

of George Bernard Shaw and the Fabians to his people. Musa was also credited with having written the first study on socialism in Arabic.²⁴

An attempt was made above to explore the principal current of thought of the late nineteenth and early twentieth centuries. Before proceeding to the post World War I, it might be useful to state the following observations:

First, the movements for Islamic reformation and secular nationalism which were singled out as the two major streams of thought that engaged the Arab theatre in the period under discussion were both influenced by the liberal thought of the West. The Islamic reformists attempted to reinterpret Islamic doctrines to make them more compatible with the liberal ideals of the superior West. The secular nationalists adopted the liberal doctrines of the West stock and barrel.

Second, both the Islamic reformists and the secular nationalists were engaged first and foremost in setting the framework for future development. Both movements were concerned with defining the relationship between the Arab provinces and the Ottoman Empire. In other words the political problem came first while the social problem was relegated to the background.

²⁴Al-Ishtirakiyya [Socialism], (Cairo: al-Matba'ah al-Ahliyya, 1913).