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**THOMAS CARLYLE (1795-1885) AND THE THEORY OF THE  
HERO IN HISTORY (THE BOOK OF CHAMPIONS)**

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**Introduction:**

The heroic trend in the interpretation of history is one of the ancient interpretations known to man, and it means that the deeds of great men are what make the events of history in this world. As it is one of three interpretations of history, there is also the divine direction and the human direction. There was a belief in an era in history that the chariot of history was driven by mighty warrior heroes, and people believed that these were superior to the common people. The aristocracy prevailed in these systems of government, and through it the chivalry that glorified the war arose. This trend began since the time of the Pharaohs, Mesopotamia and China, as the king was the law-maker and fully responsible for the state in all respects. The parish glorified him so that some of these rulers said: I am your supreme Lord, and the parish believed him.

(Carly) believes that all the credit goes to special heroes of a special kind prepared by Providence to make humanity meaningful and without them nothing but chaos. (Carly) exploited his broad knowledge of human history to present models for the heroes of myths, and the most dangerous thing that (Carly) declared was to reverence The hero is an expression of instinct and clumsiness in human nature, and after nearly a century of the spread of (Carly's) views, despite progress in the field of knowledge and the development of social sciences, (Arnold Toynbee) the British historian appeared presenting his study of history, emphasizing the concept of hero and heroism, ignoring the emergence of historical materialism as a revolution in the philosophy of history Toynbee did not differ from (Carly) .. in his complete bias towards the role of the hero in

the making of history, and his rejection of the direction of social philosophy in the interpretation of history, but Toynbee added in his philosophy with the hero (the creative elite), which is like a hero, does not have the characteristics of ordinary people. Rather, he uttered reason, patience, diligence and strength, and although Toynbee's views are not devoid of recognition of the importance of the social dimension in the interpretation of history, he believes that the actions of individuals have weight in the processes of social mobility, and these individuals are the hero and the creative elite, who Closer to the shape of a hero, and plays a supporting role in the accomplishment of the historical tasks of the hero, and the hero remains the active influence, which is the decisive factor in the historical transformations on his hands the civilization booms take place and to prove the success of his theory and his historical philosophy (Toynbee) borrowed this theory and applied it to the life of Jesus and Mohammed, an attempt Toynbee forgot that people and groups - not heroes - are the makers of history, and what he brought about is nothing but a dedication to the cult of personality and highlighting the role of heroic leaders at the expense of the role of peoples that invested (Toynbee) theory and his historical philosophy, and before him. (Carlisle) theory of aristocratic regimes and governments, and more recently dictatorial regimes in the political, cultural and educational spheres, because it reinforces the role of the heroic leader - the ruler - in bringing about the great achievements and civilization transformations and with him (the creative elite) or the elite of his gang or his ruling party.

Thomas Carly, an English philosopher and historian who lived from 1795 AH - 1881 AH, believed in the importance and role of heroics and leading figures in making history and reforming society. He wrote his book (Heroes and heroism in history), in the year 1841 A.D . (1)

Thomas is one of the most famous defenders of the heroic trend in the interpretation of history, and that was in his book (The Heroes), where he says: “In my belief that general history is the history of what brought human beings into this world, but it is the history of those who appeared in the world among the great who understood the imams and they are the adapters of things and they are They are the models and the creators of everything that the people of this world have achieved and all that the world has reached, and everything you see in this existence(2) .

This is what applies to Imam Ali, peace be upon him, when his heroic life was exemplified from the beginning of the Islamic call, and it is one of the pillars of the Islamic religion. With the arrow of God Almighty, it was said: O Messenger of God, and what is the arrow of God Almighty. He said: Ali bin Abi Talib, I never sent him in a company except that I saw Gabriel on his right, Michael on his left, and a king in front of him, and a cloud that shades him, until God gives victory and victory. ”(3) . While these battles did not take place except on his sword (peace be upon him), this is why he (may God’s prayers be upon him and his family) said: “There has never been a religious righteousness or arose except with two things: Khadija's money and Ali bin Abi Talib’s sword(4) ”.

Carlyle brings us an example about the hero in history from Islamic history, Imam Ali, peace be upon him, and he describes him saying: “As for Ali, we cannot help but love and adore him, for he is an honorable boy, high-spirited, whose conscience overflows with mercy and righteousness, and his heart is reassured and enthusiastic, and he was braver than Laith. But it is courage mixed with tenderness, compassion, compassion and tenderness worthy of the Knights of the Cross in the Middle Ages, and he was killed in Kufa for a long time(5) .

And in another saying he said: "As for that boy Ali, you cannot help but love him. God has embodied in his character of nobility since modernity, and generosity has been evident in him throughout his life, then he printed him on work, emotion and frankness of strength, and the secret of chivalry and the boldness of the Layth came to him, and all of these In the tenderness of the heart, sincerity of faith, and effective generosity befitting Christian chivalry, then he followed his rivalry, succession and policy in the light of these morals, so he did not observe the effect, nor did he try to divide, nor watch the opportunity, nor provoke nervousness, nor use money, but the most sincere intention for two years, and pure advice to Othman And I excuse the excuse for Muawiyah, but Donia Al-Fotouh had taken on his reign ignoring the religion of simplicity and asceticism, and religious policy alone was no longer able to curb the souls fascinated by Muawiya's money in the Levant, and the wealth of Mesopotamia in Iraq, so his command spread and his caliphate broke, then he killed the oppressed in his mihrab, and it was His life and death are a bloody history of tormenting virtue and a reassuring and martyred soul. Then his sons and his family inherited that rebellious resolve and this rebellious glory, so death for Hassan was secretly in a chalice, and Hussain was killed by killers who still thundered from its horror forever. The watchdogs were in the shivering of the Bani Ali, and they met the horror of the apparent and inner pilgrims with courage, patience and calculation, until their faces resulted in a kindness of honesty and reverence and their love permeated the hearts of Muslims, especially the Shiites. That love. " (6)

It is noticed through these texts that Thomas Carly did not take Imam Ali, peace be upon him, as a model for the theory of the hero in history simply, but for the real role that Imam Ali, peace be upon him, played in drawing historical events in the way of the true believer in the hero who dealt with events away from cowardice, deceit and cunning, as he is the model of the hero. Which can be described by that term, so we see that his phrases in describing the hero Imam Ali (peace be upon him) are accurate and comprehensive on the various aspects of his political, religious, social and other aspects, as is the case with regard to his treatment of the Prophet Muhammad (may God bless him and grant him peace) in the same comprehensive way in His book, Muhammad is the ideal, so the hero here is according to the positive side in drawing the historical event, but there are people who played a major role in drawing historical events, but far from those ideals, so they tried to influence the events through negative behavior in Thomas's view, as he can be considered a hero according to the theory of the hero. In history, but according to the negative side, the fact that the philosophy of heroism in history takes both the positive and the negative sides causes a group of people to fall into the leaders of these behaviors, whether positive or negative.

### Conclusions:

- 1 -Thomas Carlyle gave lessons to society that the hero in history works freely and is very loyal.
- 2 -The hero in history is regarded as one of God's creation, giving him attributes that are not given to anyone but a human being, for he is like the divine elite.
- 3- Thomas Carlyle focused on the fact that Imam Ali, peace be upon him, is the person chosen and loved by God and the Messenger Muhammad, may God's prayers and peace be upon him and his family and people, because he represents divine justice on earth.

**References:**

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- 5 -Carlyle, The Champions, p. 54.
- 6- Carlyle, The Champions, p. 147.