals, and zealous Islamists intersect. They immerse themselves in the business world, striving to promote innovative and competitive products, which directly impact the ideological orientation of the offerings they present. Let's take the example of religious audio tapes in Cairo. The earlier companies, adhering to the conservative nature of Salafism, bear religious names and distribute tapes by Salafi scholars. In addition to these, new companies have emerged, founded by former Islamists or closely affiliated partners. Therefore, their symbolic space seems to be less inclined toward austerity. Examples of these religious media companies and the nature of the tapes they produce reflect a more casual approach aimed at individuals rather than the political field.

Within the exhibition context, it becomes evident how political regimes utilize these platforms for self-promotion and the reinforcement of their legitimacy. This is achieved through the organization of festivals and seminars that attract prominent political figures and government-linked religious institutions. Additionally, the awards presented during these exhibitions tend to be influenced by specific ideological orientations.

4.4. The Future of Paper Publishing in Egypt During the Rise of Digital Publishing

The publishing industry may shrink due to the general increase in prices of paper and ink, which form the backbone of this industry. Some publishers believe that electronic publishing is a significant factor in threatening the paper book industry, especially with the increasing interest in it from young people who have become more reliant on the internet. This could cause significant losses for publishers who are solely focused on publishing and distributing paper books, taking into account the high prices of exhibitions in the Arab region, and this situation could lead to the closure of many publishing houses, or at least their merging. No matter how much we cling to paper publishing out of habit and defend it, the tide of progress is irreversible. We are living in a period of significant transition between the era of paper publishing and the computer era, one of the major publishers, Mohammed ‘Adnan Sale, The founder of Dār al-fikr in Damascus - Beirut, points to several important warnings in this regard, the most important of which is that computer publishing is inevitable, and we must prepare for it and gradually transition to it before the publishing profession becomes extinct (Salīm 2015, , 205).

4.5. Key challenges the publishing in Egypt faces

With the emergence of the new millennium, significant challenges have arisen, affecting the publishing industry in general and the Islamic book sector in particular. The most prominent anticipations these include: the rise of the virtual sphere, surpassing the culture of written communication. This led to the fragmentation of the cultural field. During this period, we witnessed a post-ideological phase and the Arab Spring, as well as the ascent of visual culture that focuses on alternative identities from the Middle Eastern, Coptic, and Pharaonic cultures. As a result, discussions on identity shifted from the written to the visual, leading to a weakening of intellectual production compared to literary production, translation, and the reissuing of heritage. All of these developments represent significant challenges.

In this conclusion, I attempt to outline some of the key challenges facing the publishing market as a whole. Simultaneously, it becomes evident that most of these challenges apply to the realm of Islamic book publishing. These multifaceted challenges raise numerous questions, seeking to elucidate the current state and prospects of the publishing industry. Those involved in the industry find themselves

confronting substantial and unprecedented challenges. Among these challenges are cultural ones, such as globalization and the waning of intellectual production; political challenges, including authoritarianism; and significant economic challenges, such as rising costs, paper shortages, and printing expenses, among others.

The Challenge of Globalization

It is essential not to overlook the negative impact of globalization on culture and, consequently, the influence of this transformation on knowledge production within the minds of individuals in this century. This era, characterized by the proliferation and consumption of ideological knowledge, has encouraged people to gravitate to superficial culture while diverting their attention away from serious reading.

This shift is highlighted by several negative factors, including the dominance of media and social communication platforms and their adverse influence on the cultural landscape. Pierre Bourdieu highlighted (Bourdieu 1993) various forms of media represent one of the most influential means of shaping individuals' and society's perspectives on various issues. They can propagate behavioral, cultural, and social patterns adopted by both individuals and communities. Bourdieu's analysis of media structures and the roles of program hosts reveal their tendency to occupy people's time with trivial and unnecessary matters, leading to the consumption of frivolous content that conceals the truly valuable. In this sense, television can contribute to the erosion of awareness by promoting false consciousness or by obscuring information of genuine significance to viewers. Furthermore, television channels, especially satellite ones, have evolved beyond mere entertainment or educational platforms (Bourdieu 1993). This has been facilitated by the proliferation of cinema, which has steered people away from genuine knowledge, reinforcing a counterfeit culture through shallow narratives, particularly in Egyptian cinema and its production of films and series until the present day.

The widespread adoption of satellite television channels has had a profound impact on viewers' culture, carrying both positive and negative consequences. The launch of the Egyptian satellite channel in December 1990 as the first government-owned Arabic satellite channel, followed by the introduction of MBC from London in September 1991 as the first private Arab satellite channel, paved the way for a flood

of private satellite channels. With this wide-ranging proliferation came an influx of diverse messages, with various forms, objectives, and goals. These messages left their mark on individuals' thoughts, behaviors, preferences, traditions, ethics, religion, and the Arabic language, influencing their Arab-Islamic identity. Consequently, culture was reshaped in various ways (al-Asad 2010, 4). One of the negative outcomes of this transformation was the deviation from the established culture of reading, especially as the culture of preaching through television programs contributed to the promotion of a lightweight and fragile culture.

The advent of the internet had a profound impact as well. With the proliferation of various Islamic websites¹⁵, each with its orientation, some played a significant role in disseminating readable, audible, and visual Islamic culture, contributing to the dissemination of scholarly lessons by various preachers through the distribution of their sermons, seminars, and lectures. This, in turn, reinforced lightweight and fragile culture and steered individuals away from reading. With globalization, which involves the openness to all cultures worldwide and a shift away from politics to focus on individual life and success, each group now has its scholars with publications and readings that differ from other groups. Each group strives to disseminate its ideas through all available means. Consequently, a new generation of what is known as "new preachers" emerged, ushering in a new style of religiosity within Islamic movements. This had an impact on the division within the readership itself between the traditional authority of scholars and the reinterpretation of religious authority using Hadith concepts.

Hence, the challenge lies in the spread of literature of religious styles that adhere to Islamic identity and resist the overwhelming wave of globalization. They do not completely merge into the capitalist marketing direction, at least superficially. This is evident in Heba Raouf Ezzat's introduction to the book *Islam Al-Souq* "Market Islam" by Patrick Haenney (2019, p. 5):

Modernity swallows the forms of civilization, and the risks of capitalism take on religious forms." Proselytizing has transformed into a "scene" on television screens, and it has become a product sold for entertainment in television program videos. This is not done for free; there is capital involved, and in this space, wealth accumulates, stars are made, and they are marketed for benefits.

¹⁵ An example is <https://ar.islamway.net/>

In his book, Patrick Haeney emphasizes a significant shift in the organizational and political structure of the discourse within Islamic movements after their forced interaction with globalization and market values. He argues that "Islam of the Market" is among the various forms of religiosity that have recently emerged and will become the most famous, widespread, and successful trend. He states "With the spread of these new forms of religiosity, openness to the outside world will become a kind of Islamic virtue that must be nurtured in the face of the winds, waves, tides, and identity fluctuations..."(Haeney 2019,37-.38).

The Challenge of Political Control

In the context of sociological inquiry, the challenge at hand is manifested in the resurgence of authoritarianism, characterized by intensified censorship, book bans, authoritative dominance, and restrictions on the dissemination of knowledge. At the turn of the 20th century, Max Weber (c. 1902) expounded upon the psychological disposition of autocrats towards various branches of science, what they find amenable, and what they fear. He al-Kawākibī (2009, 44-45) remarked that:

Autocrats do not fear linguistic sciences or religious sciences pertaining to the afterlife, which are concerned with the relationship between humans and their divine creator. However, autocrats exhibit profound apprehension toward life sciences such as theoretical wisdom, philosophical reasoning, human rights, social norms, civil politics, detailed history, literary oratory, and similar disciplines that elevate intellect, broaden minds, elucidate human entitlements, reveal deception, and elucidate preservation. The autocrat's most dreaded entities are those practitioners of these sciences, especially those driven to educate the populace in oratory or writing, characterized in the Quran as the "righteous" and the "reformers."

This pattern of autocratic control and suppression is vividly exemplified in the mid-20th century, following the coup of July 1952. The transformation wrought by this event had a profound impact, largely through the National Guidance Ministry and the various forms of censorship it imposed on publications. This included restrictions on knowledge production and dissemination, as well as the banning of books, as detailed in Chapter Three. After the success of the counter-revolution against the January 25, 2011 revolution, restrictions and book bans were reinstated, along with intensified scrutiny of publishers and the closure of libraries, particularly Islamic libraries (Ramaḍān 2015).

The plight of Islamic writers and the particular restrictions placed on them are evident in some of the trials where Islamic books are considered evidence in legal cases, and acquiring them is deemed a crime. Additionally, there have been seizures of these books, as well as relocating exhibitions to distant locations, making them less accessible to the public than they were in the past (al-Nuṣrah 2019).

The Challenge of Inflation on the Printing Industry

This economic challenge encompasses various forms of inflationary pressures that affect the publishing industry, impacting not only printers and publishers but also paper suppliers and printing ink manufacturers. Additionally, it includes rising customs tariffs, transportation costs, exhibition rental fees, increased shipping expenses, and logistical difficulties. All of these factors pose significant challenges for publishers, ultimately harming readers who encounter elevated book prices. Renowned Egyptian publisher of Dar Al-Sharq, Mohamed Mandoor, affirms that: "The publishing industry can indeed contract due to the general increase in paper and ink prices, which form the backbone of this industry". (Salīm 2001, 22-23.).

Furthermore, rising labor costs, printing expenses, and the requisite publishing equipment, coupled with diminishing quality and restrictions on authorship and publication rights, exacerbate the situation. Economic crises worldwide also affect readers by weakening their purchasing power for books, often compelling them to prioritize necessities such as food, clothing, and shelter over reading. This is a concerning indicator, and even in the best of circumstances, it reduces the budget individuals allocate for book purchases.

The Challenge of Limited Publications and Intellectual Output

This challenge is manifested by a decrease in the number of publications compared to the population in most Arab countries, where the number of copies printed by publishers for each title has declined. Additionally, a significant proportion of the published works exhibit a reduced level of intellectual content. Renowned Arab publisher, Mohamed Adnan Salem justifies this phenomenon by stating(Salīm 2001, 24.):

Despite the increase in population and the decrease in illiteracy due to mandatory education laws, publishers now print limited quantities of their titles, which was not the case in the middle of the 20th century when books were more widely circulated and held in higher esteem.

Furthermore, this challenge encompasses the scarcity of publications resulting from a deficiency in serious intellectual production, be it in authorship or translation. This underscores those who examine the influential intellectual writers of the 20th century find their contributions far surpass those of contemporary authors in the 21st century. Concerning the realm of translation, this shortfall is evident in the limited number of books considered worthy of translation, with a note on the subpar quality of some translations due to reliance on electronic translations through modern translation methods, without engaging professional translators who possess an understanding of the terminologies. Recently, some publishing houses have emerged showing interest in addressing this through translation, such as Nohoudh Center, al-Shabakah al-‘Arabīyah lil-Abhāth wa-al-Nashr, Madārāt lil-Abhāth wa-al-Nashr.

One contributing factor to the diminished intellectual output is the absence of critical articles that were once abundant in cultural circles in the mid-20th century through cultural magazines like "Al-Risalah" by Ahmed Hassan Al-Zayat and "Al-Thaqafah" by Ahmed Amin. Mohamed Adnan Salim(2000, 23) says:

In the absence of criticism, which has transformed into a form of praise and flattery, and in the climate of suppressing the truth and rejecting opposing viewpoints, intellectual movements have stagnated, and critical inclinations have waned, turning readers into disinterested recipients.

As such, the challenge of limited publications and weakened intellectual output poses significant obstacles to the flourishing of the contemporary Arab publishing industry.

The Challenge of Technological Advancement and E-book Publishing

The challenge at hand revolves around the decline in sales of physical books, which has become an indicator threatening the role and future of the publishing industry in the market. What are the challenges confronting this industry, and how have its stakeholders prepared to confront these challenges? Emirati writer Ahmed Obaid

posits that the publishing sector grapples with two distinct crises, namely an economic crisis and the crisis precipitated by the advent of e-books as competitors. To address these issues, it is imperative to delay the electronic release of books, which serves the interests of physical books. He notes that cultural consumption, in general, is on the decline, necessitating continued exploration of how to develop the electronic market while respecting the rights of authors and publishers and ensuring sufficient profits for the continued discovery, support, and cultivation of new creative talents. This should be done in a conscientious and organized manner, without undermining what has been previously produced and considering the current state of affairs (Alroeya 2020).

The Challenge of Piracy

One of the most pressing factors affecting creativity is the widespread issue of piracy and the infringement of intellectual property rights, which deprives creators of the ability to profit from their intellectual output. This inability to capitalize on their success and live a dignified life from the fruits of their intellectual labor has a mutual impact on both creativity and readership.

4.6. New marketing ideas for Islamic Books

The process of book marketing may be a difficult task. However, with the appropriate steps and dedication, it can be done successfully. Firstly, the author needs to consider their goals and target audience. They then need to create an effective marketing plan that outlines their objectives and budget for the project.

The best ways to market a book include several methods available to us in the Internet age, which can be summarized as follows. Firstly, content marketing is an effective way to reach the target audience, increase brand awareness, and gain more customers. This includes blogging, videos, infographics, e-books, and podcasts which also includes social media marketing as another way to promote the book one of the platforms that is widely used is YouTube and marketing through it can be used to create book trailers, author interviews, and other video content to promote the book. Secondly, one could benefit from E-mail marketing, which is a valuable tool to reach a wider audience and build relationships with readers. Additionally, search engine marketing can also be an effective way to reach potential readers. Each of

these types of marketing has its details, advantages, and disadvantages that must be dealt with and utilized effectively (Mudawwanāt ‘Ayn al-‘Arab n.d.) .

The release of a new book should be promoted through all available means, including a brochure that introduces the book and is distributed widely, based on a mailing list that should be carefully prepared and developed. The use of wall posters is also not prohibited, with their importance determining their distribution to libraries, and sales centers, and providing free copies to journals and media outlets that are interested in promoting the book (Sālim, 1994, 20).

Additionally, the publisher can publish the book on special platforms for a fee offer it for sale on online platforms, and pass on several advertisements through social media. Thirdly, expanding the distribution range outside the city to other provinces and outside the country. Fourthly, participating in international exhibitions to introduce the book and establish direct communication with the reader to learn about their interests.

Fifthly, expanding the creation of electronic sites in collaboration with delivery companies at the lowest prices to deliver the book to anyone who orders it anywhere in the world. Sixthly, pay attention to every address received from customers and prepare an email list to benefit from it in marketing the books that appear to be selling well on your website and notifying visitors of new releases.

Lastly, creating a code of ethics between publishers and authors, and between publishers and distributors, based on respect for the rights of the publisher and the author. Perhaps, focusing on what we have mentioned can contribute to addressing the complaints of publishers and distributors about the decline of the profession, and can help solve the crisis of books so that they regain their respect. No author should steal ideas from another author, no publisher should violate the rights of another publisher, and no one should delay in paying for books they have purchased. This would enable the author of the book to live a dignified life from the income of their works, which would help them continue their journey in promoting culture in their society without humiliation.

Summing up the significance of the information provided in the previous sections of this chapter, it can be asserted that the emergence of social media and the digital age, coupled with economic challenges, have significantly impacted the market for

Islamic literature. Distribution challenges, piracy issues, and intellectual property rights violations have also contributed to the current crisis in marketing Islamic books. Religious institutions, while influential, assumed a secondary role compared to other determinants in promoting Islamic publishing. Book exhibitions, particularly the Cairo International Book Fair, emerged as crucial platforms for the promotion and distribution of Islamic literature. These exhibitions, however, have evolved into arenas for political and ideological confrontations, reflecting the competition among various Islamic factions. As the publishing landscape undergoes a transition from conventional print to digital publishing, there is a need for adaptation and innovation within the industry. The rising costs of paper and printing supplies, in addition to the growing popularity of electronic publishing, pose challenges to traditional publishers. It is imperative for the industry to embrace technological advancements and explore new avenues for distribution and marketing.

In light of these findings, it is evident that a holistic understanding of the factors influencing Islamic publishing in Egypt necessitates considering a wide array of social, political, economic, and technological elements. While government policies and initiatives played a role, they were part of a larger constellation of determinants. Moving forward, the industry must be agile and forward-thinking in order to navigate the evolving landscape of publishing in the digital age. This includes adopting innovative marketing strategies, embracing electronic publishing, and fostering ethical practices within the publishing community. Through these concerted efforts, the promotion of Islamic literature can continue to thrive and evolve.

CONCLUSION

The central focus of this research is the examination of the production, distribution, and consumption of Islamic literature in Egypt from the 20th century to the present day. This study has considered the historical, political, social, and technological factors that impact the publishing and marketing of Islamic books.

The 20th century marked a pivotal era for Islamic book publishing in Egypt, characterized by diverse contributions from government institutes, independent publishers, philanthropists, and various Islamic groups. This transformation was driven by technological progress, political shifts, and societal impact. Government entities actively promoted Islamic literature, while independent publishers enriched the scene with a variety of works. Publishing houses linked to Salafi, Sufi, and Muslim Brotherhood movements had a significant impact on the Islamic awakening. Contributions from individuals within and outside Egypt, along with the involvement of orientalist and academic contexts, added depth to the intellectual environment. The Egyptian Publishers Union and the Arab Publishers Union served as crucial platforms for addressing challenges and fostering connections among publishers.

The interaction between politics, ideology, and literature shaped the intellectual milieu of Egypt during this century. The growth and decline of Islamic publishing were influenced by a complex interplay of various factors and groups. This mix facilitated the spread of Islamic texts, reflecting and influencing the social and cultural fabric of the country.

The evolution of Islamic publishing in Egypt involves continual negotiation between state control, religious authenticity, and market dynamics against a backdrop of technological and political change. Under the leadership of Nasser, Sadat, and Mubarak, the state exerted significant influence, often involving censorship and alignment of publications with political objectives. This contrasted with the efforts of independent publishers and religious institutions such as Al-Azhar, Dar Al-Ifta, and the Ministry of Awqaf. These institutions produced and distributed Islamic literature while navigating between religious authenticity and state directives, leading to a

dichotomy between the state's version of Islam and the diverse interpretations held by the public.

The 1970s and 1980s were seen as a golden age for Islamic publishing, but the industry has since faced challenges due to technological shifts, political control, globalization, rising costs, and piracy. Book fairs, particularly the Cairo International Book Fair, have been pivotal in promoting Islamic literature but have also evolved into platforms for ideological confrontations. The transition from print to digital publishing brings both challenges and opportunities for Islamic publishers, necessitating innovative marketing strategies, understanding of the target audience, and adherence to ethical standards.

The oscillation between tradition and modernity highlights a deep exploration of Islamic publishing within the broader public domain. The textual domains of the Islamic world, embodied through its publications, are not merely repositories of religious knowledge. Instead, they serve as arenas where ideologies, narratives, and visions for the future are contested, negotiated, and redefined.

The relationship between Islamic publishing and the public domain is both complex and profound. The public domain represents a realm of open discourse, dialogue, and intellectual activity. On the other hand, publishing within this domain, particularly Islamic literature, goes beyond mere dissemination of information; it is a symbolic act, a marker of identity, and a stance on the continuously evolving dynamics of tradition and modernity.

The insights provided throughout the study spotlight the complexities of navigating the ideological terrains that Islamic publications traverse. There is a constant interplay between the orthodoxy of religious tenets and the pressures of globalization, modernity, and changing societal norms. The "Market Islam" phenomenon signifies more than just a commodification of faith; it underscores the tension between authentic religious expression and the realities of a capitalist-driven world.

The resurgence of authoritarianism and its implications on publishing add another layer to this ideological contestation. The public domain, ideally a sanctuary for unrestrained discourse, finds itself constrained, affecting Islamic publishing. Acts of censorship, book bans, and heightened scrutiny impede the dissemination of knowledge and signify a broader ideological warfare. The references to autocrats' fears highlight this struggle, emphasizing the conflict between unrestrained knowledge and the desire to control the narrative.

However, this research also offers hope and direction. The challenges are daunting but not insurmountable. The study underscores the need for adaptive strategies and emphasizes the importance of preserving and promoting the array of Islamic literature. Recognizing the profound influence of Islamic publishing in shaping the public domain can lead to a more inclusive, diversified, and vibrant discourse.

The domain of Islamic publishing has witnessed transformative changes in recent decades due to diverse challenges such as globalization and technological advances. Reflecting upon the core themes of this study and juxtaposing them against the introductory framework illustrates the evolution of the Islamic publishing industry and provides insights into its future trajectory.

Globalization serves as a double-edged sword, amplifying the reach of Islamic literature globally but also creating tension as works reflecting genuine Islamic identity resist Western capitalist ideals. This tension mirrors broader socio-cultural shifts observed in many societies grappling with modernity. This dynamic was highlighted in the introduction and reinforced by the insights of Heba Raouf Ezzat and Patrick Haenney. Both Ezzat and Haenney(2019) highlight the challenges and transformations faced by Islamic literature and discourse in the age of globalization. Ezzat emphasizes the complexities of women's roles in both Islamic and Western contexts, while Haenney focuses on the commercialization of Islamic teachings and the emergence of a market-driven religiosity.

While globalization poses philosophical challenges, political control brings forth a more tangible threat. The resurgence of authoritarianism has left a void in the array of Islamic literary expression. The patterns of autocratic control, especially the post-

July 1952 coup and the aftermath of the 25 January 2011 revolution. serve as reminders of the balance between political might and freedom of expression. The suppression of thought is a loss for both the present and future generations.

Economic challenges further compound the precarious state of Islamic publishing. With inflationary pressures impacting everything from the cost of paper to logistical expenses, the industry finds itself caught in a vice of rising operational costs and a readership constrained by its purchasing power. The economic dynamics of the situation are only exacerbated by the diminished intellectual output, reflecting a potential intellectual stagnation. As the number of quality publications dwindles, it is the readership that is deprived of nourishing content, a scenario that stands in stark contrast to the golden eras of Islamic intellectual thought.

Yet, as with many industries in the 21st century, the challenges presented by technological advancements might be the most pivotal. The shift towards e-books, while inevitable, threatens the very foundation of traditional publishing. This digital revolution, coupled with the nefarious shadow of piracy, raises pressing questions about the future of the industry, its adaptability, and its potential avenues of innovation.

In synthesizing the insights from the research, it is clear that the Islamic publishing industry stands at a crossroads, shaped by both internal and external challenges. To navigate this domain, a proactive approach is required—one that recognizes and addresses these challenges.

The suggestions in this research serve as a call to action. Emphasizing quality, preserving the history of Egyptian publishing houses, prioritizing translations, and venturing into the digital frontier are crucial for the industry's survival. Moreover, there is a need to foster environments that champion freedom of expression, critical thinking, and intellectual growth.

In conclusion, the connection between Islamic publishing and the public domain offers invaluable insight as such that it reflects the broader struggles and aspirations of a faith community navigating tradition and modernity. The path ahead necessitates

engagement with these insights, ensuring that the discourse remains enriched and reflective of the evolving dynamics of the Islamic world. This research has attempted to paint a nuanced picture of the Islamic publishing industry, juxtaposing its historical grandeur with contemporary challenges. Interwoven within this study is an underlying thread of hope and potential. With concerted efforts from all stakeholders, a vision grounded in tradition and innovation, and a commitment to knowledge, a renaissance of Islamic thought and literature can be achieved.



APPENDIXES

APPENDIX A: PUBLISHED BOOKS

CHAPTER I

1. Samples of Publications by Governmental Institutes

NO	NAME	PUBLISHER	DATE	AUTHOR	SUBJECT
1	al-Mughāzī wa-al-siyar	The General Egyptian Book Authority	1975 th	Ibn ‘Abd al-Barr	Prophet's biography (sīrah)
2	al-Nujūm al-Zāhirah	Dār al-Kutub al-Miṣrīyah	1929 th	Ibn tghry Bardī	Tafsir
3	al-Risālah al-Qushayrīyah	Dār al-Sha‘b	1989 th	al-Qushayrī	Sufism
4	Jāmi‘ al-Bayān fī tafsīr al-Qur’ān	Būlāq Printing Press	1913 th	Abū Ja‘far ibn Jarīr al-Ṭabarī	Tafsir
5	Jāmi‘ al-Bayān fī tafsīr al-Qur’ān	Būlāq Printing Press	1905 th	Ibn Jarīr al-Ṭabarī	Tafsir
6	Ṣaḥīḥ al-Bukhārī-9v	Būlāq Printing Press	1913 th	al-Bukhārī	Hadith
7	Subul al-Hudá wa-al-rashād fī sīrat Khayr al-‘ibād	al-Majlis al-A‘lá lil-Shu‘ūn al-Islāmīyah -al-awqāf	1975 th	al-Ṣāliḥī,	Prophet's biography (sīrah)
8	Tafsīr al-Qur’ān al-‘Aẓīm	Dār al-Sha‘b	1989 th	Ibn Kathīr,	Quranic interpretation
9	Tafsīr al-Qurṭubī [al-Jāmi‘ li-aḥkām al-Qur’ān]	Dār al-Kutub al-Miṣrīyah	1935 th	al-Qurṭubī	Tafsir

10	Tahdhīb al-lughah	The General Egyptian Book Authority	1975 th	al-Azharī	Arabic Literature
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2. Samples of Publications by Independent Publishers

NO	NAME	PUBLISHER	DATE	AUTHOR	SUBJECT
11	al-sīrah al-Nabawīyah	al-Ḥalabī Printing Press	1955 th	Ibn Hishām	Prophet's biography (sīrah)
12	Iḥyā' 'ulūm al-Dīn	al-Ḥalabī Printing Press	1989 th	Abu Ḥāmid al-Ghazālī	mysticism
13	Tafsīr al-Jalālayn	al-Ḥalabī Printing Press	1900 th	Jalāl al-Dīn al-Mḥlaāá Jalāl al-Dīn al-Suyūfī	Tafsir
14	Tafsīr al-Nasafī	al-Ḥalabī Printing Press	n.d th	al-Nasafī	Tafsir
15	Tafsīr al-Qur'ān al-'Azīm	al-Ḥalabī Printing Press	n.d th	Ibn Kathīr	Tafsir
16	al-Mughnī	Al-Manār Printing Press	1928 th	Ibn Qudāmah	Fiqh Ḥanbalī
17	Dalā'il al-i'jāz	Al-Manār Printing Press	1947 th	al-Jurjānī	Quranic studies
18	al-Faḥ	Al-Salafīyah Library	1909 th	Muḥibb al-Dīn al-Khaṭīb	Periodicals
19	al-Zahrā',	Al-Salafīyah Library	1924 th	Muḥibb al-Dīn al-Khaṭīb	Periodicals
20	Faḥ al-Bārī bi-sharḥ Ṣaḥīḥ al-Bukhārī	Al-Salafīyah Printing Press	1959 th	Ibn Ḥajar al-'Asqalānī	Hadith
21	I'jāz al-Qur'ān	Al-Salafīyah Printing Press	1930 th	al-Bāqillānī	Quranic studies
22	al-Musnad	Dār al-Ma'ārif	1946 th	Aḥmad ibn Ḥanbal	Hadith
23	Tabarī's Interpretation of the Quran]	Dār al-Ma'ārif	1954 th	Ibn Jarīr al-Ṭabarī	Tafsir

24	Fī zilāl al-Qur'ā	Dār al-Shurūq	2003 ^{th32}	Sayyid Quṭb	Tafsir
25	Qīṣaṣ al-ḥayawān fī al-Qur'ān	Dār al-Shurūq	1983 ^{th1}	Aḥmad Bahjat	Children's books and stories

3. Samples of Publications by The Orientalists

NO	NAME	PUBLISHER	DATE	AUTHOR	SUBJECT
26	al-Maṣāḥif	Raḥmānīyah Printing Press	1936	Abī Dāwūd al-Sijistānī	Quranic studies
27	Ghāyat al-nihāyah fī Ṭabaqāt al-qurrā	al-Sa'ādah Printing Press	1932	Ibn al-Jazarī in the al-Sa'ādah	Biography Muslims
28	Mu'jam al-buldān	Hindīyah Printing Press	1909-1916 ^{th1}	Yāqūt al-Ḥamawī	Geography
29	Sharḥ Gharīb al-sīrah al-Nabawīyah	Hindīyah Printing Press	1911 ^{th1}	Ibn Hishām li-Abī Dharr al-Khushanī	Prophet's biography (sīrah)

4. Samples of Publications by The Efforts of The Philanthropic and The Wealthy

NO	NAME	PUBLISHER	DATE	AUTHOR	SUBJECT
30	al-Ādāb al-shar'īyah wa-al-minaḥ al-mar'īyah	al-Manār Printing Press	1939 ^{th1}	Ibn Mufliḥ	Philosophy. Psychology. Religion
31	al-Khiṭaṭ	Maṭba't al-Nīl	1906 ^{th1}	al-Maqrīzī	history of Egypt
32	al-mukhaṣṣ	Būlāq Printing Press	1903 ^{th1}	Ibn sydh	Arabic Literature
33	al-Nujūm al-Zāhirah fī mulūk al-Qāhirah	Būlāq Printing Press	1909 ^{th1}	Ibn tghry	Islamic history
34	al-Umm	Būlāq Printing Press	1903 ^{th1}	al-Shāfi'ī	Fiqh Shāfi'ī
35	Jāmi' al-uṣūl min aḥādīth al-Rasūl	al-Sunnah al-Muḥammadīyah Printing Press	1949 ^{th1}	li-Ibn al-Athīr	Hadith

36	Musnad al- Imām Aḥmad	Dār al-Ma‘ārif	1946 th	Aḥmad ibn Hanbal	Hadith
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CHAPTER II

5. Samples of Publications by The Old Islamic Manuscripts

NO	NAME	PUBLISHER	DATE	AUTHOR	SUBJECT
37	al-Ḍaw' al-lāmi' li-ahl al-qarn al-tāsi'	Maktabat al-Qudsī	1934 ^{th1}	Shams al-Dīn al-Sakhāwī	Islamic countries -- Biography
38	al-Faṣl fī al-milal wāl'hwā' wa-al-niḥal	Muḥammad 'Alī Ṣubayḥ his Children's Printing Press	1928 ^{th1}	Ibn Hazm	Religious sects
39	al-Nashr fī al-qirā'āt al-'ashr	al-Maktabah al-Tijārīyah	1961	Ibn al-Jazarī	Quranic studies
40	al-Sīrah al-Nabawīyah	Muṣṭafā al-Ḥalabī Press	1955 ^{th1}	Ibn Hisham	Prophet's biography
41	Kitāb al-ḥayawān	Muṣṭafā al-Ḥalabī Presses	1938 ^{th1}	al-Jāḥiẓ	Arabic Literature
42	Minḥāj al-sunnah al-Nabawīyah fī naqd kalām al-Shī'ah wa-al-Qadarīyah	Bulāq printing press	1905 ^{th1}	Ibn Taymīyah	Religious sects
43	Nihāyat al-arab	Dār al-Kutub al-Miṣrīyah	1923-1955 ^{th1}	al-Nuwayrī	Arabic Literature
44	Tārīkh al-Rusul wa-al-mulūk	Dār al-Ma'ārif	1967 ^{th2}	al-Ṭabarī	Islamic history

6. Samples of Publications by The Recently Authored Books

NO	NAME	PUBLISHER	DATE	AUTHOR	SUBJECT
45	Tafsīr alqurān al-Ḥakīm - Tafsīr al-Manār	al-Manār Press	1928 ^{th1}	Muḥammad 'Abduh,	Quranic interpretation
46	Fī Zelal al-Qur'an	Dār Iḥyā' al-Kutub al-'Arabīyah	1953-1954 ^{th1}	Sayyid Quṭb	Quranic interpretation
47	Manāhil al-'Irfān fī 'ulūm al-Qur'ān	'Isā al-Bābī al-Ḥalabī	1954 ^{th1}	Muḥammad 'Abd al-'Azīm alzzurqāny	Quranic studies

48	al-Tafsīr wa-al-mufasssīrūn	Maktabat Wahbah	1946 ^{th1}	Ad Dzahabi H. M.	Quranic studies
49	I'jāz al-Qur'ān wa-al-balāghah al-Nabawīyah	al-Istiqāmah Printing Press	1940 ^{th4}	Muṣṭafá Ṣādiq al-Rāfi'ī	Quranic studies
50	al-Naba' al-'Aẓīm	Maṭba'at al-Sa'adah	1957 ^{th1}	Muḥammad 'Abd Allāh Darāz	Quranic studies
51	Tārīkh al-Islām al-siyāsī wa-al-dīnī	Maktabat al-Nahḍah al-Miṣrīyah	1935 ^{th1}	Ḥasan Ibrāhīm Ḥasan	Islamic civilization
52	Mawsū'at Jamāl 'Abd al-Nāṣir fī al-fiqh al-Islāmī,	al-Majlis al-A'lā lil-Shu'ūn al-Islāmīyah	1966 ^{th1}	Ministry of Awqaf and Islamic Affairs in Egypt	al-Fiqh al-Islāmī
53	'Abqarīyat 'Umar	al-Istiqāmah press	1947 ^{th1}	'Abbās Maḥmūd al-'Aqqād	Islamic Intellectual Books
54	Sīrat ummahāt al-Mu'minīn	Dār al-Ma'ārif	1957 ^{th1}	Muḥammad Aḥmad Barāniq	Children's books and stories
55	Qīṣaṣ al-anbiyā' [Stories of the Prophets]	Dār al-Ma'ārif	1957 ^{th1}	Muḥammad Aḥmad Barāniq	Children's books and stories
56	Sīrat ummahāt al-Mu'minīn Biography of the Prophet	Dār al-Ma'ārif	1957 ^{th1}	Muḥammad Aḥmad Barāniq	Children's books and stories
57	Dā'irat Safīr lil-Ma'ārif al-Islāmīyah	Safīr Foundation	1982	Safīr Foundation	Children's books and stories
58	Mawsū'at Safīr lil-tārīkh al-Islāmī	Safīr Foundation	1982	Safīr Foundation	Children's books and stories
59	Mawsū'at Safīr li-tarbiyat al-abnā'	Safīr Foundation	1982 ^{th1}	Safīr Foundation	Children's books and stories
60	Qāmūs Safīr al-muṣawwar	Safīr Foundation	1982 ^{th1}	Safīr Foundation r	Children's books and stories
61	Ḥuqūq al-mar'ah fī al-Islām	Al-Madani Press	1978 ^{th1}	Muḥammad 'Abd Allāh 'Arafah	Women's Books

62	Asālīb al-ghazw al-fikrī lil-‘ālam al-Islāmī	Dar al-I‘tiṣām	1979 ^{thl}	‘Alī Jirīshah	Confronting intellectual invasion
63	Qirā’ah fī wathā’iq al-Bahā’īyah	Al-Ahram Foundation	1986 ^{thl}	‘Ā’ishah ‘Abd al-Raḥmān bint al-Shāṭi’	confronting sects
64	Mawsū‘at al-Yahūd wa-al-Yahūdīyah wa-al-Ṣihyūnīyah	Dār al-Shurūq	1999 ^{thl}	Dār al-Shurūq	Encyclopedia

CHAPTER III

7. Examples of Some Books In the Twentieth Century That Show the Conflict of Ideologies

NO	NAME	PUBLISHER	DATE	AUTHOR	SUBJECT
66	Adillat al-Yaqīn fī al-radd ‘alā Maṭā’in al-mubashshirīn fī al-radd ‘alā Kitāb mīzān al-Ḥaqq wa-ghayrihi min Maṭā’in al-mubashshirīn fī al-Islām	al-Irshād press	1934 ^{thl}	‘Abd al-Raḥmān al-Jazīrī’	Islam - Apologetic works
67	al-Farīdah al-ghā’ibah	n.d ^{thl}	1980 ^{thl}	Muhammad Abdel Salam Faraj	Jihad
68	al-Islām wa-al-‘almānīyah wajhan li-wajh	Maktabat Wahbah	2005 ^{thl}	al-Qaraḍawī	
69	al-Islām wa-uṣūl al-ḥukm	Maṭba‘at Miṣr	1925 ^{thl}	‘Alī ‘Abd al-Rāziq	Islam and state
70	al-Muftarūn	Dār al-Shurūq	1969 ^{thl}	Fahmī Huwaydī	Islam - Apologetic works
71	al-Qiṣaṣ al-dīnī	Maktabat Miṣr	1900 ^{thl}	Sayyid Quṭb	Children's books and stories
72	Dā’irat al-Ma‘ārif al-Islāmīyah	Maṭba‘at Dā’irat al-Ma‘ārif al-Islāmīyah	1933 ^{thl}	Dā’irat al-Ma‘ārif al-Islāmīyah	Encyclopedia

73	Difā' 'an al- 'aqīdah wa-al- sharī'ah dīdda Maṭā'in al- mustashriqīn	Dar al-Kutub al- Haditha	1996 ^{th1}	Muḥammad al-Ghazālī	Islam - Apologetic works
74	Fī al-shi'r al-Jāhilī	Maṭba'at Dār al- Kutub al- Miṣrīyah	1926 ^{th1}	Ṭahā Ḥusayn	Arabic poetry
75	Ḥaqīqat al-Islām wa-uṣūl al-ḥukm	al-Maṭba'ah al- Salafīyah	1925 ^{th1}	Muḥammad Bakhīt al- Muṭī'ī	Islam and state
76	Ḥukm Hay'at kibār al-'ulamā' fī Kitāb al-Islām wa-uṣūl al-ḥukm	al-Maṭba'ah al- Salafīyah	1955 ^{th1}	Hay'at kibār al-'ulamā'	Islam and state
77	Li-Mādhā Anā mulḥid?	Maṭba'at al- Ta'āwun- al- Iskandarīyah	1937 ^{th1}	Ismā'il Aḥmad Ad'ham's	Atheism
78	Li-mādhā anā mu'min?	al-Ta'āwun	1937 ^{th1}	Aḥmad Zakī Abū Shādī	Islam -- Controvers ial literature
79	Li-Mādhā huwa mulḥid?	Maṭba'at al- Ta'āwun- al- Iskandarīyah	1937 ^{th1}	Muḥammad Farīd Wajdī	Islam -- Controvers ial literature
80	Ma'ālim fī al-ṭarīq	Dār al-Shurūq	1965 ^{th1}	Sayyid Quṭb	Islamic studies
81	Majallat al-Hudá al-Nabawī	al-Sunnah al- Muḥammadīyah Printing Press	1937- 1967	Jamā'at Anṣār al- Sunnah	Periodicals
82	Majallat Al-Manar	Maṭba'at al- Manār	1898- 1935	Muhammad Rashid Rida	Periodicals
83	Majallat al-Muslim	Jam'iyat al- 'ashīrah al- Muḥammadīyah	1950-	Muḥammad Zaki Ibrahim	Periodicals
84	Majallat Al-Risala	Al-Risala press	1933- 1953	Aḥmad Ḥasan al- Zayyāt	Periodicals
85	Majallat Risālat al- Islām	House of Interfaith Understanding	1949	Muhammad Taqi al- Qumi	Periodicals
86	Maṣra' al- taṣawwuf	al-Sunnah al- Muḥammadīyah	1953 ^{th1}	Burhān al- Dīn al-	Sufism

		Printing Press		Biqā'ī	
87	Mawqif al-‘aql wa-al-‘ilm wa-al-‘ālam min Rabb al-‘ālamīn	Maṭba‘at Īsá al-Bābī al-Ḥalabī	1950 ^{th1}	Muṣṭafá Şabrī	Islam -- Doctrines
88	Munāqashah hādi’ah lil-mubashshirīn	al-Maṭba‘ah al-Salafiyah	1930 ^{th1}	Mustafa Aḥmad Rifā‘ī al-Labbān	Islam - Apologetic works
89	Naqd ‘Alamī li-kitāb al-Islām wa-uşul al-ḥukm	al-Maṭba‘ah al-Salafiyah	1925 ^{th1}	Muḥammad Bakhīt al-Muṭī‘ī	Islam and state
90	Naqd kitāb al-Islām wa-uşul al-ḥukm	al-Maṭba‘ah al-Salafiyah	1925 ^{th1}	Muḥammad al-Khiḍr Ḥusayn	Islam and state
91	Tafsīr zilāl al-Qur’ān	Dār al-Shurūq	2003 ^{th32}	Sayyid Quṭb	Quranic interpretation
92	Taḥrīr al-mar’ah	Maktabat al-Jāmi‘ah	1928 ^{th1}	Qāsim Amīn	Women's rights
93	Tazyīf al-Wa‘y	Dār al-Shurūq	1987 ^{th1}	Fahmī Huwaydī	Islam - Apologetic works
94	Walīmah li-a‘shāb al-Baḥr	The State & The ministry of Culture	1900 ^{th1}	Haydar Haydar	Arabic Literature

APPENDIX B: PHOTOS

CHAPTER I



"The main door of Būlāq printing press (currently al-Amīriyah printing press)" ¹⁶



Dār al-Kutub al-Miṣriyah The Library and Islamic Art Museum building was opened in 1903 ¹⁷.

¹⁶ Image Source: https://tr.wikipedia.org/wiki/Dosya:مطبعة_بولاق_الاميرية.jpg

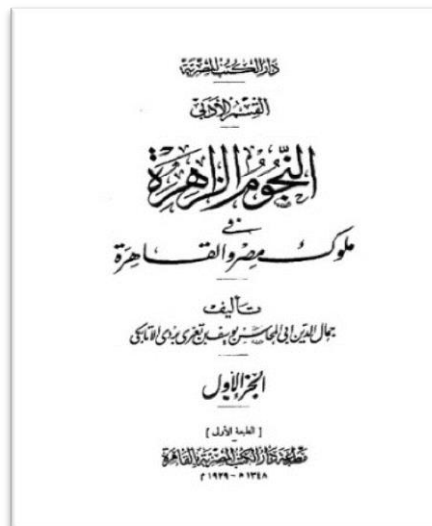
¹⁷ Image Source: https://commons.wikimedia.org/wiki/File:Arab_Museum.jpg



Muṣṭafā al-Bābī al-Ḥalabī printing press now¹⁸



al-Ma'ārif Printing Press and Libraries" in Cairo in 1944



al-Nujūm al-Zāhirah by Ibn ṭghry Bardī

¹⁸ Image Source: <https://www.facebook.com/amroibnhaiman/posts/390691514824298/>



"Tahdhīb al-lughah " al-Azharī,, ed. 1

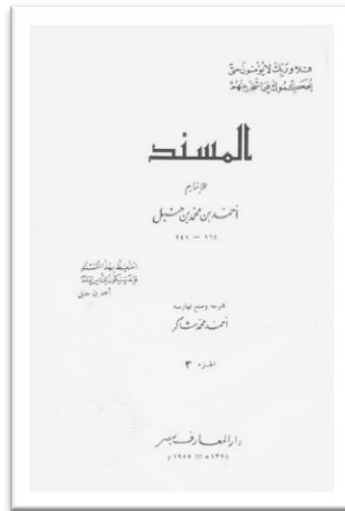


The Supreme Council for Islamic Affairs

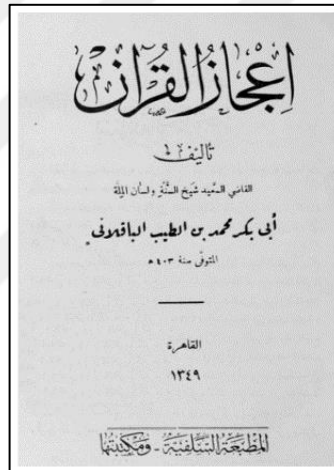
" Subul al-Hudá wa-al-rashād fī sīrat Khayr al-‘ibād " by al-Šālihī, 1st edition



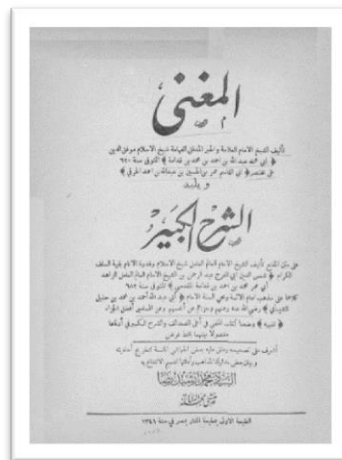
" al-Risālah al-Qushayrīyah " by Imām al-Qushayrī, 1st edition



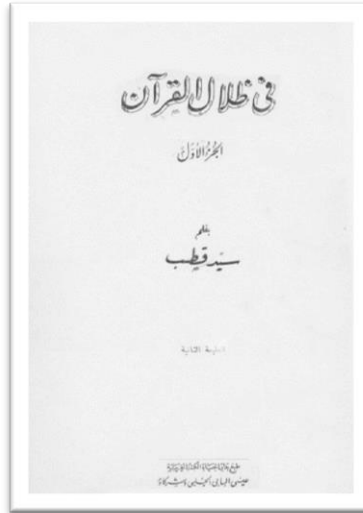
“al-Musnad by Imam Aḥmad ibn Ḥanbal



" I'jāz al-Qurʾān “Miracles of the Quran” by al-Bāqillānī "



al-Mughnī, by Ibn Qudāmah ed.1 – al-Manār



Dār Ihyā' al-Kutub al-'Arabīyah: Fī zilāl al-Qur'ān 2th edition, 1960.

Samples Of Publications By The Efforts Of The Philanthropic And The Wealthy



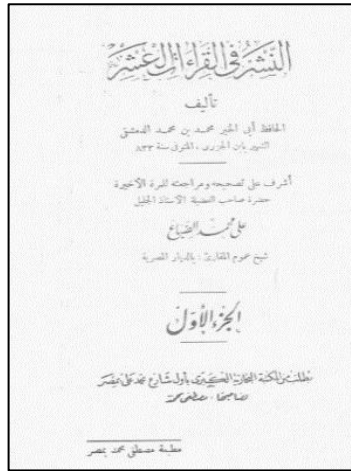
al-Umm al-Shāfi'i, 1st edition, 1904



al-Umm al-Shāfi'i, 1st edition, 1904

CHAPTER II

OLD MANSUSCRIPTS: JURISPRUDENCE, HADITH, BIOHRAPHY ETC...



al-Nashr fī al-qirā'āt al-'ashr by Ibn al-Jazarī



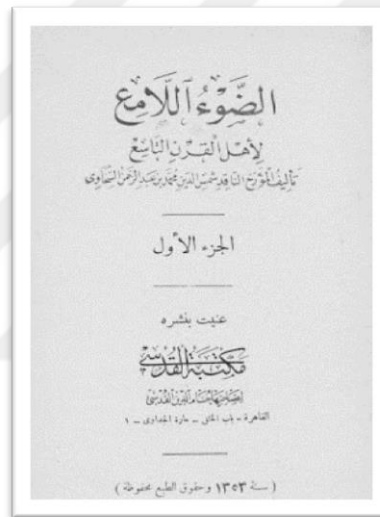
Musnad of Ahmad ibn Ḥanbal edited by Ahmad Muḥammad Shākir



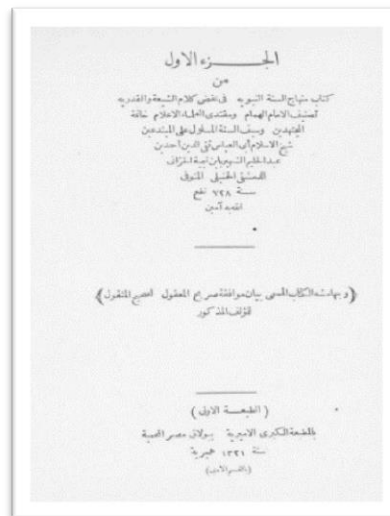
[al-Muḥallá] by Ibn Ḥazm



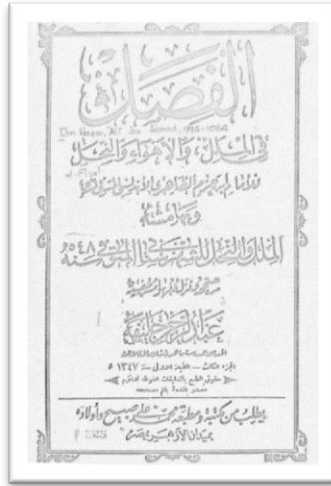
Tārīkh al-Ṭabarī Tārīkh al-Rusul wa-al-mulūk by Abī Ja‘far al-Ṭabarī



al-Ḍaw' al-lāmi' li-ahl al-qarn al-tāsi' by Shams al-Dīn al-Sakhāwī

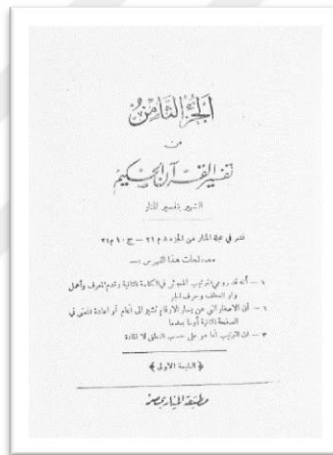


Minhāj al-sunnah al-Nabawīyah fī naqd kalām al-Shī'ah wa-al-Qadarīyah

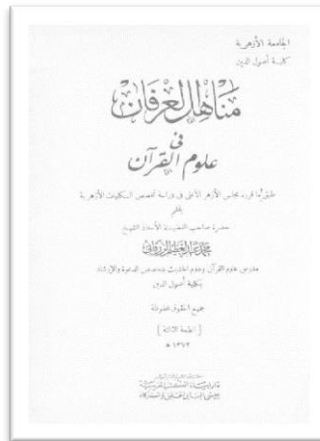


al-Faṣl fī al-milal wāl'hwā' wa-al-niḥal'

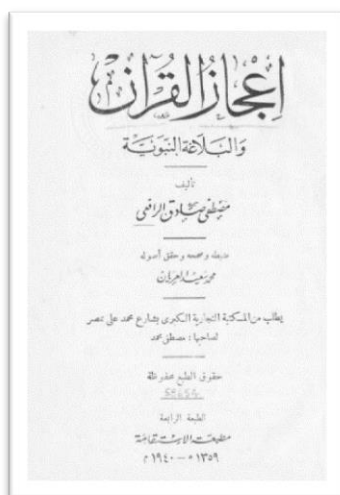
MODERN AND IDEOLOGICAL ISLAMIC BOOKS



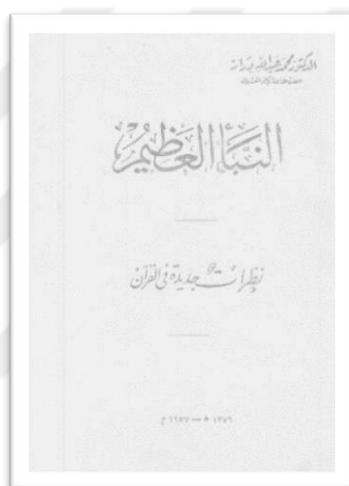
Tafsīr al-Qur'ān al-Ḥakīm by Muḥammad 'Abduh



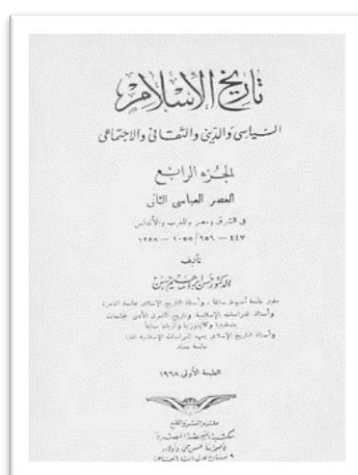
Manāhil al-'Irfān fī 'ulūm al-Qur'ān by Muḥammad 'Abd al-'Azīm alzzurqāny



I'jāz al-Qur'ān wa-al-balāghah al-Nabawīyah by Muṣṭafā Ṣādiq al-Rāfi'ī



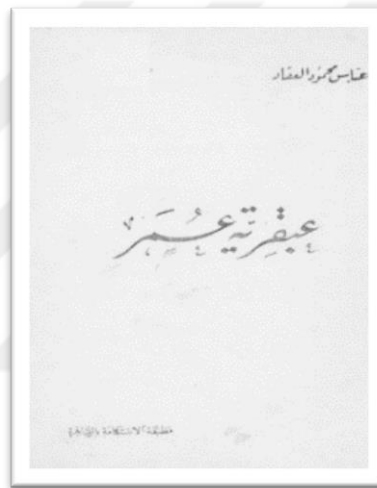
The Great Prophecy: New Perspectives in Qur'an by Muḥammad 'Abd Allāh Darāz



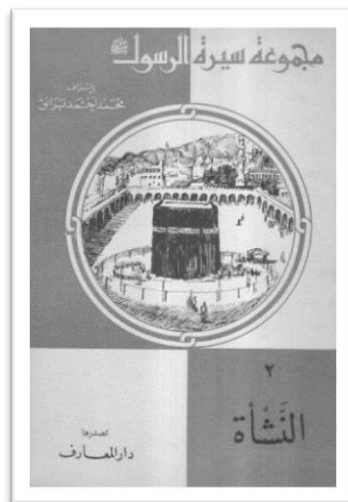
The Political, Religious, Cultural, and Social History of Islam by Dr. Ḥasan Ibrāhīm Ḥasan.



Jamāl ‘Abd al-Nāṣir’s Encyclopedia of Islamic Jurisprudence.



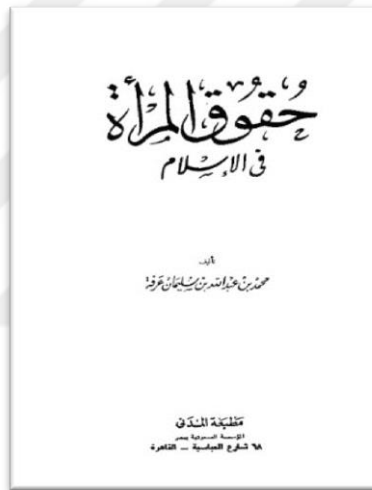
The Genius of Omar, ‘Abbās Maḥmūd al-‘Aqqād



Biography of the Prophet, printed by Dar Al-Ma'arif.



Safir Circle for Islamic Knowledge and Safir Encyclopedia for Islamic History



The Rights of Women in Islam by Muhammad ‘Abd Allāh ‘Arafah



Methods of Intellectual Invasion of the Islamic World by ‘Alī Jirīshah



A Reading of Baha'i Documents by 'Ā'ishah 'Abd al-Raḥmān bint al-Shāṭi'



Encyclopedia of Jews, Judaism and Zionism: A New Interpretive Model

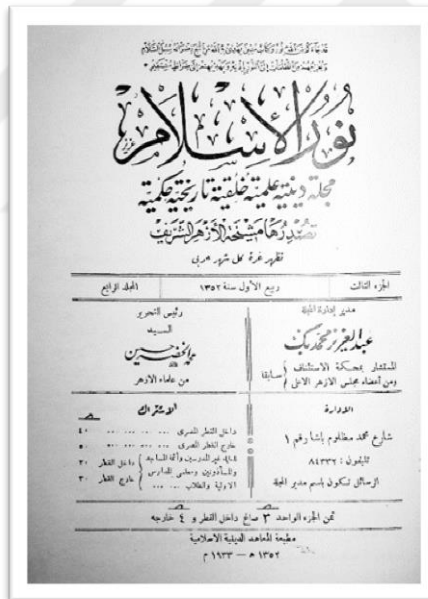


"Terrorism" by Farag Foda

CHAPTER III



Al-Islam Magazine



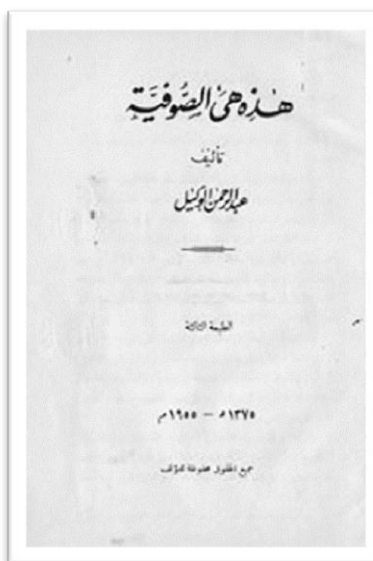
Majallat Nūr al-Islām-al-Azhar



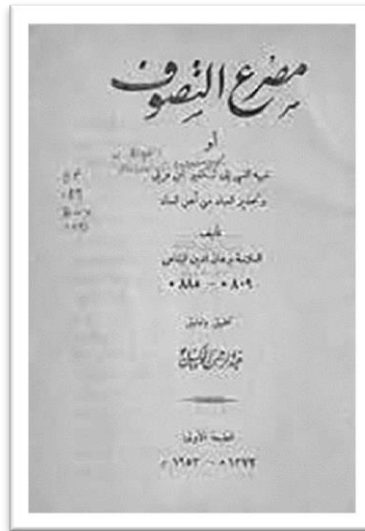
Majallat Al-Manar



Majallat al-Hudá al-Nabawī



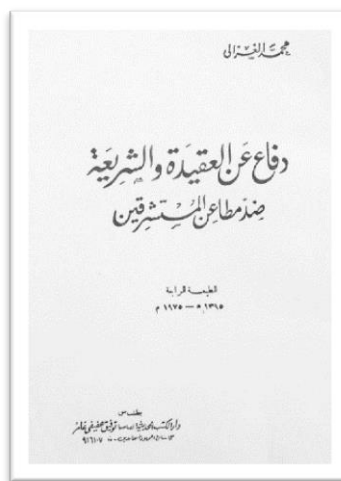
This is Sufism by Abdulrahman al-Wakil



Masr' al-Tasawf by Abdulrahman al-Wakil



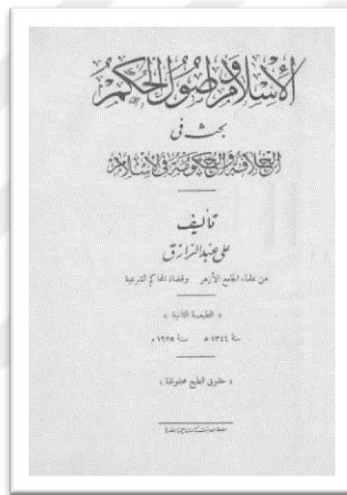
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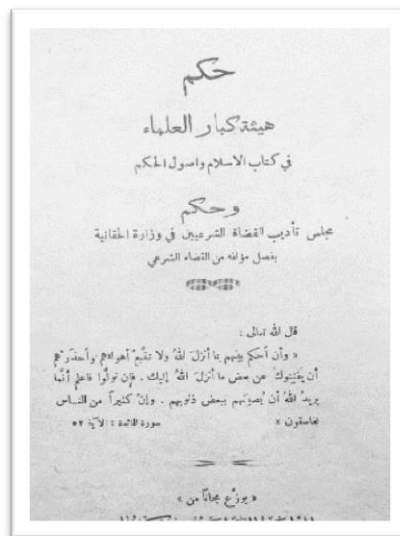
Defense of Belief and Shari'a against the Criticism of Orientalists by Muḥammad al-Ghazālī



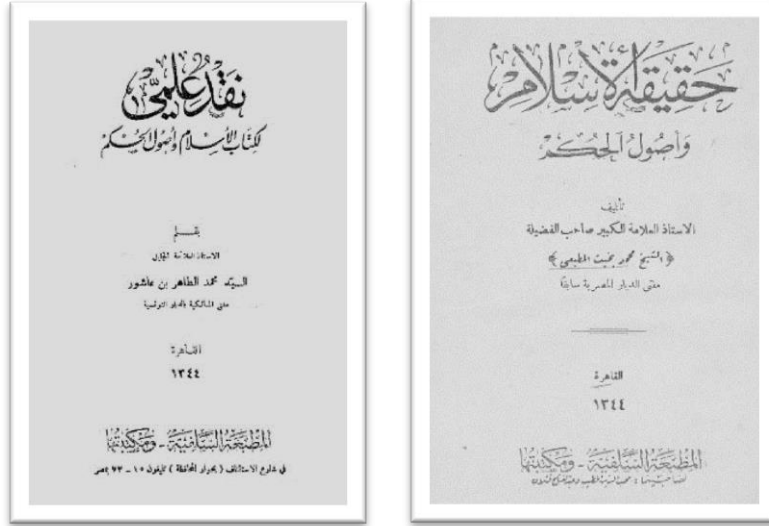
Why I am an Atheist, and Why I am a Believer



Islam and the Principles of Government by 'Alī 'Abd al-Rāziq



The Ruling of the Senior Scholars' Council on the Book of Islam and the Principles of Governance



The Truth of Islam and the Fundamentals of Governance and Scientific Critique of the Book of Islam and the Fundamentals of Governance



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