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## Lecture No.3

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### HELLO EVERYONE!

Before we start, do you have any questions?

**Student:** I couldn't get much information about Mazdaism

**Instructor:** It's a religion that believes that there is a constant conflict between good and evil on earth.

**Student:** How do they see God?

**Instructor:** They don't have a clear image of God but they believe in a messenger of God.

- **How was life like in Arabia?**

There were two kinds of people; cultivators, traders, and craftsmen who settled around the oases, and the nomads who basically bred cows, sheep, goats, etc. and they moved from place to place on search of water. Even those settlers who cultivated lands at times were nomads; they used to move from one place to another.

- **How were they ruled? What were their loyalties like?**

They were tribes.

- **What about Egypt and Ethiopia?**

Mainly there were Coptic Christians and they invaded Yemen several times.

Have you read Chapter II?

**Student:** It talks about the prophet Muhammad and the Holy Qur'an and how the revelation took place.

- **What can you tell me about the Fertile Crescent?**

It's the area between Euphrates, Tigris, and the Orontes (Assi River).

- **What people lived there?**

The *Ghassanids* and the *Lakhmids*. Actually the Ghassanids were under the influence of the Byzantine Empire because the Byzantine Empire could not rule them directly. The Lakhmids were under the influence of the Sassanians.

At that time, the Roman Empire was gone. Before, the Roman Empire was strong; it controlled Europe and the Mediterranean basin. At certain point in time, the capital of this empire moved from Rome to Constantinople.

The Roman Empire was Christian back then. The pope resided in Rome.



When the capital was moved from Rome to Constantinople, the pope had more influence, and with the growing national sense in Europe, the Roman Empire broke down.

The northern part of the Roman Empire which was Europe became different kingdoms called Barbarian kingdoms; England, Spain, France, Germany, Austria, and Russia. The southern part which was North Africa, Syria, and Anatolia and parts of Greece remained under the influence of the Roman Empire that was known later as the Byzantine Empire.

**Between the great empires of the north and the kingdoms of the Red Sea lay lands of a different kind. The greater part of the Arabian Peninsula was stepped or desert, with isolated oases having enough water for regular cultivation.**

- Peninsula: شبه جزيرة
- Stepped: grassy treeless plain  
يعني أرض من الممكن أن يكون فيها أعشاب ولكن ليس فيها أشجار.
- Isolated: معزولة
- Oases: واحات (oasis)
- Cultivation: حراثة

بين الإمبراطوريات الكبيرة في الشمال والممالك التي تقع على البحر الأحمر تقع أراض من نوع مختلف. وكان الجزء الأكبر من شبه الجزيرة العربية سهوباً (سهل واسع خالٍ من الأشجار) أو صحراء وواحات منعزلة ذات ماء كافٍ للزراعة المنتظمة.

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**The inhabitants spoke various dialects of Arabic and followed different ways of life. Some of them were nomads who pastured camels, sheep or goats by using the scanty water resources of the desert; these have traditionally been known as 'Bedouins'.**

- Inhabitant: المقيم في
- Dialect: لهجة/لغة محلية
- Nomad: بدوي
- Pasture: مرعى / يرعى الماشية
- Goat: ماعز
- Scanty: قليل
- Bedouins: بدو



تكلم السكان لهجات متعددة من العربية واتبعوا أنماطاً مختلفةً من الحياة فكان بعضهم بدواً يزرعون الجمال والأغنام أو الماعز باستخدام مصادر المياه الضئيلة في الصحراء وهؤلاء هم الذين عرفوا تقليدياً باسم البدو.

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Some were settled cultivators tending their grain or palm trees in the oases, or traders and craftsmen in small market towns; some combined more than one way of life. The balance between nomadic and sedentary peoples was precarious. Although they were a minority of the population, it was the camel-nomads, mobile and carrying arms, who, together with merchant groups in the town dominated the cultivators and craftsmen. Their ethos of courage, hospitality, loyalty to family, and pride of ancestry were also dominant.

- Minority: أقلية
- Merchant groups: القوافل التجارية
- Ethos: 'morals' / أخلاقيات / روح الجماعة
- Hospitality: حسن الضيافة
- Ancestry: أسلاف / سلسلة النسب

وقد كان بعضهم مزارعين مستقرين يزرعون القمح أو أشجار النخيل في الواحات وكان بعضهم تجار و حرفيين في مدن الأسواق الصغيرة. وجمع بعضهم بين أكثر من نمط في الحياة. وكان التوازن بين الشعوب البدوية والشعوب المقيمة غير مستقر. وعلى الرغم من كونهم أقلية من السكان، فقد كان البدو رعاة الجمال المتنقلين حاملين السلاح وبالتعاون مع مجموعات من التجار في المدينة يسيطرون على المزارعين والحرفيين. وكانت عقائدهم عن الشجاعة والكرم والولاء للأسرة والاعتزاز بالأنساب والأجداد سائدة أيضاً.

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They were not controlled by a stable power of coercion, but were led by belonging to families around which there gathered more or less lasting groups of supporters, expressing their cohesion and loyalty in the idiom of common ancestry; such groups are usually called tribes.

- Stable: دائم / ثابت
- Coercion: إكراه / إجبار
- Cohesion: انسجام

ولم يكن مسيطر عليهم بواسطة قوة ثابتة قسرية بل تمت قيادتهم عن طريق الانتماء لعائلات تجتمع حولها مجموعات مناصرة بشكل أو بآخر معبرين عن تماسكهم وولائهم لمصطلح السلف الشائع.



Continue on p.19:

The power of tribal leaders was exercised from oases, where they had close links with merchants who organized trade through the territory controlled by the tribe. In the oases, however, other families were able to establish a different kind of power through the force of religion. The religion of pastoralists and cultivators seems to have had no clear shape. Local gods, identified with objects in the sky, were thought to be embodied in stones, trees and other natural things; good and evil spirits were believed to roam the world in the shape of animals; soothsayers claimed to speak with the tongue of some supernatural wisdom.

- Pastoralists: رعاة (الكنيسة)
- Local: محلي
- Embodied: represented (يتجسد)
- Roam: يطوف
- Soothsayers: fortune-tellers (العرافين الذين يتنبؤون بالمستقبل)
- Supernatural: خارق للطبيعة
- Wisdom: حكمة

وكانت قوة زعماء القبائل تمارس من الواحات، حيث كان لهم صلات وثيقة مع التجار الذين نظموا التجارة من خلال المنطقة التي تسيطر عليها القبيلة. في الواحات على أي حال كانت العائلات الأخرى قادرة على تأسيس نوع مختلف من السلطة من خلال قوة الدين. وكان دين الرعاة والمزارعين يبدو ذا شكل غير واضح. وكان يعتقد أن الآلهة المحلية المقترنة مع أجسام في السماء تتجسد من خلال الحجارة والأشجار وأشياء طبيعية أخرى. وكان يعتقد أن أرواح الخير والشر تجوب العالم في شكل حيوانات، وقد ادعى العرافون أنهم يتكلمون بلسان حكمة قوى ما وراء الطبيعة.

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It has been suggested, on the basis of modern practice in southern Arabia, that gods were thought of as dwelling in a sanctuary, a haram, a place or town set apart from tribal conflict, serving as a centre of pilgrimage, sacrifice, meeting and arbitration, and watched over by a family under the protection of a neighboring tribe.

- Dwelling: يعيش ، يقطن 'living'



- Sanctuary: a sacred place (حرم، مقدس)
- Arbitration: حل النزاعات، التحكيم
- Set apart: separated (فصل)
- Conflict: صراع
- Sacrifice: تضحية، الأضحية

بناءً على قاعدة الممارسات المعاصرة في جنوب شبه الجزيرة العربية كان يعتقد أن تلك الآلهة تسكن في ملجأ (حرم)، وهو مكان أو بلدة تقام بعيداً عن الصراع القبلي كمركز للحج وتقديم الأضاحي والاجتماعات والتحكيم وكانت تشرف عليه عائلة تحت حماية قبيلة مجاورة.

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**Such a family could obtain power or influence by making skilful use of its religious prestige, its role as arbiter of tribal disputes, and its opportunities for trade.**

- Obtain: يحصل على
- Prestige: هيبة، احترام، شهرة
- Arbiter: الحكم، الوسيط
- Disputes: نزاعات/جدال
- Opportunities: فرص

ومثل هذه العائلة تستطيع الحصول على النفوذ بواسطة القيام بالاستخدام الماهر لمكانتها الدينية، ولدورها كمحكّم للنزاعات القبلية، ولفرصها في التجارة.

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Continue on p.20:

**Throughout this Near Eastern world, much was changing in the sixth and early seventh centuries. The Byzantine and Sassanian Empires were engaged in long wars, which lasted with intervals from 540 to 629. Sasanian armies ruled as far as the Mediterranean, occupying the great cities of Antioch and Alexandria as well as the holy city of Jerusalem, but in the 620s, they were driven back by the Emperor Heraclius.**

- Engaged: انشغل بـ
- Lasted: امتدت
- Intervals: فواصل، فترات هدنة
- Occupying: محتلين
- Holy: مقدس



- Jerusalem: مدينة القدس

ومن خلال هذا العالم القريب من الشرق تغير الكثير في القرن السادس وأوائل القرن السابع. فقد كانت الإمبراطوريتان البيزنطية والساسانية منمكتتان في حروب طويلة والتي استمرت من سنة ٥٤٠ إلى ٦٢٩ مع بعض التوقفات. القوات الساسانية حكمت المناطق حتى البحر المتوسط مستولية على المدن الكبرى مثل انطاكية والإسكندرية وكذلك مدينة القدس المقدسة ولكن في عشرينيات القرن السابع قام الإمبراطور "هرقل" بردهم على أعقابهم.

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**For a time, too, Sasanian rule extended to southwestern Arabia, where the kingdom of Yemen had lost much of its former power because of invasions from Ethiopia and a decline in agriculture.**

- Extended: امتدت
- Invasions: غزوات، غارات

ولفترة أيضاً امتد حكم الساسانيين لجنوب غرب شبه الجزيرة العربية، حيث كانت مملكة اليمن قد فقدت كثيراً من قوتها السابقة بسبب الغزو من قبل أثيوبيا والانحطاط في الزراعة.

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**The settled societies ruled by the empires were full of questionings about the meaning of life and the way it should be lived, expressed in the idioms of the great religions.**

- Settled societies: مجتمعات مستقرة

وقد كانت هناك تساؤلات تملأ المجتمعات المستقرة والمحكومة من قبل الإمبراطوريات حول معنى الحياة وكيفية العيش وذلك على شكل مصطلحات حول الأديان الكبرى.

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**The power and influence of the empires touched parts of the Arabian peninsula, and for many centuries Arab pastoral nomads from the north and centre of the peninsula had been moving into the countryside of the so-often called Fertile Crescent: the interior of Syria, the land lying west of the Euphrates in lower Iraq, and the region between Euphrates and Tigris in Upper Iraq (the Jazira) were largely Arab in population. They shared their ethos and forms of social organization.**

- The Arabian peninsula: شبه الجزيرة العربية
- Pastoral: رعاة
- Nomads: البدو
- Fertile Crescent: الهلال الخصيب



- Euphrates: نهر الفرات
- Tigris: نهر دجلة
- Ethos: نظام أخلاقي، أخلاق
- Organization: تنظيم

وقد وصلت قوة ونفوذ الإمبراطوريات أجزاء من شبه الجزيرة العربية، ولعدة قرون فإن البدو الرعاة العرب من شمال ووسط شبه الجزيرة العربية كانوا يتنقلون إلى الريف الذي يسمى عادة الهلال الخصيب: وهو المنطقة الداخلية من سورية و الأرض التي تقع إلى غرب نهر الفرات في أدنى العراق والمنطقة بين الفرات ودجلة في أعلى العراق (الجزيرة) حيث كان العرب يقطنون بصورة واسعة. وكانوا يتشاركون في معتقداتهم و في أشكال التنظيم الاجتماعي.

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Some of the chiefs exercised leadership from oasis towns and were used by the governments to keep other nomads away from the settled lands and to collect taxes. They were able, therefore, to create more stable political units, like that of the Lakhmids with its capital at Hira, in a region where the Sasanians did not exercise direct control, and that of the Ghassanids in a similar region of the Byzantine Empire. The people of these states acquired political and military knowledge, and were open to ideas and beliefs coming from the imperial lands; Hira was a Christian centre. From these states, from Yemen, and also by the passage of traders along the trade routes, there came into Arabia some knowledge of the outside world and its culture, and some settlers from it. There were, for example, Christian monks and converts in central Arabia.

- Leadership: قيادة، حكم
- Interior: صفة أو طبيعة الشيء الداخلية، الداخل
- Collect: يجمع
- Taxes: الضرائب
- Stable political units: حاضرة، أو وحدة (مدينة) مستقرة سياسياً
- Lakhmids: اللخميون/المناذرة
- Hira: الحيرة
- Ghassanids: الغساسنة
- Acquired: اكتسب، نال، أحرز
- Military: عسكري
- Imperial: إمبراطوري، ملوكي

- Settler: المستوطن - المستعمر
- Monk: راهب
- Converts: المرتدين (الناس الذين يغيرون دينهم)

وقد مارس بعض الزعماء القيادة من المدن الواقعة في الواحات وقد استخدمتهم الحكومات لإبعاد البدو الآخرين عن الأراضي المستقرة وأيضاً استخدموهم لجمع الضرائب، وبذلك كانوا قادرين على خلق وحدات سياسية أكثر استقراراً كالتي قام بها اللخميون (المناذرة) وكانت عاصمتهم الحيرة، وهي منطقة لم يمارس الساسانيون السيطرة المباشرة عليها، وتلك المنطقة الخاصة بالفساسنة في منطقة مشابهة من مناطق الإمبراطورية البيزنطية. وقد اكتسب سكان هذه الدول معرفة سياسية وعسكرية. وكانوا منفتحين على أفكار ومعتقدات تأتيهم من أراضي الإمبراطورية، وكانت الحيرة مركزاً مسيحياً. دخلت إلى الجزيرة العربية من هذه الدول ومن اليمن وأيضاً عن طريق مرور التجار على امتداد طرق التجارة بعض المعرفة بالعالم الخارجي وثقافته وبعض السكان المقيمين فيه، فقد كان هناك على سبيل المثال كهنة مسيحيون وأشخاص غيروا عقائدهم (اعتنقوا أدياناً جديدة) في أواسط الجزيرة العربية.

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Let us move to Chapter II on page 30.

## Chapter II: PROPHET MUHAMMAD AND THE APPEARANCE OF ISLAM

### II.1 Introduction

By the early seventh century, there existed a combination of a settled world which had lost something of its strength and assurance, and another world on its frontiers which was in closer contact with its northern neighbours and opening itself to their cultures. The decisive meeting between the two took place in the middle years of that century.

### الفصل الثاني: النبي محمد وظهور الإسلام

مقدمة:

مع حلول القرن السابع الميلادي كان هناك مزيج من عالم مستقر، الذي كان قد فقد شيئاً ما من قوته واطمئنانه، وإلى جانبه كان هناك عالم آخر على حدوده في اتصال أقرب مع جيرانه الشماليين ويفتح نفسه على ثقافتهم وكان اللقاء الحاسم بين الاثنين قد تم في سنوات منتصف ذلك القرن.

#### • What frontiers are we talking about?

We're talking about Arabia and the frontiers between the Byzantine Empire and the Sassanian Empire that were always at war. The frontline of



these battles was basically in Iraq and Syria; they always fought there.

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A new political order was created which included the whole of the Arabian Peninsula, the whole of the Sasanian (Sassanid) lands, and the Syrian and Egyptian provinces of the Byzantine Empire; old frontiers were erased and new ones created. In this new world order, the ruling group was formed not by the peoples of the empires but by Arabs from western Arabia and, to a great extent, from Mecca.

- Province: مقاطعة - إقليم

وقد وُجد نظام سياسي جديد شمل كل شبه الجزيرة العربية وكل أراضي الساسانيين (الفرس) والمقاطعات السورية والمصرية في الإمبراطورية البيزنطية، وكانت الحدود القديمة قد أُزيلت وظهرت حدود جديدة. وفي هذا النظام العالمي الجديد فإن المجموعة الحاكمة لم تتشكل من شعوب الإمبراطورية ولكن من العرب من غرب الجزيرة العربية، وإلى حد كبير، من مكة المكرمة.

The new political order was established in a world that is conflicting less. We said last time that the caliphate abolished the Sassanid Empire and ruled over most of the regions of the Byzantine Empire; basically Syria and Egypt. The old frontiers were erased and the political map changed. The Arabs from Mecca were the rulers of these empires.

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Before the end of the seventh century, this Arab ruling group identifying its new order with a revelation given by God to Muhammad, a citizen of Mecca, in the form of a holy book, the Qur'an: A revelation which completed those given to earlier prophets or messengers of God and created a new religion, Islam, separate from Judaism and Christianity.

- To identify: يحدد
- Revelation: the message from god (الوحي)
- Revelation (for Christians) سفر الرؤيا أو رؤيا يوحنا اللاهوتي
- Messengers: رسل
- Room: space
- Scholarly discussion: جدل بين العلماء

وقبل نهاية القرن السابع كانت هذه المجموعة العربية الحاكمة تقدم نظامها الجديد على أنه وحي من عند الله أنزل على النبي محمد، وهو مواطن من مكة، على شكل كتاب مقدس هو القرآن الكريم وهو الوحي الذي أكمل تلك الكتب التي أنزلت على رسل الله وأنبيائه السابقين وعلاوة على ذلك فقد أوجد القرآن ديناً جديداً هو الإسلام مستقلاً عن اليهودية والمسيحية.



The new political order was *Islam*.

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There is room for scholarly discussion about the way in which these beliefs developed. The Arabic sources which narrate the life of Muhammad and the formation of a community around him are later in date; the first biographer whose work we know did not write until more than a century after Muhammad's death. Sources written in other languages fully attest to the conquest of an empire by the Arabs, but what they say about the mission of Muhammad is different from what the Muslim tradition says - which needs to be studied and discussed.

- There is a room: هناك مجال
- Biographer: كاتب سيرة ذاتية
- Mission: بعثة

وهناك مجال لمناقشة علمية حول الطريقة التي تطورت بها هذه العقائد. والمصادر العربية التي تروي حياة النبي محمد وتكوين مجتمع حوله تأتي لاحقاً في التاريخ إذ أن أول كاتب للسيرة الذاتية نعرف عمله لم يكتب إلا بعد أكثر من قرن من وفاة النبي محمد. والمصادر المكتوبة باللغات الأخرى تؤكد كلياً على غزو إمبراطورية من قبل العرب ولكن ما يقولونه عن بعثة "محمد" تختلف عن ما يقوله التراث الإسلامي الذي بدوره يحتاج إلى دراسة ومناقشة.

The first biography that we know about Muhammad's life was written a hundred years after his death. Some claim that it might not be accurate. It was written by the Arabs so it represents their view; but other accounts were written in different languages by people from different cultures so they represented different views; those views are to be studied and discussed as the author suggests.

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On the other hand, there seems little reason to doubt that the Qur'an is substantially a document of seventh-century Arabia, although it may have taken some time to assume its definitive literary form. Moreover, some westerners believe that there elements in the traditional biographies and histories which are not likely to have been invented. They claim that such writings reflect later attempts to fit Muhammad into the Near Eastern pattern of a holy man, and the Arabian pattern of a man of noble descent; they reflect also the doctrinal controversies of the time and place where they were composed—Iraq in the eighth century.

- Substantially: بشكل قوي، متين
- Controversies: التناقضات/الخلافا



من ناحية أخرى يبدو أن هناك بعض المنطق في الشك أن القرآن الكريم وبصورة جوهرية هو وثيقة من نتاج شبه الجزيرة العربية في القرن السابع الميلادي على الرغم أنه من الممكن أن يكون استغرق بعض الوقت ليتخذ شكله الأدبي النهائي. وبالإضافة إلى ذلك يعتقد بعض الغربيون أن هناك بعض عناصر السير الذاتية والتقليدية وبعض الروايات التاريخية التي من غير الممكن أن تكون اختلقت. فهم يدعون أن مثل هذه الكتابات تعكس محاولات أت لاحقاً لتضع النبي محمد في نموذج الشرق القريب للرجل المقدس والنموذج العربي لشخص ينحدر من أصل نبيل، وهذه الكتابات تعكس أيضاً الخلافات المذهبية من المكان والزمان التي كتبت بهما، أي العراق في القرن الثامن الميلادي.

The argument of the western is that the Holy Qur'an is not a document of the seventh century because the form we know of Arabic culture today was not fully developed to the written form. In other words, although the Arabs knew writing at that time, they didn't write their literature. Written documents were developed later in time. The Arabs did not use writing for governmental and official issues until the Umayyad rule. The Umayyad created the Diwan.

They're continuing the argument saying that this document was written like this to fit Prophet Muhammad's image as a holy man.

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Nevertheless, they contain facts about Muhammad's life, his family and friends which could not have been invented. It seems best therefore to keep to the traditional account of the origins of Islam. To do so has an advantage: since that account, and the text of the Qur'an, have remained living without substantial change in the minds and nations of believers in the religion of Islam, to follow it makes it able to understand their view of history and of what human life should be.

- Advantage: ميزة
- Substantial change: تغيير جوهري

ومهما يكن من أمر فإن هذه الكتابات تتضمن حقائق من حياة النبي محمد وعائلته، وأصدقائه والتي من غير الممكن أن تكون قد اختلقت. لذلك فإنه من الأفضل الالتزام (أخذ جانب) بالرواية التقليدية لبدايات الإسلام. وبفعلنا ذلك نحصل على ميزة ألا وهي: بما أن ذلك السرد ونص القرآن استمر بالوجود بدون أي تغيير جوهري في عقول وأمم المؤمنين بدين الإسلام، فإنه باتباع ذلك يسهل فهم وجه نظرهم في التاريخ وما يجب أن تكون عليه الحياة الإنسانية.

Those scholars acknowledge that this document contains events and facts about Muhammad's life and friends that cannot be invented; they admit that these facts are true and authentic. They also acknowledge that this document has not substantially changed through time.



*Let's go to the questions:*

- What presents the new power initiating a new world order?

The revelation of the Holy Qur'an.

- What was the initial reaction of Western thinkers to the new message to humanity?

They said that the Qur'an was not a document of the seventh century because there's a hundred years gap between the life of Muhammad and the written account of his life. They said that the Holy Qur'an did not represent the Arabic tradition of that time because it was a written document and the Arabs did not write their literature at that time.

- What did these Western thinkers acknowledge? (additional question)

They acknowledged that it contains facts about Muhammad's life and friends that cannot be invented.

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Now, let us move to p. 33:

## 11.2 First Signs of Prophecy

The most obscure part of the life of Muhammad, as some biographers see it, is the early one. They tell us that he was born in Mecca, a town in Arabia, perhaps in or near the year 570. His family belonged to the tribe of Quraysh, although not to its most powerful part. Members of the tribe were traders, who had agreements with pastoral tribes around Mecca and also relations with Syria as well as south-western Arabia. They were also said to have had a connection with the sanctuary of the town, the Ka'ba, where the images of local gods were kept.

- Obscure: 'not clear', 'hidden' غامض، غير واضح
- Biographers: كُتَّاب السيرة
- Belonged to' means ينتمي إلى
- Tribe: قبيلة
- Quraysh: قريش
- Traders: تجار
- Agreements: اتفاقيات
- Pastoral tribes: القبائل الرعوية
- South-western Arabia: اليمن
- Sanctuary: 'sacred place' means مكان مقدس
- Images: تماثيل



- Local gods: الآلهة المحلية

\*\*\*

أول علامات النبوة:  
أكثر أجزاء حياة النبي محمد غامضاً كما يراه بعض كتاب السيرة هو بداية حياته، فهم يشيروننا أنه ولد في مكة وهي بلدة في شبه الجزيرة العربية حوالي العام ٥٧٠. وتنسب أسرته إلى قبيلة قريش ولكن ليس إلى أكثر أجزاء تلك القبيلة قوة.  
وكان أفراد القبيلة تجاراً تربطهم اتفاقيات مع القبائل الرعوية حول مكة ولهم علاقات أيضاً مع سورية وكذلك مع الجنوب الغربي للجزيرة العربية. وكان يقال أيضاً أنهم لهم صلة مع حرم المدينة، الكعبة، حيث تحفظ التماثيل الآلهة المحلية.

Muhammad's family members were traders. He was from Quraysh. His family had a spiritual connection to the Ka'ba where gods were worshipped.

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**Muhammad married Khadija, a widow engaged in trade, and looked after her business for her. Various anecdotes recorded by those who later wrote his life portray a world waiting for a guide and a man searching for a vocation. A seeker after God expresses his wish to be taught:**

**'O God, if I knew how you wished to be worshipped I would so worship you, but I do not know'.**

- Engaged: مشغول (يعمل)
- Widow: امرأة مات عنها زوجها
- Looked after: اعتنى بـ
- Various: متعدد
- Anecdote: حكاية
- Portray: 'show'/'tell'
- Vocation: profession/career (مهنة/مهمة)
- Seeker: باحث، مفتش عن شيء
- Worship: يعبد

تزوج النبي محمد من خديجة وهي أرملة كانت تعمل بالتجارة وقام بالعناية بتجاريتها، وقد سجلت قصص عديدة من قبل أولئك الذين كتبوا عن حياته مصورة عالماً ينتظر الهداية ورجل يبحث عن مهمة. وكباحث عن الله يعبر عن رغبته في أن يعلم:  
"يا إلهي لو علمت كيف ترغب أن تعبد لوددت أن أعبدك بتلك الكيفية ولكنني لا أعلم."

In this paragraph, they tell us about Muhammad's first wife saying that

Culture II 1.3



she was a widow and that he took care of her business.

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**Jewish rabbis, Christian monks and Arab soothsayers predict the coming of a prophet: A monk, met by Muhammad on a trading journey to southern Syria, looked at his back and saw the seal of prophet-hood between his shoulders'. Natural objects saluted him:**

**'Not a stone or tree that he passed but would say,  
"Peace unto you, O apostle of God!"**

- Jewish: اليهود
- Rabbis: حاخامات/رجال الدين اليهود
- Monk: راهب
- Soothsayer: المتكهن، العراف، المتنبئ
- Predict: تنبأ
- The seal of prophet-hood: خاتم النبوة
- Prophet-hood: نبوة
- Sealed paper: ورقة مختومة
- Certified copy: صورة أو نسخة مصدقة
- Saluted him: 'said hello to him' (كانت تحييه)

تنبأ حاخامات اليهود وراهبان النصراني والعرافون العرب بمجيء نبي و قد قابل راهب "محمداً" في رحلة تجارية إلى جنوب سورية، ونظر إلى ظهره ورأى خاتم النبوة بين كتفيه وقد حيته أشياء طبيعية ولم يمر بحجر أو شجرة إلا قالوا له "السلام عليك يا رسول الله".

Jewish rabbis, Christian monks, and Arab soothsayers predicted the coming of a prophet; they didn't know who that prophet was. The paragraph gives an example on how they identified that prophet. Muhammad was on a trading journey to southern Syria where a monk looked at his back and saw the seal of prophecy between his shoulders.

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**He became a solitary wanderer among the rocks, and then one day, perhaps when he was about forty years old, something happened: Some contact with the supernatural, known to later generations as the Night of Power or Destiny (laylat-I Qadre).**

- Solitary': lonely
- Wanderer: متجول

So, Prophet Muhammad was 40 years old when he received the



message.

- Some contact with: اتصال ما بـ
- The Night of Power or Destiny (laylat-l Qadre): ليلة القدر
- Supernatural: خارق للطبيعة

وأصبح متجولاً وحيداً بين الجبال. وذات يوم وربما عندما كان عمره حوالي أربعين سنة حصل شيء ما، حصل اتصال ما مع قوى ما وراء الطبيعة عرفت فيما بعد للأجيال اللاحقة "ليلة القوة أو ليلة القدر".

**In one version, an angel, seen in the form of a man on the horizon, called to him to become the messenger of God; in another, he heard the angel's voice summoning him to recite.**

**He asked, 'What shall I recite?' and the voice said:**

**Recite: in the name of thy Lord who created,  
Created man of a blood-clot.**

**Recite: and thy Lord is the most bountiful,  
Who taught by the pen,**

**Taught man what he knew not.**

**No, indeed: surely man waxes insolent,  
for he thinks himself self-sufficient.**

**Surely unto thy Lord is the returning.**

- In one version: 'in one story'.
- Summoning him: 'calling him'
- To recite: 'to read'
- Recite': this word is usually used with poetry or holy books (يتلو).
- Recitation: تلاوة

في إحدى الروايات شوهد ملاك على هيئة إنسان في الأفق ودعا ليصبح رسول الله، وفي رواية أخرى سمع صوت الملاك يدعوه ليقرأ، فسأله النبي محمد ماذا أقرأ؟ فقال له الصوت: {اقرأ باسم ربك الذي خلق\* خلق الإنسان من علق\* اقرأ وربك الأكرم\* الذي علم بالقلم\* علم الإنسان ما لم يعلم\* كلا إن الإنسان ليطغى\* أن رآه استغنى\* إن إلى ربك الرجعى}.

Muhammad was a solitary wanderer among the rocks. He preferred to reflect on the universe. When he was about 40 years old, he had some contact with the supernatural. We have two variations of this story: in one them, he saw the angel in the horizon; in the other he heard the voice of the angel. This story happened at the Night of Power or Destiny.



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At this point, there occurred an event known in the lives of other claimants to supernatural power: the claim is accepted by some to whom it is told, and this recognition confirms it in the mind of him who has made it. Those who responded were few in number, and included his wife Khadija: 'Rejoice, O son of my uncle, and be of good heart. By Him in whose hand is Khadija's soul, I hope that thou wilt be the prophet of His people'.

- Claimants: those who make claims (المدعين)
- Recognition: اهتمام خاص، إدراك، تعرف
- Confirms: يمنحه التثبيت الديني، يعزز

عند هذه النقطة ظهرت حادثة تعرف في حياة المدعين الآخرين بقوة ما وراء الطبيعة. وقد قبل الدعوة من أخبر بها. وجاء هذا الإقرار والاعتراف بها ليعززها في عقل من دعي إليها. وكان الذين قد استجابوا للدعوة قليلي العدد بمن فيهم زوجته "خديجة":  
"أبشر يا ابن العم وطب نفساً، والذي نفس خديجة بيده أرجو أن تكون نبي هذه الأمة"

He started to reveal his message to a few number of people; the first one was his wife Khadija.

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- We use (relay) or (convey) with the word (message). It means (ينقل رسالة).

For next week, I want you to read from page 39 to page 50.

I want you to summarize these pages in writing, give me what you write next week, and I'll try to give you my feedback. I want you to express yourselves in writing. Based on what you give me, I can give you feedback in order to enhance your ability. Please, prepare before you come to class because I need you to engage in a discussion.

If you have any questions and if you need anything, I can provide you with my phone number (but only for important questions). If you want, create a group amongst you and share materials and ideas.

Try to practice and try to use English because if you don't practice and if you don't use it, you will not learn.

Thank you

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## Lecture No.4

27.05.2022

**HELLO EVERYONE!**

What is today's lecture about?

**Student:** It's about the population of Islam and the political changes in general.

**Instructor:** About what period of time?

**Students:** Early twentieth century.

**Instructor:** Correct. Give me more specifications.

**Student:** There was a rapid increase in population due to many factors such as the *immigration* and that was counterbalanced by *emigration*.

**Instructor:** What's the difference between immigration and emigration?

**Student:** Immigration is to come from other countries and live here; while emigration is to leave the country to somewhere else.

**Instructor:** Exactly. What other than emigration and immigration contributed to the rapid explode of population?

**Student:** Death rate was decreased because of the advances in medical care.

**Instructor:** Correct. Pandemics used to wipe entire cities. In the 14<sup>th</sup> century, 57 percent of the European population was wiped out with plague. Pandemics didn't have this huge effect on populations after the advances in medical care.

**Instructor:** Where was this population that was rapidly increasing centered?

**Student:** *In cities* because there were opportunities of employment there.

**Instructor:** Exactly. Cities had better jobs than the countryside. What did people in the countryside do?

**Student:** Cultivation and raising animals.

**Student:** Nomadic tribes overpopulated cities; they had settled in those cities because of the railway and the motor car.

**Student:** They had reared two types of animals: camels for transportation and sheep. Camels were no more used for transportation because of the railway and the motor car.

**Instructor:** Exactly. The technological advances changed their lifestyle so they had to act in response.

- **Who aided and used this movement? Who sought these advances?**

**Student:** The Sharif Husayn revoked against the Turks, his first forces



were drawn from those Bedouin tribes.

**Instructor:** Exactly. The Sharif Husayn used these tribes to revoke against the Turks. After that they were organized in militias; the thing that changed their lifestyle.

• **What about social changes?**

**Student:** In the countryside, the modern methods of cultivation decreased the need for cultivators.

**Instructor:** Yes, in the countryside there was less need for labor for cultivation due to technological advances in agriculture and cultivation.

**Student:** That's why they made colonies. A land owner who owned a huge, fertile, and well-watered land and had the proper financial resources turned his land into a colony.

**Instructor:** In the countryside, we had two types of cultivators: the first type was the bourgeois who had the capital to get machines to cultivate their lands; they needed less labor. The second type was those who had small holdings; local farmers who used to cultivate land with primitive methods.

**Student:** Some lands were owned by the community.

**Instructor:** Yes, small areas were cultivated by local farmers who used to benefit from it as a whole; they also used primitive methods so they didn't have much productivity.

• **What about class division in western cities and in eastern cities?**

In the book they talked about Casablanca, Morocco, Cairo, and cities in Syria and Palestine. The author mentioned three types and gave examples of them.

### **Chapter III:**

### **Population and the Countryside**

#### **1. Introduction**

• Even at their strongest and most successful, understandings between the imperial powers and, local-nationalists would have expressed only a limited confluence of interests.

• By the 1930s, changes were taking place in Arab societies which would in due course alter the nature of the political process.

الفصل الثالث:

السكان والريف

١. مقدمة:



• حتى في أقوى وأنجح الحالات، كان التفاهم بين القوى الإمبريالية وبين القوميات المحلية يؤدي إلى التقاء محدود للمصالح المشتركة.

• وبحلول سنوات الثلاثينات حدثت تغييرات في المجتمعات العربية غيرت من طبيعة العملية السياسية في هذا السياق.

• **What can you understand from this paragraph?**

**Student:** National forces in the Arab world tried to get their independence from the imperial forces. There were some negotiations and also conflicts. At that time, the change began to happen.

**Instructor:** The colonial powers were French, British, German, Italian and Spanish. The nationalists occupied nations having more sense of nationality and seeking independence. Eventually, this led to a clash of ideologies. This clash changed society. As a result of these changes in society, new political processes emerged. This happened by the 1930s in the early twentieth century.

• **What was going on in the world back then?**

**Student:** The First World War and the Second World War.

**Instructor:** What's happened as a result of the First World War?

**Student:** The Turkish Ottoman emperor fell down and they had to move out of the countries they invaded.

**Instructor:** The Ottoman Empire occupied the southern parts of the Mediterranean basin, Turkey and Anatolia, and even parts of Greece in Europe. They even reached the borders of Austria. At the end of the world War one, the Ottoman Empire degraded; it was breaking apart.

• **What happened as a result of that?**

**Student:** Other countries like France and England came over and occupied these counties.

**Instructor:** Correct. What happened then in 1940s?

**Student:** People revolted against the new occupiers.

**Instructor:** Correct. Also, the Second World War started in 1940. German with Italy and Japan on one side were fighting with the allies who were France, Britain, USA, and Russia.

• **What happened as a result of the Second World War?**

The Second World War weakened these colonial powers. They were preoccupied by the war leaving their colonies behind. As a result, those nationalists were able to revolt.

Let's continue reading.

• **There was a rapid increase of population.**



- It was perhaps greatest, and is easiest to estimate reliably in Egypt.
- A small part of the growth was due to immigration.
- Europeans in Morocco and Libya, 'Jews' in Palestine, Armenian refugees from Turkey during and after the First World War in Syria and Lebanon.
- This was counterbalanced by emigration: Syrians and Lebanese going to West Africa and Latin America.
- Algerian workers going temporarily to France.
- The birthrate does not appear to have decreased, except perhaps among sections of the bourgeoisie: Birth control and having expectations of a rising standard of living.

- كانت هناك زيادة سريعة في عدد السكان.
- ربما كان أعظم نمو للسكان وأسهل إحصاءً بموثوقية في مصر.
- عُرِي قسم صغير من هذه الزيادة إلى الهجرة.
- الأوروبيون في المغرب وليبيا، "اليهود" في فلسطين، اللاجئين الأرمن من تركيا أثناء وبعد الحرب العالمية الأولى تواجدوا في سوريا ولبنان.
- تمت موازنة ذلك من خلال الهجرة: توجه السوريون واللبنانيون إلى غرب إفريقيا وأمريكا اللاتينية.
- ذهب العمال الجزائريين مؤقتًا إلى فرنسا.
- ولم يظهر تناقص في معدل الولادات ما عدا ربما بين فئات الطبقة البرجوازية التي تمارس ضبط الولادات ولديها تطلعات لمستوى معيشة مرتفع.

• **Why was this growth of population taking place?**

**Student:** The first reason is minor because there was a counterbalance between immigration and emigration.

**Instructor:** Exactly. This had a minor effect. What is the second reason?

**Student:** The birth rate.

**Instructor:** Exactly. Let's continue.

• For most people, to have children, and male children in particular, was both unavoidable (since effective means of birth control were not generally known) and a source of pride.

• The pride expressed an interest: children could work in the fields from an early age and to have children was a guarantee, in a society where the



expectation of life was low and there was no national welfare system, that some of them would survive to look after their parents in old age.

• It was above all a decline in the death rate, because of control of epidemics and better medical care, which was responsible for the growth of population.

• This was true in of all parts of society, but particularly significant in the cities, where for the first time epidemics did not play their historic role of devastating the urban masses from time to time.

بالنسبة لمعظم السكان، كان إنجاب الأطفال، وخاصة الذكور، أمراً لا يمكن تجاهله أو تجنبه (حيث أن الوسيلة الفعالة لضبط الولادات كانت غير معروفة على وجه العموم) و مصدر فخر واعتزاز.

• وهذا الفخر يُعبر عن مصالح فالأطفال يمكن أن يعملوا في الحقول في سن مبكرة، وإنجاب الأطفال كان ضماناً في مجتمع لا وجود لنظام التأمين القومي و توقعات المستوى المعيشي فيه منخفضة وحيث أن بعضهم كان من الممكن أن يعيش ليعتني بوالديه عند كبرهما.

• وفوق كل هذا ، كان انخفاض معدل الوفيات ، بسبب ضبط الامراض الوبائية و توفر الرعاية الصحية الأفضل، سبباً أساسياً لنمو السكان.

• كان هذا صحيحاً في كل أجزاء المجتمع ولكنه كان أكثر أهمية في المدن، حيث ولأول مرة لم تلعب الأمراض الوبائية دورها التاريخي في تدمير سكان المدن من وقت إلى آخر.

**Instructor:** Who can elaborate?

**Student:** The second reason was having children which was unavoidable and a source of pride.

**Instructor:** We have two types of people here: the bourgeoisie and the lower classes.

**Student:** The bourgeois controlled the birth rate.

**Instructor:** The bourgeoisie have high expectations of lifestyle standards; so they don't have many children in order to maintain this lifestyle. But the majority of people had many children to work in the fields and to look after them when they get old. This is because there was no national welfare system. Also, they had low expectations of life so they had no problem to have many children.

**Student:** The epidemics had less effect on the population.

**Instructor:** Correct, especially in cities because cities are usually more crowded than the countryside so you have more epidemics in cities than in the countryside. In addition, cities are usually more polluted and dirtier than the countryside.

• Partly as a result of the growth in population, but also for other



reasons, the balance between different sectors of society also changed.

• The 1920s and 1930s were the period when nomadic pastoralists virtually disappeared as an important factor in Arab society.

• نتيجة للنمو السكاني، ولأسباب أخرى أيضاً كان التوازن بين القطاعات المختلفة في المجتمع قد تغير.

• كانت فترة عشرينيات وثلاثينيات القرن الماضي هي الفترة التي اختفى فيها النمط الرعوي البدوي افتراضياً كعامل هام في المجتمع العربي.

**Instructor:** Who can elaborate?

**Student:** The nomadic virtually disappeared.

**Instructor:** They disappeared partly as a result of the growth of population but there are other reasons. The balance between different sectors changed. What do we mean by different sectors? Politically, socially, financially, city dwellers and countryside dwellers, etc. This took place between 1920s and 1930s. What happened then?

**Student:** The nomadic pastoralists virtually disappeared.

**Instructor:** Exactly. This is one of the factors that led to change of various sectors of society. Let's read about what led to the disappearance of nomadic pastoralists.

• The coming of the railway and the motor car has changed the activity on which the long-distance pastoral economy depended; the rearing of camels for transport.

• Even in areas where pasturage was still the best or the only use for sparse vegetation and scarce water, the freedom of movement of the Bedouins was restricted by the use of armed forces enlisted from the nomads themselves.

• The market for sheep still existed, but in the sheep-rearing districts on the slopes of mountains or on the margins of the steppe.

• The extension of control by governments and changes in urban demand were causing mainly nomadic and pastoral groups to become sedentary cultivators.

• وكان ظهور السكة الحديدية والسيارة قد غيرا النشاط الذي اعتمد عليه الاقتصاد الرعوي ذا المدى الطويل مثل تربية الجمال من أجل التنقل.

• حتى في المناطق حيث كان الرعي لا يزال هو الوسيلة الأفضل أو حتى الوحيدة للحياة النباتية المتناثرة مع ندرة المياه، تقيدت حرية حركة البدو عن طريق استخدام قوى مسلحة من المجندين من البدو أنفسهم.



• وكانت سوق الأغنام لا تزال موجودة و لكن في مناطق تربية الأغنام على منحدرات الجبال أو على حواف السهول.  
 • سبب التوسع في مد النفوذ الذي قامت به الحكومات والتغيرات في المطالب المدنية إلى انتقال مجموعات بدوية ورعوية رئيسية للإقامة في مناطق أقرب للمدن ليصبحوا مزارعين مقيمين.

After railways and motor cars, camels were no longer needed for transportation. Actually, camels were still needed for transportation but not as much as before. Until today, there are parts of the desert where camels are used for transportation. This changed the people's way of life. The next factor contributed to their settling because it restricted their freedom to move.

The government restricted the movement of those Bedouins by enlisting armed forces from those Bedouins themselves.

• **Which government do you expect tried to restrict the movement of the Bedouins?**

The British Empire and the French Empire. There was a movie called **Queen of the Desert**. It's somehow authentic. It explains in detail how borders were drawn and how kings and states were made by Arabia, Syria, Egypt, and other parts of the Middle East. Before we had these borders and passports, people used to move freely between countries. But governments drew these borders which restricted the movements of people and this forced them to settle.

Enlisting means recruiting. These governments enlisted some of these Bedouins to restrict their movement. Instead of moving from place to place, they became cultivators.

• **Questions & Exercises**

• **1) What caused the increase of population in the Arab World?**

We already discussed that thoroughly.

• **2) How was such increase of population in the Arab World counterbalanced?**

We talked about this. This balance was broken at a certain point when medical care was developed and due to war.

• **3) What is the difference between immigration and emigration?**

We discussed that also.

• **4) Summarize paragraph 2 in this section in your own language.**

You can do it at home.

• **5) How and why did certain aspects of life change in the Arab World after 1930s?**

This question somehow summarizes the whole section.



**Student:** The families from the bourgeoisie class who could have the birth control means and had high expectations of lifestyle had fewer children than people from the lower classes who had many children. The population became very high because of the medical advance.

**Instructor:** The economic activity changed for the Bedouins and they became settlers in the countryside. The divisions of the social classes became blurry or not clear.

### III.2 Great Political & Social Changes

It was in this period that, perhaps for the last time, the armed force of the nomads was used in the political process. When the Sharif Husayn revolted against the Turks his first forces were drawn from the Bedouins of western Arabia, but any effective military action in the later stages of the movement came from officers or conscripts who had served in the Ottoman army.

- revolted: ثَارَ
- were drawn: سُحِبُوا
- effective: فَعَال
- military: عَسْكَرِي
- stage: مَرْحَلَة
- conscript: المَجْنَد الإِلْزَامِي، مُؤَلَّف من مَجْنَدِين إِلْزَامِيِين

في تلك الفترة، وربما للمرة الأخيرة، كان جيش البدو المسلح قد استخدم في العملية السياسية. فعندما ثار الشريف حسين ضد الأتراك كانت طلائع قواته قد سحبت من بدو غرب الجزيرة العربية، ولكن أي عمل عسكري فعال في المراحل التالية للحركة جاء من ضباط أو مجندين إلزاميين كانوا قد خدموا في الجيش العثماني.

The forces with which 'Abd al-'Aziz ibn Sa'ud conquered most of Arabia were also drawn from Bedouins animated by a national doctrine, but the man who led them belonged to an urban family, and an essential part of his policy was to persuade the Bedouin to settle.

- conquered: يَنْتَزِع، يَفْتَح بِلْدَا مَا
- animated: 'bushed' متحرك، مدفوع
- 'doctrine': مذهب فكري أو فلسفي / عقيدة
- national doctrine: دافع وطني أو عقيدة وطنية
- essential: رئيسي، أساسي
- persuade: يقنع، يحث



- settle: يستقر

الجيوش التي غزا "عبد العزيز بن سعود" معظم أنحاء الجزيرة العربية كانت أيضاً قد سُحبت من  
بدو نشط بينهم العقيدة القومية و لكن الرجل الذي قادهم كان ينتمي إلى أسرة متعددة وكان  
الجناب الأساسي من سياسته أن يقنع البدو بالاستقرار.

In Iraq, a conflict between groups of urban politicians in the 1930s could still be fought by means of stirring tribes in the Euphrates valley to revolt, but the governor was able to use the new method of aerial bombardment against them.

- conflict: صراع
- stirring tribes: (قبائل ناشطة) أي تحرك غيرها
- valley: وادي
- revolt: يثور / يتمرّد (ثورة: revolution)
- governor: الحاكم
- 'aerial bombardment': قصف جوي

في العراق جرى صراع بين مجموعات من السياسيين المدنيين في سنوات الثلاثينات باستخدام  
قبائل ناشطة في وادي الفرات لكي تثور، وكان الحاكم قادراً على استعمال الطريقة الجديدة بالقصف  
الجوي ضدهم.

If you remember when we talked the caliphate and how it conquered those vast areas, where did it draw its armies? On page 9 you'll find: Armies drawn from inhabitants of Arabia conquered the surrounding countries and founded a new empire. The new empire is the caliphate.

#### • Who were those inhabitants of Arabia?

Those were the Bedouins. Ever since, the core of the armies was drawn from the Bedouins. These people continued to live a Bedouin lifestyle until 1930s.

This passage says that the last time the Bedouins were used as a power in armed conflicts was in 1930s.

#### • Who used them?

The Sharif Husayn who started with Bedouins and those Bedouins did not go away after he used them. They had leaders and officers who used to serve in the Ottoman army.

The forces with which Abd al-Aziz ibn Saud conquered most of Arabia were also Bedouins animated by national doctrine. They believed in the idea that they were one nation. But the man who led them belonged to an urban family and his policy was to persuade them to become settlers.



In Iraq, the urban politicians used the Bedouins to present pressure on other parties, but the government was able to bombard them.

In the settled countryside, the changes were not due, as they were in pastoral areas, to a weakening of the economic basis.

In most countries, the area of cultivation expanded; in some of them — Morocco and Algeria, Egypt and the Sudan, and Iraq— irrigation was extended.

In Egypt, it is true, that most fertile land had already been brought under cultivation, an expansion was into more marginal land, but this was not true of most the other countries, and where capital was available it was possible to increase the yield of land. Even an expanded area of cultivation could no longer support the rural population in some countries.

Not only was the population growing by natural increase, but the most productive land no longer needed so much labor. Large landowners were able to obtain capital resources and use them for mechanization, and this meant that less labor was needed. In some places (e.g. Morocco and Palestine), the import of capital was linked with the settlement of foreign workers on the land.

- irrigation: الري
- expanded: توسع، امتد
- fertile: مثمر
- marginal: هامشي
- marginal land: 'not used' أرض مهمشة
- 'the yield' here means 'production' إنتاج الأرض
- 'capital' here means 'amount of money' الصناعة أو رأس المال
- mechanize: يزود بآلات / يمكن
- labor: عمال، قوة عاملة
- foreign: أجنبي

لا ترجع التغييرات في الريف المستقر كما هي الحال في المناطق الريفية إلى ضعف القاعدة الاقتصادية. ففي معظم الأقطار كانت المنطقة الزراعية قد اتسعت وفي بعضها - مثل المغرب والجزائر ومصر والسودان والعراق - كانت أنظمة الري قد توسعت. في مصر كانت معظم الأراضي الخصبة قد استخدمت في الزراعة حيث كان هناك توسع في المزيد من الأراضي الحدودية الهامشية ولكن لم يكن هذا صحيحاً في معظم المزيد من الأراضي الهامشية و لكن لم يكن هذا صحيحاً في معظم الأقطار الأخرى . فحيثما كان رأس المال متوفراً ، كان بالإمكان زيادة محصول الأرض، حتى أن المساحة المتزايدة الصالحة للزراعة لم يعد باستطاعتها كفاية أعداد سكان الريف المتزايدة في بعض



الأقطار.  
لم تكن الزيادة في عدد السكان ناجمة عن الزيادة الطبيعية فحسب، لكن معظم الأراضي المنتجة لم تعد بحاجة إلى عمالة كبيرة. فقد كان بإمكان ملاك الأراضي الكبار الحصول على الموارد الرئيسية ورؤوس الأموال واستخدامها في الآلات وهذا يعني الحاجة إلى عدد أقل من العمالة. في بعض الأماكن (مثل المغرب وفلسطين) كان امتيراد رأس المال مرتبطاً باستقرار العمال الأجانب في الأرض.

They are taking about the countryside as compared to pastoral areas. In most countries, the area of cultivation was expanded. This means that more lands were being cultivated in Morocco, Algeria, Egypt, Sudan, and Iraq. Irrigation means (الري).

'Marginal lands' means less fertile lands. When they had capital or financial resources, they invested it in lands and so lands yielded more. Even though, it was not enough to feed people in the rural areas and it was not enough to provide them with labor.

In Morocco and Palestine, the import of capital (استيراد رؤوس الأموال) was linked with foreign workers. This means that these populations didn't have capital so their capital came from European countries through the foreigners who were settling in these places.

p. 44

In a number of countries, therefore, there took place a process of polarization in the countryside.

On one side, there were large estates of fertile and irrigated land producing for export (cotton, cereals, wine, olive oil, oranges and dates), using tractors and fertilizers where appropriate, and cultivated by wage-laborers (crop-sharing was now becoming somewhat less common); a large proportion of them were owned by foreign companies or individuals, and in Palestine, and to a lesser extent in the Maghrib, the labor also was provided by immigrants.

So, polarization means "having two opposite powers"

It means (القطبية). It comes from the word 'pole' which means (القطب).

كان في عديد من البلدان عملية استقطاب في الريف.

- estates: ملكيات
- export: تصدير
- cereals: حبوب
- wine: (خمر) العنب
- olive oil: زيت الزيتون
- fertilizers: سماد



- **proportion:** حصة

ولذلك تم في عدد من الأقطار عملية استقطاب في الريف. من جانب كانت هناك ممتلكات واسعة من الأراضي الخصبة والمروية، والتي كانت تنتج (التطن، الحبوب، الموز، زيت الزيتون، البرتقال والتمر) للتصدير. عن طريق استخدام الجرارات الزراعية والأسمدة التي كانت تستخدم عندما تكون مناسبة، وعن طريق عمال الأجرة (المشاركة في المحصول كانت قد أصبحت الآن إلى حد ما أقل شيوعاً) والذين كانت نسبة كبيرة منهم مملوكة للشركات الأجنبية أو الأفراد. وفي فلسطين وإلى حد أقل نسبياً من المغرب كانت العمالة أيضاً من العمال المهاجرين.

**Instructor:** Who would like to elaborate?

**Student:** This section talks about the details linked to the cultivation and the factors that affected it. It also shows what crops the farmers grew at that time. It also talks about the crisis of these fields and the bad situation of the workers in the fields. It tells us how large landowners rescued their lands from these circumstances.

**Instructor:** Excellent. On one side there were large estates of fertile and irrigated lands producing for export cotton, cereals, wine, olive oil, oranges, and dates. Landowners of these large estates used tractors and fertilizers. These lands were cultivated by wage-laborers. These fertile and irrigated lands were owned by foreign companies or individuals. Some people who worked in the fields in Palestine and Maghreb were also immigrants.

Last time, we talked about those indigenous partners sharing land and crops. Now this crop-sharing has become less common.

• On the other side were smallholdings or land owned by a village, usually less fertile and less well watered, where small indigenous farmers with no capital resources and no access to credit produced cereals, fruit or vegetables by less advanced methods, either for consumption or for a local market.

• The situation of these farmers was made worse by the system of inheritance which fragmented smallholdings into even smaller ones.

• In the 1930s, it was harmed also by the world economic crisis, which led to a lowering of prices of agriculture produce.

• This touched all cultivators, but those who were already in a weak position were worst affected.

• Governments or banks stepped in to rescue the large landowners who had political influence or whose production was linked to the international



economy.

• من جانب آخر كانت الأراضي الصغيرة المستأجرة أو المملوكة عن طريق المشاع في القرية أقل خصوبة أقل رياً. في حين أن المزارعين المحليين الصغار لم يكن لديهم أي مورد رأسمالي أو قدرة على ائتمان ما ينتجونه من الحبوب و الفواكه والخضار بطرق كانت أقل تقدماً، للاستهلاك أو للسوق المحلي.

• ازداد وضع هؤلاء المزارعين سوءاً عن طريق نظام الوراثة الذي جزأ الأراضي الصغيرة المستأجرة إلى أجزاء أصغر.

• في الثلاثينيات من القرن الماضي تضررت أيضاً من الأزمة الاقتصادية العالمية مما أدى إلى انخفاض أسعار المنتجات الزراعية.

• وهذا شمل كل المزارعين و لكن أولئك الذين كانوا في وضع ضعيف قد تأثروا بصورة أسوأ من غيرهم.

• وخطت الحكومات والمصارف خطوات من أجل إنقاذ ملاك الأرض الكبار الذين كانوا يتمتعون بتأثير سياسي أو من كان إنتاجهم مرتبطاً بالاقتصاد الدولي.

Produce as a noun means fresh vegetables.

**Instructor:** Who can explain?

**Student:** We talked about larger estates with good fertile lands and irrigation systems; now we're talking about small holdings and local farmers who had no capital or financial resources to get advanced machinery for their lands. They produced less and they produced for local consumption and for local markets.

**Instructor:** Correct. Either farmers consumed these fruits and vegetables themselves or sold them in local markets. What also caused the decline of these farmers?

**Student:** The system of inheritance which fragmented the lands.

**Student:** The world economic crisis.

**Instructor:** What can you tell me about the 1930s economic crisis?

**Student:** Thousands of people had to leave their jobs. There were thousands cases of unemployment around the world. The currencies fell down. The exchange rates declined. Thousands of companies went bankrupt. Prices were very high and people didn't have money. People starved especially in weak countries in Africa and Asia.

**Instructor:** We had economic inflation.

• **What did this crisis do in the Middle East?**

It lowered the prices of agricultural products. All cultivators, whether large landowners or those of small holdings, were affected by this crisis.



The government helped large landowners because of their political influence or because their production was linked to the international economy; their products were exported and not consumed locally as we said earlier. This was a source of foreign currency which was necessary.

The surplus population of the countryside moved into the cities. This had always happened, but now it took place faster and on a larger scale and with different results. In previous ages, villages moving into the town had replenished an urban population ravaged by epidemics. Now the rural immigrants came to swell an urban population which was itself increasing because of improvements in public health.

Cairo grew from a city of 100,000 in 1917 to one of 1,300,000 in 1937. In 1900, less than 1.2 per cent of the total population of Egypt had lived in cities of more than 20,000; by 1937 the figure was more than 2.5 per cent. Similarly, in Palestine, the Arab population of the five largest towns more than doubled in twenty years. In the mixed cities of the Maghrib, too, the Arab element increased rapidly.

- surplus: الفائض، الزيادة
- scale: size
- replenished: يعيد تعبئة
- ravaged: 'damaged'
- swell: يتورم

وقد انتقل العدد الفائض من سكان الريف إلى المدن. وكان هذا يحصل دائماً ولكنه يتم الآن بصورة أسرع وبمقياس ومدى أوسع و نتائج مختلفة . في العصور السابقة ، كانت القرى التي تنتقل إلى المدن قد استكملت تعداداً سكانياً مدنياً خربته الأمراض الوبائية. و الآن فإن المهاجرين الريفيين جاؤوا ليزيدوا تعداد سكان المدينة الذي كان هو نفسه يتزايد بسبب التحسن في الصحة العامة . فقد نمت القاهرة من مدينة عدد سكانها ١٠٠,٠٠٠ سنة ١٩١٧ إلى مدينة أصبح عدد سكانها ١,٣٠٠,٠٠٠ في عام ١٩٣٧. وفي سنة ١٩٠٠ كان يعيش في المدن في مصر أقل من ١.٢ % من مجموع السكان العام بأكثر من عشرين ألفاً. وبحلول عام ١٩٣٧ أصبح العدد يفوق ٢,٥ % . وكان الوضع مشابهاً في فلسطين . كان عدد سكان المدن الخمس الكبرى قد تضاعف خلال عشرين سنة في المدن . كان عدد سكان المدن الخمس الكبرى قد تضاعف خلال عشرين سنة . في المدن المختلطة في المغرب أيضاً تزايد العنصر العربي بسرعة.

Many people emigrated from the countryside to the city. Therefore, the number of the city people increased a lot in few years.

I don't care about the specific numbers because I need an overall understanding of the ideas; if you can give me a clear and a complete idea in the exam then you're OK. For example, if I ask you why the population



increased in the Arab World, we mentioned three main reasons, so you have to give me the three main reasons with a good intelligible language. It's OK even if your language has some grammatical or spelling mistakes as long as your mistake doesn't change the meaning. And there are specific vocabularies that you need to use. If you use equivalents, I'm OK with that. For example, it's OK if you use nomads or Bedouins instead of pastoral.

• **Who can explain the last paragraph?**

**Student:** The paragraph talks about the increase of the population especially in cities due to different reasons like the movements from the countryside to the city and the improvement in health care in cities. It also shows the proportion of the population in many countries like Egypt in which the population grew up highly in a short period, Palestine and other countries in the Arab World.

**Instructor:** Very good. I think you missed an important idea which is the idea that in the past the migration from countryside to cities was not effective on society because it counterbalanced the high mortality rates due to epidemics. But later it swelled cities and made them very overcrowded. They give examples of how cities grew in numbers.

**Student:** What do they mean by mixed cities of the Maghreb?

**Instructor:** They had European immigrants.

That's all it for today. For next lecture, prepare the rest of the chapter. Prepare well please because you are going to speak.

I don't want you to memorize; I want you to understand. It's enough for me to express ideas. Finally, do not depend on translation.

Thank you

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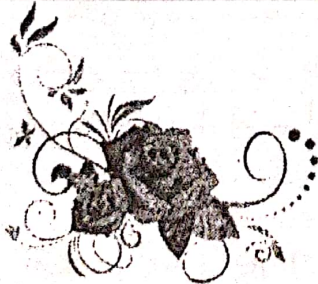


Page:

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