

episode is that the most backward of the Arab regions, i.e., the Arabian Peninsula, got the better deal according to which independent states were created, whereas Syria and Iraq by far much more developed were yet to experience foreign rule under different forms for years to come.

It is important to note that in its formative years the Arab national movement was essentially an eastern Arab movement. This phenomenon was mainly due to the fact that at an early stage the African part of the Arab world was separated from direct Ottoman rule either by the acts of its Walis, who opted for independence, or by the encroachments of Western powers. In either case political movements in the African part of the Arab world were pushed along completely different paths.

Having surveyed the history of the Arab national movement and traced the development of that movement from its beginnings in the nineteenth century down to the early twenties, we have now to survey the political and social thought that was introduced in the period under discussion. It is deemed necessary to engage in such a discussion so as to understand in depth the social and intellectual developments of the forthcoming period.

At the outset one may single out two streams of thought: Islamic reformation and secular nationalism. In their search for identity the new generations that took it upon themselves to establish a new political order were more or less influenced by these main streams of thought.