

Renaissance and Mechanism of Stagnancy

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Summary

The present article is an attempt to redefine the meaning of Renaissance in Europe as an artful process of seeing life as a manipulable autonomy through the eyes of those who decided to build their 'selves' upon the intellectual ruins of human history. All human cultures and societies go through their renaissances but the level of their impact on human mind and its development depends upon the power of 'the mechanism of stagnancy'. The stagnancy mechanism should be kept in mind while interpreting the meaning of 'European Renaissance', since Renaissance did not happen simultaneously throughout Europe and Europe never existed as one integral cultural unit the stagnancy mechanism gave various participant nations different outlook and varying formative outlines. In England for instance, this stagnancy created havoc in 14th century when the issue of vernacular was raised. By the end of the 16th / beginning of 17th century, in a similar way, Shakespeare's concept of womanhood as opposed to patriarchal system lead to Shakespeare's early retirement from London's theatrical life and later his sudden death. The mechanism of stagnancy remained dominant throughout high renaissance and reflected into, perhaps the greatest crime ever committed against humanity - 'witch-burning'. It is also observed in the article if Renaissance is a logically

justified term to describe the movement as a Euro-wide phenomenon or does it have different scale of reception and impact for instance, in Italy and the one happening with lesser intensity in, let's say, Croatia. The term 'Genessance' (from 'genesis', beginning and 'ssance' knowledge) introduced as a parallel movement with distinguished features to describe regions which were not part of the classical age of learning is introduced. Genessance was simply ignored by the historians in their desire to see Renaissance as the only way to observe the phenomenon of redefining identity, self and autonomy in their oversimplified understanding of Europe as 'European life of 15th and 16th century'. Genessance, however, was not the only thing they bypassed. They also ignored that in a vast territory of East and South East Europe another set of intellectual, social, aesthetic structures prospered under the Ottomans until as late as 1860's. Primussance (Latin, 'primus', first and French 'ssance'). Primussance regions of Europe were well acquainted with the meaning of primordial wisdom and the masses with more confidence and faith in the sciences and various branches of philosophy as it was all reaching them from a long line of spiritual ancestry that they took pride in were leading a lot more balanced social and intellectual life than anywhere else in Western Europe. Regions like Bosnia Herzegovina were not in need to have any renaissance, they had their own spiritually mature, socially deep rooted academic system and a highly evolved manner of approaching life and nature as coexisting harmony. This region though encountered its own specific kind of mechanism of stagnancy and remained locked within up to the present day.

Key words: Renaissances, stagnancy mechanism, English vernacular and Chaucer, Shakespeare and womanhood, John Dee, witch-burning, secular philosophy, Hossein Nasr, dead philosophy, European philosophy, BBC; Eric Idle, primordial wisdom, Rumeli, Renaissance, Genessance, Primussance.

Renaissance is an artful process of seeing life as a manipulable autonomy through the eyes of those who decided to build their 'selves' upon the intellectual ruins of human history. Like all other things in human history it remains largely a grey area where misunderstandings overlap understandings. In this age of enlightenment, the tragedy of Tyndale or Galileo represents a mechanism of a particular cultural mode that remains mainly stagnant in all human societies despite changes occurring around it. All human cultures and societies go through their renaissances but the level of their impact on human mind and its development depends upon the power of stagnancy of this very mechanism. Renaissances cannot have precise or even approximate dates of beginning and ending but scholars try to spend lifetimes in determining the time scales and enjoy the fictionalize feeling of being accurate. Is it, for instance, determinable that if a renaissance of Muslim culture took place in India at all with the arrival of Iqbalian thought and M. A. Jinnah's clarity of political vision or did it happen/did not happen with the creation of Pakistan? It is even more complicated to think that it did not happen at all throughout the 20th century but only seeds were sown for the 21st century Pakistanis to materialize the 'renaissance of Islam' in the Sub-continent. Facts and prospects do not support this hypothesis but at the same time no historian can ever say that nothing had happened whatsoever in the cultural or religious horizon of the Sub-continental Muslim history in the last hundred years or so. A lot happened indeed but it all happened around that mechanism of stagnancy whose impact on either side of the borders is so intense that every possibility sooner than later turns into impossibility. In a very similar way, it is an ongoing renaissance in the Middle East and so it is in the Balkans and in West Africa, South Africa, Central Asia, Ireland, Scotland and in many other parts of the world as well. All these in many ways resemble the renaissance that took place several centuries ago in Western and Northern Europe; the intensity of the stagnancy mechanism, however, defines the true regional and international significance of all these renaissances.

This stagnancy mechanism should be kept in mind while interpreting the meaning of 'European Renaissance' in general. Since Renaissance did not happen simultaneously throughout in Europe and Europe by no means was considered one consolidated integral cultural unit

ever in its history, the stagnancy mechanism gave various participant nations different outlook and varying formative outlines. In England for instance, this stagnancy created havoc in 14th century when the issue of vernacular was raised. It led to a civic crisis with men like Chaucer falling as victims to the opposition posed by the bureaucratic traditionalism and Papal orthodoxy. Two centuries after mysterious death of Chaucer, English literature witnessed another wave of murders of English intelligentsia. The most mysterious of which is the death of the poet laureate of all ages and of all the cultures of mankind, William Shakespeare. His crime was similar to that of Chaucer, the empowering of the weak. I am in process to bring to light the entire saga of Shakespeare's martyrdom to public eye and establish that a language with such a rich tradition of what we may call saints of literature and martyrs was destined to be the representative language of mankind. Among many things that led to Shakespeare's early retirement from London's theatrical life and later sudden death was his stance that he, despite all sorts of hostility from clergy and bureaucracy, so ardently preached throughout his career- the establishment of 'matriarchal system'. There are critics of significant note who have sensed the voice of agitation for women's rights throughout 16th century England:

'The drama from 1590 to 1625 is feminist in sympathy. Shakespeare's modernity in treatment of women has always attracted attention, but it is not nearly so well known that his attitude to women are part of a common stock to be found in the plays of almost all his contemporaries-in Marston, Middleton, Dekker, Webster, Heywood, Jonson, Massinger, and to some extent even in Chapman, Beaumont and Fletcher. These dramatists ask the same questions about women as Shakespeare, about their nature, about men's attitude towards them, about the stereotypes society imposes on them..... Shakespeare's women are not an isolated phenomenon in their emancipation, their self-sufficiency and their evasion of stereotypes.... To observe their evolution from the popular thinking of his time, to see that thinking incorporated in drama of his fellows is to measure the use that he made of the ideas about women in his own society at a time of intense interest in change. It is to measure at the same time his ability to go beyond his contemporaries in his understanding of change and in his transforming into drama.'

(Juliet Dusinberre, *Shakespeare and the Nature of Women*, Macmillan, 1975. P. 5-6)

Shakespeare's concept of womanhood, though, is larger than perceived above as it is larger than the women of his era or as a matter of fact it goes beyond women of any era. Shakespeare could see that the ancient patriarchal systems was exhausted and needed to be replaced by a revived-modified matriarchal system. *King Lear*, for example, is not the death of a society but of the system that the society endorsed, rather inflicted upon its citizens. Four centuries after Shakespeare's forecast we are waiting for those women to appear whose role models are not men; whose dream is not 'we can do it' but 'we can do it better'. For this kind of woman to be born a different set of values independent of patriarchal system is needed to be introduced somewhere on the earth and if it succeeds, mankind may still have a chance to avoid what is the most obvious, the death of the human civilizations.

King Lear is a good case study to understand Shakespeare's view of womanhood. King Lear wanted to leave a kingdom behind him ruled over by an ideal woman. English monarchy has always been hereditary. In the light of its constitutional frame work, being the 'eldest born', King Lear's Albion belonged to Goneril. But Lear's maps, redesigned long before the play begins, make sure that both Goneril and Regan are kept away from the political affairs of Albion. Albion, Lear reserves for Cordelia. Like a crafty director he designed the whole scene I to promote Cordelia at the centre stage as the future of his world. The very manner of address gives the tonal complexion to the political atmosphere created by Lear: 'Goneril, eldest born, speak', 'Regan, wife of Cornwall, speak' and 'now our joy, although the last but not the least'. The scene has serious political connotation. It is by no means 'the love trial scene' where an old, senile autocrat asks the most abnormal of the questions in public to his three daughters, 'which of you shall we say doth love us most'. As such, through scene I, the visionary king went beyond all the normal routine procedures to make sure the future kingdom is led by the one who deserves it. Laws of inheritance, divine rights, and traditionalism nothing could stop him from taking the decision which would mark the end of the patriarchal system in his kingdom.

Cordelia, the ideal woman who marks the beginning of the matriarchal system, is that new blood, new vision, 'younger strength', Lear speaks of at the very beginning of the play. Lear 'loved her the most' and 'wanted to set the rest on her kind nursery' because she is the one groomed by him through 'so many layers of favours' to establish a system

of those virtues that never let a peaceful land become 'the gored state', a chaotic society. Cordelia's character is 'womanhood' personified. It is an embodiment of truthfulness in youth ('so young and true, my lord'), honesty, chastity and fairness ('no vicious blot, murder, or foulness, no unchaste action, or dishonour'd step'), elegance and sophistication, ('her voice was ever soft, gentle and low, an excellent thing in women') motherhood ('kind and dear princess'). By the end she returns to a play which was set into motion by her choice of proclaiming 'nothing' but wherein she hardly had a role to play. Shakespeare often uses this device of concealing the character of central thematic significance (among many are Fortinbras and Malcolm) from the public eye to portray lives which have a very few happenings but uncountable states. These states are the stations of wisdom where evolutionary processes are nothing but illuminationary process. Cordelia is the most evolved of all Shakespearean 'female heroes' besides Rosalind; she is the voice of justice and balance in a society where patriarchal values, adopted by women as well, lead to direst forms of cruelty. It is important to note that women like Goneril and Regan are those pathetic imitations of men who, in Lady Macbeth's words 'unsex' themselves. If these women lead the society, the change in the formative features can never occur as these women in gender are barely women in character. Lear had deep understanding of his elder daughters' deformities of the mental-spiritual states designed after the male role models of the exhausted patriarchal system. These women then and now remain representatives of that obsolete political, ethical, economic system which Lear wanted to discard, replacing by the one where justice and balance prevail and statehood becomes motherhood. The ruler and the land establish a system not of political but of filial nature. Systems of politics can be named by any set of ideology they represent. Any term can be used to define a particular system but all are the systems of evil if they deny justice to the weak. The concept of nationhood primarily exists for those who cannot live and cannot be accepted anywhere else but the land wherein they are born; the land which they call mother. The rich and the socially strong live beyond the essential need of a mother land as they don't find themselves dependent on it for survival. In other words countries exist to protect the rights and lives of their deprived people. If a state fails to perform this fundamental function, it becomes hard to find justification for its existence. The simple rule of good governance,

otherwise a mystery for many heads of the states, is the principle of accountability and justice for all the members of a society. Patriarchal system, based on the corruption of competition and the horrid ideology of the survival of the fittest, protects the powerful and hunts down the weak. Inflicting its injustice for millenniums, this unjust system has caused failure to every single social, economic, religious philosophy introduced for the benefit of the deprived. Lear uniquely choosing to 'divest from both of rule, interest of territory' stands as a remarkable example in all Shakespeare of being a king whom exterior causes could not dethrone. It is a highly symbolic gesture by the man who stood as the head of the patriarchal system for almost half a century with sway over the minds and hearts of all (in my opinion it was mainly to magnify Lear's patriarchal absoluteness that his queen and her possible influences on her daughters were excluded from the structural pattern of the play). In Lear we see an absolute monarch who happens to be a man of vision with inexorable courage. Depriving himself of authority and possessions, that 'future strife may be prevented now', he changed the entire value system of his political world. He knew that in lives of nations, happenings of historical stature change interpretation of life. With every change in social lives, unsystematic philosophies appear to replace the older philosophies. If elevated minds, illuminated souls set up personal examples through personal suffering and sacrifice at these junctures of social evolution, new mode of life appears. In this world where the canons of 'satisfaction' are designed around the concepts of power, authority and material measures, Lear's decision to abandon all in favour of the elevated, the illuminated Cordelia becomes the most vocal critique of the patriarchal system.

Shakespeare's treatment of the image and understanding of the meaning of womanhood remain yet unappreciated by both his admirers and his critics. The innermost centre of social structure was shaken by this ideology as it definitely deals with the collapse of patriarchal institutions and not just 'gender talk' for the sake of 'liberating women from 'male oppression''. This was an attack on the very foundations of the civilization. The stagnancy mechanism set straightaway itself to motion and Shakespeare soon after the death of the patron queen of such revolutionary thoughts found himself isolated in London. He continued his work of spreading these ideals from a low profile stature of a retired playwright in Stratford but efforts such as these were foiled

by the forces of the establishment in the past in many cases, Thomas More and Dr. John Dee are only a few to mention in the long list of illustrious scholars who lost the battle against the stagnancy mechanism, ironically, at the peak of the age of enlightenment.

Dr. John Dee as well, who was constantly accused of demonic 'secretive work' normally conducted at his residence at Mortlake, after the death of the patron queen lurched in isolation. Dejected and humiliated, he died in abject poverty. He was perhaps the greatest mathematician of his age, genuine humanist philosopher, skilful navigator, father of modern cryptography, astrologer of highest rank (Dee defines astrology as, 'an art mathematical which demonstrateth reasonably the operations and effects of the natural beams of light and secret influence of the stars and planets...'). 'The horoscope for the most propitious day for queen's coronation had been cast by Dr. Dee.'

(A.Rowse, *The Elizabethan Renaissance*, Charles Scriber's Sons, 1971. P. 260)

He was an outstanding diplomat who made Elizabethan England known to many nations of Europe as a place of culture and science. John Dee incorporated scientific and metaphysical study of life as life style and induced it among many who admired him as spiritual mentor. He had been a model both for Marlowe and Shakespeare who respectively in the characters of Doctor Faustus and Prospero (*The Tempest*) paid tribute to him. A man with great curiosity for the world and the role of humans in it housed in his personal library 4,000 books on wide ranging subjects and in fact humbled the libraries at Oxford and Cambridge. Today, however, we find his portraits (many from 18th and 19th centuries) as a magician and a witch, sometimes performing his devilish art standing amidst hundreds of human skulls. Dee was erased from the common history of the age of enlightenment and instead an anti-Christ was presented by those powerful guardians of the civilization who have stakes in the continual process of mental and spiritual stagnancy of mankind.

It is during (as such throughout) this 'enlightenment' that another 'dark' tragedy of utmost horror was inflicted upon the Europeans, perhaps the greatest crime ever committed against humanity - 'witch-burning'. It is rather an interesting observation that whenever I have addressed an international audience regarding Renaissance, claiming

witch-burning as a phenomenon related to the age of enlightenment and not to the so called Dark Ages, the audiences get somewhat puzzled because deep in their subconscious mind the horror of such scale ought to have happened before, long before 'secular philosophy', 'humanism', 'individualism' etc. gained currency. It all remains arguable, academically questionable, when it comes to such boons of Renaissance. Among the blissful gifts of Renaissance the frequently named are the rise of 'secular philosophy', birth of 'individualist and humanist' ideals, foundational layout of 'democracy', and refashioning of the female mind leading (in some way) to the 20th century 'feminist freedom'. All these along with other claims are, however, serious exaggerations and to witness the inaccuracy of these we do not have to enter any academic argument or detailed discourse on history of the world, we just need to have a look at our own selves and our current civilizational structures. Being the direct descendants of Renaissance we can witness that we, collectively or individually, are far more distanced from philosophical bend of mind than any other age of mankind; this much for the great age of philosophy that resulted in the least philosophical minds ever, us. Seeing our speech habits, dressing manners, life ambitions in general, entertainments, we all can bear witness that we by no means are individuals but awkward copies of each other; I have called twentieth century in some other article the 'Age of Imitation'. Our 'humanism' is thrashed by our inhumane model of commerce, banking and political systems, the culture of securing success through occupying more wealth and possessions. Our democracies have largely failed to protect the weak and women are still the front line victims, be it their exploitation in popular culture and media or be it in a war like in the Balkans at the close of the 20th century or in the Middle East at the beginning of the 21st. The greatest nation on earth, the USA, reports every 6 minutes a woman raped, 15000 women are annually sold into sexual slavery in the fastest growing economy, China, yearly 7000 women are murdered by families and in-laws in perhaps the most mythologized and spiritually active nation, India; reports amnesty international claiming that, 'violence against women is rooted in a global culture of discrimination which denies women equal rights...' (<http://www.gonzaga.org/Document.Doc?id=749>)

We can well imagine the state of the affair in many other nations without the 'adjectives' of the kind used above.

As a matter of fact, from the beginning of the 15th century gradually, through scholars like Paul of Venice, known to be the father of Renaissance Aristotelian Averroism (d. 1429), Alessandro Achillini (1463–1512), Elijah del Medigo (1458–1493), the Platonists Marsilio Ficino (1433–1499) and Giovanni Pico della Mirandola (1463–1494), the Flemish humanist Justus Lipsius (1547–1606), Nicolaus Copernicus (1473–1543), Giordano Bruno (1548–1600) to the early modern philosophers Francis Bacon (1561–1626), and René Descartes (1596–1650), Leibniz (1646–1716), and down to Immanuel Kant (1724–1804), Schopenhauer (1788 – 1860), Karl Marx (1818–83) etc., philosophy became, at best, what we may call, ‘irrelevant’. The word ‘irrelevant’ though is by no means an attempt to reduce the value of the more accurate expression used by Syed Hossein Nasr on several occasions, ‘dead’. Throughout the twentieth century, scholars like Rene Guenon, Muhammad Iqbal, Frithjof Schuon and many others have registered their discontent with the sorrowful state of philosophy of our age and often held Renaissance responsible for it. I would like to quote here, though, not from any serious academic but from a voice that has impressed me the most as it is closest to me heart when it comes to reflect the amount of frustration I have with the state of philosophy. 21st century lifestyle of the social-political-academic elite of the world can be anything but philosophical and the most vocal, furious protest against the philosophers is launched by certain great comedians of our age. I would like to quote a few lines by the great Monty Pythonian, Eric Idle. From the first broadcast on BBC in 1970 to the present day the influence of “Bruce’s Philosophers Song” is among the most celebrated comic critique of civilization. In the milestone 2014 live performance, almost twenty thousand people in the crowd sang alongside Eric (Bruce) and other Bruces to mock at philosophy which has nothing to do with the plight of the affairs in which we live today.

Immanuel Kant was a real pissant
 Who was very rarely stable
 Heidegger was a boozy beggar
 Who could think you under the table
 David Hume could out-consume
 Wilhelm Freidrich Hegel
 And Wittgenstein was a beery swine
 Who was just as sloshed as Schlegel
 There’s nothing Nietzsche couldn’t teach ya

'Bout the raising of the wrist
 John Stuart Mill, of his own free will
 On half a pint of shandy was particularly ill
 Plato, he says, could stick it away
 Half a crate of whiskey every day
 Hobbes was fond of his dram
 And René Descartes was a drunken fart
 I drink, therefore I am.....

European philosophy of Renaissance termed as 'secular' is a confusing approach in any case; there had been regions throughout Europe where secular philosophy (meaning philosophy not controlled any more by the church fathers) did not evolve at all. Italy, most of Scandinavia and parts of Northern Europe saw philosophy finally understood and written by the people who were not employed by the institution of the church. But nations like Croatia and Poland, for example, at the wakeup call of their Renaissances witnessed the church fathers on the rise by means of the same medium, 'philosophical adventurism'. England as well saw the rise of Anglican theological thought in opposition to Catholicism even if the preachers happened to be as secular as Christopher Marlowe, Shakespeare or Spencer.

We need to observe at this stage whether the term Renaissance is a logically justified term to describe the movement as a Euro-wide phenomenon or does it have different scale of reception and impact in places for instance like Italy and the one happening with lesser intensity in, let's say, Croatia. Italy, great seat of power and learning in antiquity, was trying to rediscover its lost heritage sometimes in 12th or 13th century; it was therefore a culture justifiably struggling to experience the 'rebirth of knowledge'. Same can be said about parts of Scandinavia and parts of Western Europe. Croats, however, did not even exist during the first wave of learning in Europe. The tribe entered its present territory sometimes in 6th or 7th century during various waves of migrations from the Black Sea. It had no role to play in the academic life of antiquity, how on earth then it can claim its 'rebirth' in the fields of European arts and learning. For a 'rebirth', participation in the earlier phase of happening is a necessity. Italian attitude, as a result, towards books and learning due to their academic, mercantile, political ancestry had to be different than those nations who never had seen academia,

systematic trade or political institutions in their cultural lives before. Those with books for the first time in their hands could have been accurate logically and historically if they had called this phenomenon by some other name rather than 'Renaissance'. I have suggested on several occasions the more honest and correct word for nations like Croatia and England to describe the first phase of proper learning of their cultural history, a word I coined 6 years ago and the word which has faced sometimes unnecessary hostility from my academic friends from these otherwise friendly nations. 'Genessance' (from 'genesis', beginning and 'ssance' knowledge); beginning of knowledge rather than rebirth of knowledge is a fitting phrase to describe the phenomenon of a social change for at least half dozen nations of Europe that faultily have been self-declaring the term Renaissance for their supposed independence from traditionalism.

Genessance was simply ignored by the historians in their desire to see Renaissance as the only way to observe the phenomenon of redefining identity, self and autonomy in their oversimplified understanding of Europe as 'European life of 15th and 16th century'. Genessance, however, was not the only thing they bypassed. They also ignored that in a vast territory of East and South East Europe another set of intellectual, social, aesthetic structures prospered under the Ottomans until as late as 1860's. The region then called by the Turks as Rumeli (the Roman lands as Turkish vilayet), included the provinces of Thrace, Macedonia and Moesia, today's Bulgaria and Turkish Thrace, bounded to the north by the rivers Sava and Danube, west by the Adriatic coast, and south by the Morea.' (<https://en.wikipedia.org/wiki/Rumelia>).

In many parts of this territory a very sophisticated system of teaching logic, philology, natural sciences, literature and philosophy of Arabs and antiquity existed for centuries. Since the Ottoman Turkey claimed and rightly considered itself the inheritor of great Arabic academic culture that flourished throughout from 8th century to the times of European Renaissance and Genessance, Arabic was the language of learning of the Empire. It is believed that up to this day Arabic remains the greatest source to access the Greek philosophy and sciences, and Arabic which happened to be the official language of the academic circles throughout the Ottoman Empire connected all its provinces to the rest of the Muslim world from Africa, Asia to Europe. The pearls of wisdom cast by the greatest men of learning since the days of antiquity

from Muslim Spain to Baghdad, the constant and continuous history of philosophical life, the direct access to the language of learning with the best available instructors and teachers hired to implant Oriental social-political-cultural life in Europe, Rumeli evolved social institutions and produced academic brain far ahead of any European nation of the 16th century. Bosnia Herzegovina in the process became geographically and culturally the most significant centre of the Empire in Rumeli. Vibrant institutions of Oriental sciences and arts made Rumeli stand ahead of European Renaissance. The idea that Turks deprived Muslim Europe of its chance to join Renaissance and thus left the region philosophically backward and culturally primitive is the most widespread but at the same time the most absurd. I have coined another term recently to describe the phenomenon of learning in Rumeli of the 16th and 17th century, Primussance (Latin, 'primus', first and French 'ssance', knowledge). Primussance regions of Europe were well acquainted with the meaning of primordial wisdom as contrary to the Renaissance regions and the masses with more confidence and faith in the sciences and various branches of philosophy, as it was all reaching them from a long line of spiritual ancestry that they took pride in, were leading a lot more balanced social and intellectual life than anywhere else in Western Europe. Regions like Bosnia Herzegovina were not in need to have any renaissance, they had their own spiritually mature, socially deep rooted academic system and a highly evolved manner of approaching life and nature as coexisting harmony. This was genuine form of learning and character grooming at its very best, Primussance. Primussance did produce for centuries more stable minds and hearts that ruled over the Empire as its Prime Ministers and academics, artists and bureaucrats.

When Renaissance Europe was burning witches, Primussance Europe was paying serious attention to the political future of their world, trying to resolve the dilemma of the fast approaching collapse of traditional life of balance and virtue. Hassan Kafi of Pruscak, a great Bosnian social scientist, an exact contemporary of Shakespeare, was forecasting through his insight into the evolving nature of various societies around him the eminent fall of the Turks (as early as 1580's) and rise of the West at the cost of good judgment, courtesy, humility and balanced spiritual life. Hasan and many other Bosnian scholars of the age had concrete philosophical disciplines and agenda to follow. Hasan's world renowned treatise, *Usulul-hikemi fi nizamil-alem*, shows the clarity of his

political vision and perceptive accuracy with which he was analysing the political development of the age. His remarkable concrete soundness which European philosophy cannot claim to surpass is accompanied with such decorum of metaphorical subtlety and lucidity of style that Europe would evolve not before the age of transcendentalism. Scholars like Hasan Kafi stand miles ahead as fathers of that European wisdom which in reality is a combination of antiquity and modernity. This region of great political and philosophical potential, the region which provided to the greatest empire of the age the Ottoman, scores of Prime Ministers of legendary calibre, hundreds of prominent men of letters and thousands of civil servants, was about to encounter its stagnancy mechanism and that would blow the region apart. The irony of Rumeli in general and Bosnia in particular lies in the fact that what created it as grand, brought it to ashes as well. The gradual fall of the Ottoman institutions forced slow withdrawal of the Empire from the region but it was as if the region was on the withdrawal with it. Mechanically it was assumed during the days of the empire that there never was a need of a regional independent military force to resist, fight and defend its people by its own as the case of Turkish evacuation was not in sight. The 'protector of the faith', the Caliph could never abandon the lands and subjects he had ruled over in the name of faith for centuries. This resulted into a specific kind of stagnancy. A mind evolved which now onward in history would always depend on some foreign aid repelling aggressions or merely surviving onslaughts. As a result of an armed raid, regardless at which phase of the modern history, the Muslim population of the region has suffered the worst possible losses. The minds were never designed to counter back an assault or to create a defence mechanism independent of the aid of a foreign army, the Ottoman in the past and NATO recently. Besides, the institutions represented by the Dervish orders (Tekye) and religious clerics, though with considerable number of exceptions, playing the central role in the socio-political-spiritual lives of the Muslims of the region for centuries served the cause of the establishments. Stagnancy of the most fatal kind emerged. Stagnancy that allures minds to seek spiritual calm and sensation of elevation through pseudo concepts of 'loyalties, commitments, sacrifices' for the sake of spiritual icons affected Rumeli more than any other part of the Muslim world. Fearful of growing neighbouring military powers against which stagnancy mechanism had left no scope to counter back

assaults, uncertain of religious freedom in the 'house of heatheness' which Rumeli had become after Turkish withdrawal and numbed by the decrees of many religious scholars who convinced people that their existence was not bound to the land they lived in but to the Caliph who represented their faith, they abandoned their lands and ruined their own prospects of emerging as new powers of the new world. Despite the warnings men like Hasan Kafi had left in treatises and voices of protest of many like Hussain the Dragon of Bosnia against the Turkish ideal of nationhood over the centuries, the stagnancy mechanism prevailed supreme. Millions abandoned Rumeli and Bosnia for the 'protector of faith' and in the process made Bosnia the only nation on earth which has diaspora in a much larger number (approximately 6 million in Turkey alone) than natives back at home (one and half million Muslims approximately). The migrations continue to the present day and there is no possible way yet in any mind to revert the doom.

The mechanism of stagnancy, the grand irony of Renaissance Europe, prevailed throughout Western cultures as well. The witch-burning, only one of the examples of the phenomenon, reflects a mind which had become numbed in the midst of images of growth. Number of victims can go to anything from exaggerated nine million to a biased defensive, two hundred thousand from 13th to 18th century. However, it was not all about witch hunting. Not many were witches (if any at all) for sure whom authorities brought to stakes (see the passage from a letter below). The lunacy about witch hunting at Würzburg, Germany at the peak of the age of enlightenment, in 1626 killed thousands, almost one third of the city. None of these victims was a witch but stagnancy of a specific kind was at work, the intolerance for alternative set of values. Throughout Western and Northern Europe any bifurcation from religious, social or political orders projected by the religious and political establishment could literally lead anybody regardless of stature to the stakes. Burning people at stake was a political statement that no one was beyond the vigilant watch. Among those who were burnt at Würzburg included several beautiful girls, pointed out as to be the most upright in the town. Burnt for what?

'As to the affair of the witches, which Your Grace thinks brought to an end before this, it has started up afresh, and no words can do justice to it. Ah, the woe and the misery of it--there are still four hundred

in the city, high and low, of every rank and sex, nay, even clerics, so strongly accused that they may be arrested at any hour. It is true that, of the people of my Gracious Prince here, some out of all offices and faculties must be executed: clerics, electoral councillors and doctors, city officials, court assessors, several of whom Your Grace knows. There are law students to be arrested. The Prince-Bishop has over forty students who are soon to be pastors; among them thirteen or fourteen are said to be witches. A few days ago a Dean was arrested; two others who were summoned have fled. The notary of our Church consistory, a very learned man, was yesterday arrested and put to the torture. In a word, a third part of the city is surely involved. The richest, most attractive, most prominent, of the clergy are already executed. A week ago a maiden of nineteen was executed, of whom it is everywhere said that she was the fairest in the whole city, and was held by everybody a girl of singular modesty and purity. She will be followed by seven or eight others of the best and most attractive persons. . . . And thus many are put to death for renouncing God and being at the witch-dances, against whom nobody has ever else spoken a word. To conclude this wretched matter, there are children of three and four years, to the number of three hundred, who are said to have had intercourse with the Devil. I have seen put to death children of seven, promising students of ten, twelve, fourteen, and fifteen. Of the nobles--but I cannot and must not write more of this misery. There are persons of yet higher rank, whom you know, and would marvel to hear of, nay, would scarcely believe it; let justice be done.'

(Kurt Baschwitz: Hexen und Hexenprozesse, Bertelsmann Verlag, München, 1990, P. 252)

In another case in Northern Europe, genocide of a people called Stedinger in 13th century is described with pride in details. The entire tribe was accused of devil worship and heresies, several thousands of them including children were slaughtered. The entire nation was exterminated. I would like to quote at length from the source:

'A crusade against the Stedinger was preached in all that part of Germany. The pope wrote to all the bishops and leaders of the faithful an exhortation to arm, to root out from the land those abominable witches and wizards. "The Stedinger," said his Holiness, "seduced by the devil, have abjured all the laws of God and man; slandered the Church--insulted the holy sacraments--consulted witches to raise evil spirits--shed blood like water--taken the lives of priests, and concocted an infernal scheme to propagate the worship of the devil,

whom they adore under the name of Asmodi. The devil appears to them in different shapes; sometimes as a goose or a duck, and at others in the figure of a pale, black-eyed youth, with a melancholy aspect, whose embrace fills their hearts with eternal hatred against the holy church of Christ. In consequence of these letters of the pope, the Emperor of Germany, Frederic II, also pronounced his ban against them. The Bishops of Ratzebourg, Lubeck, Osnabruek, Munster, and Minden took up arms to exterminate them, aided by the Duke of Brabant, the Counts of Holland, of Cloves, of the Mark, of Oldenburg, of Egmond, of Diest, and many other powerful nobles. An army of forty thousand men was soon collected, which marched, under the command of the Duke of Brabant, into the country of the Stedinger. The latter mustered vigorously in defence of their lives and liberties, but could raise no greater force, including every man capable of bearing arms, than eleven thousand men to cope against the overwhelming numbers of their foe. They fought with the energy of despair, but all in vain. Eight thousand of them were slain on the field of battle; the whole race was exterminated; and the enraged conquerors scoured the country in all directions—slew the women and children and old men—drove away the cattle—fired the woods and cottages, and made a total waste of the land.’

(<http://scienceblogs.com/gregladen/2012/12/02/how-many-people-were-killed-as-witches-in-europe-from-1200-to-the-present/>)

These details seem familiar; quite similar to the ones history has recorded from the accounts of the Crusaders and later from the colonial raiders. Stephen Greenblatt has quoted an interesting passage in his ‘Renaissance Self Fashioning’. It’s about the destruction of Sierra Leone by a European merchant ship:

‘The fourth of November went on shore to town of the Negroes,... which we found to be lately built: it was about two hundred houses, and walled about with mighty great trees... But as it chanced, we came directly upon a port where we entered with such fierceness that the people fled all out of town, which we found to be finely built and streets of it so intricate that it was difficult for us to find way out that we came in at. We found their houses and streets so cleanly kept that it was an admiration to us all for that neither in the houses nor streets was so much dust to be found as would fill an eggshell. Our men at their departure set the town on fire and it was burnt in quarter of an hour.’

(the voyage set out by Earl of Cumberland in 1586...written by John Saracoll merchant in the same voyage and cited by Stephen Greenblatt, *Renaissance Self-Fashioning*, University of Chicago Press, 1980, p.193)

This is the most astonishing form of stagnancy mechanism. The ease with which the 'other' could be eliminated or at least demonized shows amazing paradox of a mind which remained philosophically undeveloped and yet at the same time claimed development showing signs of it as well in social life. The almost millennium old paradox continues even today as gift of stagnancy mechanism of Renaissance in the West.

Stagnancy of this particular kind reflecting confusions all around is finally transmitted into every walk of life. Confusion can easily be seen in Western life style of our age when it comes to the issues like:

1. **religion** (as cultural symbol remains the major source for marginalizing the 'other')-**secularism**(bypasses all norms of traditional moral scruples),
2. **democratic freedom**(active judicial system makes possible to get justice)-**snatching away the freedom**(until recent past the issue of Turkish population in Germany or the Black Americans in the USA are only two subtle examples among many)
3. **investigation, inquiry and right of expression** (anything can literally be not just questioned but dispatched apart regardless of its sanctity or moral value)-**no inquiries and no access to investigation** (at the same time there are 'well known' serious issues of explosive spiritual and political nature that remain punishable crimes if questioned),
4. **education for discipline and decency-casual life**(students exchange programmes proudly claim contribution of a million babies through, for example, 'Erasmus Exchange couples').

These are just very few of those puzzles which will remain unresolved mysteries. The pointnumber 4 is a devastating cultural development of recent decades. I wonder at the claim which came from the representative of an educational programme. Instead of sharing the number of the students who got doctoral degrees in topics of grave relevance to the world as result of wider horizon they had through

this programme, or number of scientists or academics the programme produced over the years, they proudly tell us that students were in the meantime busy producing a million babies (see link: <http://www.vieuws.eu/citizens-consumers/erasmus-impact-study-reveals-1-million-babies-born-to-erasmus-couples>). Also see the questioners these students are encouraged to fill online (see the link: <https://www.surveio.com/survey/d/V3C1P5Z3L7A3W9Q3N>). This is another attempt by the confused minds of Europe to blur things and in the process the last shreds of shame, grace and dignity will be eradicated, are already erased as such. Another thing to be noted is about the confused sense of allocation of resources. The monthly scholarship given to each exchange student (1000 Euro) can literally provide four average Bosnian families for their entire monthly budget. It is a hard fact with very heavy heart to mention that these students have not just produced babies in the meantime they have produced in hundreds if not in thousands by now their porno videos free online.

This is the result of stagnancy mechanism of almost a thousand years, and there is no way to get rid of it.

It all has been reflecting itself in Millennium old history. History of confusion about understanding the value system and despite attempts failing to understand it, defines the ongoing nature of crises. Every failure to understand in Renaissance regions of Europe results in aggression of some sort. Crusades also are connecting link with the present states of mind. 'Crusades' against the Saracens in Asia, against Jews throughout Western Europe, against European 'heretics' like Bogomils or Cathars and against witches in every shire and county reflect a stagnant mind overshadowing prospects of all true progress of a civilization. This mechanism of stagnancy continued throughout the colonial period, be it in Africa or in America and remained at the very core of Nazi massacres of the Jewish population in the Second World War. This very mechanism of stagnancy of Renaissance Europe, visible despite all the attempts to control its social 'visibility', gains acceleration on average every four to five decades. Next ten years are crucial for those 'groups' living in the west with sets of values different from the ones projected officially or unofficially by the traditional establishment.

Renaissance-Genessance-Primussance, is a great story for the mankind to learn from and to improve upon its shortcomings. It is both a mythology of grand epical scale that can sweep aside the facts just by the force of the glamour it brings with its narrative and a farce of a tragi-

comic nature where often a glorious face appears but only to disfigure into a caricature. I must say that the story of Renaissance-Genessance-Primussance of the continents other than Europe if surveyed properly offers even more grotesque-tragic a picture and even more grand a rhetoric than we see in Europe. This article is by no means an attempt to reduce stature of Europe in comparison to what used to be in the distant past, the orient. In future when the face of orient will be shown through the same method I have used here in studying the occident or the west, I assure it will be most horrific thing ever seen by the 'mind's eye'. It is not to judge civilizations in scales of good-bad, worst-best as such scale do not exist but it is an attempt to locate the areas of that civilizational crisis which has brought our entire world on the verge of the collapse wherefrom recovery can never take place. It is for the sake of our children's future that we start seeing better and stop living in the fool's paradise we all have fanaticised for millenniums as our rightful place. Humanity can do better than it is doing at the moment. The world cannot afford another 'Renaissance'; the world does not need any. But the people of the world who control the strings need to see themselves in the mirrors of their 'stagnancy mechanisms'to grow out of their fantasies Renaissances. As long as scholars, rulers, religious and cultural elite do not orientate their focus on the fact that because of the stagnancy mechanism within every mechanism of so called growth,we have failed every single religious-philosophical ideology and social-political system ever created for the benefit of mankind, the world shall remain a place of misery, suffering and injustice. The moment, we grow out of the pride of our Renaissance and get rid of the illusionary hope of having one, then, only then 'blessed will be the peacemakers and blessed will be the meek for they shall inherit the earth.'

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