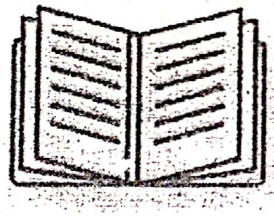
AYDI EST.

Open Learning ✪ Translation

2021-2022

First Year Second Term



7

Culture

II

24.06.2022

أ. إياد العمر

CamScanner

HELLO EVERYONE!

Last lecture, we stopped at page 68.

We talked about nationalism in Arab culture and Islam and national liberation.

- What can you tell me about these ideas?

Student: Nationalism in Arab culture was composed by a group of people who had the same ideas and beliefs. The meaning of nation is not only a group of people linked through political bonds but it has deeper meanings. In that period, nationalism was secular; it believed in a bond which embraced people from different schools of faith and a policy based upon the interest of the state and society.

Instructor: Very good.

The essence of this section is that the nationalist movement combined people from different faiths (different religions); no matter what their religion is as long as they embrace the same political beliefs and concepts and as long as they work for the welfare of the state and the society.

If you remember, last time we talked about how nationalism expressed itself. The nationalists called for the idea of independence from the European rule; they wanted to be independent but they also wanted to copy the European examples.

- What does the European example bring to mind?

Student: The French revolution.

Instructor: Exactly. What else?

We talked about how the Roman Empire was breaking down due to increasing sense of nationalism. At the very beginning, they were under the great influence of the Catholic Church in Rome. They launched the Crusaders and waged wars against each other based on "religious reasons". Actually, they masked those interests with religion. We have the war between France and England and we have the campaign of Napoleon Bonaparte. Later on, the governments changed in most of the European countries from monarchy to republican. The most famous example was the French revolution which ended by the execution of Marie Antoinette and King Louis 16.

In Britain, the republic rule lasted for 40 years. Cromwell was the name of the general who had overthrown the king and made Britain a republic for only 40 years. This separated religion from governments. They turned to be the European countries we see today although they were greatly affected by the WWII as we will see in the next chapter.

CamScanner

Student: A new style in the Arab World emerged due to the excitement of nationalism like the feminist movement in which the most important figure was Huda Sharawi; the leader of feminism in Arab World. In some countries, the new ideas involving women were clear in political activity while it wasn't really obvious in other societies.

Instructor: Correct. Until recently, women were not allowed to drive in Saudi Arabia.

This movement was also copied from the European experience. In Europe, particularly in the peak of the British Empire, women were not allowed to go to libraries or universities. This continued in the USA until the 1960s and 1970s.

Student: Shall we memorize the names of the figures such as Huda Sharawi and Taha Husayn?

Instructor: No, you don't. The important thing is the idea not the person. Huda Sharawi and Taha Husayn were not the only people who had such ideas but they were the most famous. Huda Sharawi spoke for millions of women.

- What about Islam and national liberation? What was the role of Islam in the development of this national sense?

Student: Educated people were no longer living under the sharia as a law. They copied positive laws from European models. People of the countryside and the cities respected the religions of each other. Some countries like Turkey replaced the sharia with modern republic systems.

- Under the Ottoman rule, how was the Arab World governed?

The Ottoman Empire was a Muslim state that ruled by the Quran. The masses were ignorant and without contact with other civilizations. The Ottomans were very strict in order to dominate.

Later on, with the decline of the Ottoman Empire, it was replaced by European occupation and colonalizaion. Although Europeans colonized and took the resources, they built buildings, made roads, educated people, and opened the door for people to get educated and to be in contact with western civilizations and culture. Thus, they brought some ideas from them.

When we talk about the educated elite, where were they educated?

In western universities. They were able to influence the local dominance of the radical ideas that interpreted the sacred texts literally without thought and without elaboration. Those people grew in number gradually.

CamScanner

The idea that a group of people form a nation, and that the nation should be independent, is a simple one, too simple to be able by itself to provide guidance for the way in which social life should be organized. However, it served as a focus for a cluster of other ideas.

- 'guidance': توجيه، إرشاد
- 'cluster': 'group'

القومية في الثقافة العربية

إن الفكرة القائلة أن مجموعة من الناس تشكل أمة وأن الأمة يجب أن تكون مستقلة هي فكرة بسيطة، بسيطة جداً لا تستطيع أن تقوم بنفسها بتقديم الإرشاد حول الطريقة التي يمكن تنظيم الحياة الاجتماعية بها. على أي حال قدمت هذه الفكرة خدمة كونها كانت بؤرة ركزت على مجموعة من الأفكار الأخرى.

The idea of nationalism served as a focus to a cluster of other ideas.

Student: What do they mean by "this period"?

Instructor: They mean the period of the transition between the Ottoman rule into colonalizaion until the independence from colonial powers.

In general, the nationalism of this period was: secularist1, believing in a bond which could embrace people of different origins or faiths, and a policy upon the interests of state and society; and constitutionalist2, holding that the will of the nation should be expressed by elected governments responsible to elected assemblies. It placed great emphasis on the need for popular education, which would enable the nation to participate more fully in its collective life. It stood for the development of national industries, since industrialism3 seemed to be source of strength.

- 'secularist' means 'not related to religion' علماني
- 'bond': رابطة
- 'embrace': يشمل، يقبل
- 'different schools or faiths': 'different thoughts and beliefs'.
- 'policy': سياسة
- 'interests': مصالح
- 'constitutionalist': دستوري
- 'will': إرادة

[1] *Not religious or spiritual.*
[2] *Relating or according to the principles of a constitution.*
[3] *A social or economic system based on manufacturing industries.*

- 'elected': منتخب
- 'assemblies': (جمعيات تشريعية، مجلس النواب) جمعيات
- 'popular education': 'education for everybody'.
- 'enable': يخول، يمكن
- 'participate': يشارك
- 'collective life': الحياة الجامعة
- 'industries': صناعات
- 'industrialization': (كون البلد مصنعاً) تصنيع

على العموم كانت القومية في هذه الفترة مدنية تؤمن برابطة يمكن أن تضم شعوباً من مدارس وعقائد مختلفة وكانت سياسة ترتكز إلى مصالح الدولة والمجتمع وكانت دستوريةً تقر أن إرادة الأمة يجب أن يتم التعبير عنها عن طريق حكومات منتخبة مسؤولة أمام الجمعيات التشريعية المنتخبة. لقد أضفت أهمية عظيمة للتأكيد على الحاجة إلى التعليم العام الذي يمكن الأمة من المشاركة بصورة متكاملة في حياتها الجماعية. وقد عملت على تطوير الصناعات الوطنية حيث بدا التصنيع مصدراً للقوة.

The first idea is *believing in a bond which embraced people from different schools of faith*. The second idea is *a policy based upon the interests of state and society*. The third idea is that *the will of nation should be expressed by elected governments.* The fourth idea is that it *emphasized the need for popular education*. The fifth idea is *its focus on the development of national industries.*

Student: What do they mean by the fact that "the will of the nation should be expressed by elected governments responsible for elected assemblies"?

Instructor: The republic systems are different from one country to another. In some countries, the parliament elects the government. In other countries, another party elects the government while the government is elected by the people.

The idea of Europe as the exemplar of modern civilization, which had animated the reforming governments of the previous century, was powerful in these national movements. To be modern was to have a political and social life similar to those of the countries of Western Europe.

- 'exemplar': نموذج، مثال
- 'animate': يشجع
- 'reform': إصلاح، يصلح

- 'previous': سابق

إن فكرة أوروبا كنموذج يحتذى للحضارة الحديثة والتي أحيت الحكومات الإصلاحية في القرن السابق جبارة في هذه الحركات القومية. أن تكون عصرياً كان يعني أن يكون لديك حياة سياسية واجتماعية مشابهة للحياة السياسية والاجتماعية في أقطار أوروبا الغربية.

They wanted to copy the European experience by which the European governments were reformed in the 18th century (we talked about the French Revolution and the transfer from monarchy system to republic system).

To be independent was to be acknowledged by European states and to be considered as equal not as occupied countries.

- What do we mean by "legal privileges of foreign citizens"?

In the entire Arab World, foreign citizens did not care for the laws; they did whatever they liked.

Student: The word "abolished"; who abolished what?

Instructor: These privileges were abolished and the foreign citizens were treated as equal to Arab people.

Another component of nationalism gave an impetus to the movement for the emancipation of women. The opening of schools for girls, by governments or foreign missions, had given a stimulus to this during the second half of the 19th century; European press, travel, and the example of European women, all encouraged it. it found a theoretical justification in the writings of a few writers connected with the Islamic reform movement (but by no means all of them.(

- 'component': عنصر، جزء، مكون
- 'impetus': الدافع
- 'emancipation of women': تحرّر المرأة
- 'missions': بعثات
- 'foreign missions': بعثات أجنبية
- 'stimulus': حافز
- 'press': صحافة

هناك مكون آخر من القومية أعطى قوة دافعة لحركة تحرير المرأة. وكان افتتاح مدارس البنات من قبل الحكومات والبعثات الأجنبية أعطى دافعاً وحافزاً لهذا أثناء النصف الثاني من القرن التاسع عشر، السفر، الصحافة الأوروبية ومثال المرأة الأوروبية، كل ذلك شجع هذه الفكرة فقد وجدت تبريراً نظرياً في كتابات عدد قليل من الكتاب (لكن ليس جميعهم) تتصل بحركة الإصلاح الإسلامي.

This is another idea that can be added to the cluster of ideas we mentioned before.

The paragraph on page 70 and the rest of it on page 71 is omitted; please skip it and continue reading on page 71.

The desire to generate all the potential strength of the nation gave a new meaning to the emancipation of women:

How could the nation flourish while half its power was unused; how could it be a free society so long as there was inequality of rights and duties? The excitement of nationalist activity gave a new kind of courage.

أعطت الرغبة في توليد كل الطاقة الكامنة للأمة معنى جديداً لتحرير المرأة :

كيف تستطيع الأمة أن تزدهر بينما نصف طاقاتها كان غير مستخدماً؟ كيف يمكن أن يكون المجتمع حراً طالما هناك عدم مساواة في الحقوق و الواجبات؟ وقد أعطت إثارة النشاط القومي نوعاً جديداً من الشجاعة .

Please skip the following details. What we have read here is an explanation of the fifth idea.

By 1939, however, the changes had bit gone very deep. There were more girls in schools and a few in universities, an expanding freedom of social intercourse, but no effective change in the legal status of women; some women participated in political activities, the movement of the Wafd in Egypt and resistance to British policy in Palestine, but few professions were open to them. Egypt, Lebanon, and Palestine had moved furthest on this road; in some other countries, like Morocco, the Sudan and the countries of the Arabian Peninsula, almost no change could be seen.

بحلول عام ١٩٢٩ على كل حال لم تذهب التغيرات بعيداً كان هناك مزيد من البنات في المدارس و القليل في الجامعات وكان هناك توسع في حرية الاختلاط الاجتماعي و لكن لم يحصل تغيراً مؤثر ذا فاعلية في الأوضاع القانونية للنساء فقد شاركت بعض النساء في النشاطات السياسية فحركة الوفد في مصر والمقاومة للسياسة البريطانية في فلسطين و لكن مهناً قليلة كانت متاحة لهن. مصر ولبنان خطت خطوات أوسع في هذه الطريق. في بعض الأقطار الأخرى مثل المغرب والسودان وأقطار شبه الجزيرة العربية لم يلاحظ وجود أي تغير تقريباً فيها.

This is an illustration of the sixth idea.

IV.4 Islam & National Liberation

The old-established populations of cities, of whatever level of income, had been formed by the experience of living together in urban community.

- *income*: إيراد، دخل

إن التركيب القديم لسكان المدن ،وبغض النظر عن الدخل، كان قد تشكل نتيجة التجربة في

العيش معاً في المجتمع الحضري.

***

A system of customs, a shared possession of things regarded as sacred, had held them together; notables and bourgeoisie, living among craftsmen and shopkeepers, controlled their production and acted as their protectors.

- ***possession***: امتلاك، ممتلكات
- ***sacred***: مقدس
- ***notable***: ذو مكانة في قومه

وقد جمعهم معاً نظام من العادات و الأملاك المشتركة من أشياء تعتبر ذات قداسة. الوجهاء و البرجوازيون الذين كانوا يعيشون بين الحرفيين و البقالين سيطروا على إنتاجهم وعملوا كحماة لهم.

****

The religion of the city and the countryside, although differing, had been linked by common observance of prayer, Ramadan and pilgrimage, and reverence for common places of devotion.

- ***differ***: يختلف
- ***observance***: تقيد، اهتمام
- ***prayer***: صلاة
- ***pilgrimage*** (v., n.): الحج
- ***reverence***: تبجيل
- ***devotion***: عبادة

وكان دين المدينة والريف رغم اختلافها إلا أنهما كان مرتبطان عن طريق الملاحظة أو المشاركة العامة في الصلاة و رمضان و الحج و احترام الأماكن العامة للعبادة.

****

Most urban 'ulama belonged to one or other of the Sufi orders, whose ramifications spread throughout the countryside; even if the villagers lived by custom, they respected the shari'a in principle and might use its forms to express important agreements and common undertakings.

- ***Sufi orders***: المبادئ الصوفية
- ***Sufi teachers***: علماء الدين الصوفيين
- ***ramification***: principles, systems
- ***custom***: تقليد / عادة
- ***Shari'a***: الشريعة

-*undertakings*: commandments (تعهدات) أو (التزامات)

معظم العلماء المتحضرين الذين ننتمون إلى طريقة أو أخرى من أنظمة الصوفية والتي انتشرت و تشعبت فروعها في الريف. حتى القرويون الذين عاشوا على العادات احترموا الشريعة في المبدأ ويمكن أن يستعملوا أشكالها للتعبير عن الانتماءات الهامة والتعهدات العامة.

****

Now, however, the two worlds of thought and practice were becoming more distant from each other. In cities of the new kind, physical separation was a sign of a deeper divorce of attitudes, tastes, habits, and faith.

-*faith*: إيمان

والآن وعلى أي حال فإن عالمي الفكر والتطبيق قد أصبحا أكثر بعداً من بعضهما البعض. في المدن من النوع الجديد كان الانفصال المادي علامة على تفرقة أعمق في الاتجاهات، الأذواق، العادات والعقيدة.

Student: Why did they mention the income? Did they mean the social classes?

Instructor: Yes, people of all classes had the same set of beliefs regarding sharia. No matter how rich or poor those people were, they adhered to the same principles of customs and sharia. In the countryside, these principles were stricter than in the cities and the system of customs was regarded as sacred.

Student: Did this unite them?

Instructor: This is an early seed of the communist society. The communist parties started from this idea. Communism existed centuries before this period. It existed under the Abbasid rule in the Arab World.

By the 1930s, a large part of the educated elite was no longer living within the bounds of the shari'a. In the new Turkish republic, it was formally abolished and replaced by positive laws derived from European models.

-*educated elite*: النخبة المتعلمة

-*bounds*: limits

-*republic*: جمهورية

و بحلول عام ١٩٣٠ لم يعد جزء واسع من النخبة المتعلمة يعيش ضمن حدود الشريعة و قيودها .في الجمهورية التركية الجديدة تم رسمياً إلغاء الشريعة وحلت محلها القوانين الوضعية الإيجابية المشتقة من النماذج الأوربية.

****

No Arab country and no European power ruling Arabs went to such lengths, but in countries affected by the reforms of the nineteenth century, whether introduced by reforming autocrats or by foreign rulers, a duality of legal systems was by now well established.

- ***autocrat***: الحاكم المطلق، المستبد
- ***duality***: ثنائي

فلا قطر عربي ولا أي قوة أوربية تحكم العرب ذهب إلى مثل هذه الحدود و لكن في الأقطار التي تأثرت بإصلاحات القرن التاسع عشر سواء قدمها الحكام المستبدون أو الحكام الأجانب، ثنائية الأنظمة القانونية كانت حتى الآن مقامة بشكل جيد.

****

Criminal, civil, and commercial cases were decided according to European codes and nationalists, and provided an issue on which they could mobilize urban opinion.

- ***criminal cases***: قضايا جنائية
- ***civil***: مدني
- ***commercial***: اقتصادي
- ***mobilize***: يدير، يعبئ، يحرك

الحالات الإجرامية ، المدنية والتجارية كان يتم تقريرها طبقاً للرموز الأوربية والقوميين وقدمت قضية كان يمكن أن تعبئ الرأي في المدينة.

****

As I told you, as the educated elites grew in number, they went out and they became more dominant in society. New laws were derived in European models.

The first person to write laws was Hammurabi. Until today, European laws are still derived from the laws of Hammurabi.

These were movements among the educated elite, but the urban masses, and the rural population which was swelling them, still held to traditional ways of beliefs and behaviour.

- ***masses***: الطبقات الدنيا في المجتمع
- ***swell***: يضخم

وكانت هناك حركات بين النخبة المتعلمة ، و لكن جماهير المدينة و سكان المناطق الريفية الذين

كانوا يملؤونها كانت لا تزال تعتمد طرقاً تقليدية في العقائد والسلوك .

****

Prayer, fast, and pilgrimage still gave shape to the stream of days and years; the preacher in the mosque on Friday and the Sufi teacher who guarded the tomb of a saint were still those who formed and expressed public opinion on questions of the day.

- ***prayer***: الصلاة
- ***fast***: الصيام
- ***pilgrimage***: الحج
- ***shape***: هيئة، مظهر
- ***stream***: جريان، مجرى
- ***guard***: يحمي
- ***saint***: قديس
- ***questions of the day***: الأمور اليومية

الصلاة و الصيام و الحج كان لايزال يعطي شكلاً لمرور الأيام و السنين. الواعظ في المسجد يوم الجمعة والمعلم الصوفي الذي كان يحرس قبر ولي كانوا لا يزالون هم أولئك الذين شكلوا وعبروا عن الرأي العام في القضايا اليومية .

****

Sufi orders were still widespread among the masses in city and countryside, but their nature and role were changing. Under the influence of reformism and Wahhabism, fewer of the 'ulama and the educated class joined them, and Sufi thoughts and practices were no longer held within the restraints of the high urban culture.

- ***reformism***: الاصطلاحين
- ***Wahhabism***: الوهابيون
- ***'Ulama***: العلماء (علماء الدين)

وكانت التعليمات الصوفية لا تزال واسعة الانتشار بين جماهير المدينة والريف، لكن طبيعتها ودورها كانا يتغيران. بسبب التأثير الإصلاحي والوهابي، عدد اقل من علماء الدين والطبقة المثقفة انضمت إليهم، كما ولم تعد تعاليم وممارسات الصوفية تمارس بنفس القيود في الحضارة المدنية المتطورة.

****

When the government controlled the countryside firmly, the political

role of the Sufi leader was more limited than it had been, but where such control was weak or lacking he could still become the head of a political movement. During the Italian conquest of Libya, resistance in the eastern region, Cyrenaica, was led and directed by the heads of the Sanusi order.

- ***firmly***: قوي، حازم
- ***lacking***: غير موجود
- ***the head of a political movement***: قادة لحركة سياسية

عندما سيطرت الحكومة على الريف بإحكام أصبح الدور السياسي للزعيم الصوفي أكثر محدودية من ذي قبل و لكن حيث كانت المراقبة ضعيفة أو ناقصة كان لايزال يستطيع أن يترأس الحركة السياسية . وخلال الغزو الإيطالي إلى ليبيا كانت هناك مقاومة في منطقة براك في المنطقة الشرقية بقيادة زعماء التنظيم السنوسي.

****

In the previous paragraph, they mentioned the duality of legal system. This means that the laws derived from European laws didn't adhere to sharia and so they caused a conflict. Later on, they elaborate more on this idea. The Sufi model was very accepting. They were tainted by Wahhabism. The Sufi and the sharia were limited by the governments so the local man of religion was no longer ahead of political power unless in the case where the government was weak. They give us an example in Libya; the Sanusi order which was led by Omar al-Mukhtar.

Student: The Wahhabism was only in Saudi Arabia.

Instructor: I agree with that but it started to affect the Sufi ideas.

Even within the world of popular Islam, the more activist, political version was spreading.

- ***activist***: ناشط / فعال
- ***version***: نص، نقل أحداث، نسخة...

حتى أثناء ازدهار العالم الإسلامي كانت أكثر النسخ السياسية نشاطاً تزداد انتشاراً.

****

Among Algerian workers, in France and Algeria itself, a popular movement spread in the 1930s: the Etoile Nord-Africaine, led by Messali al-Hajj, more openly nationalist than the movements of the French-educated elite, and appealing more openly to Islamic sentiment.

- ***appeal***: يلجأ إلى

-'*sentiment*': principles.

"Etoile Nord-Africaine" is a French name that means (نجمة شمال افريقية).

بين العمال الجزائريين في فرنسا والجزائر نفسها ، انتشرت حركة شعبية في الثلاثينات وهي نجمة شمال أفريقيا بقيادة مصالي الحاج حيث كانت أكثر انتشارا قومياً من حركات النخبة الفرنسية المتعلمة كما كانت تروق أكثر للمبادئ الاسلامية.

****

Of more general significance was a movement in Egypt which was to serve as a prototype of similar groups in other Muslim countries.

-*prototype*: نموذج أولي

من الحركات الأكثر أهمية كانت هناك حركة في مصر و كانت تخدم كنموذج للحركات المشابهة في الأقطار الإسلامية الأخرى.

****

To these had been added the influence of the West, which, in spite of its social virtues, had brought alien values, immorality, missionary activity and imperial domination.

-***social virtues***: فضائل اجتماعية

-***alien values***: قيم غريبة

-***immorality***: لا أخلاقي

-***missionary***: بعثات تبشيرية (دينية)

-***imperial***: استعماري

-***domination***: control

أضيف إلى هذه الحركات تأثير الغرب الذي كان على الرغم من صفاته الاجتماعية قد أدخل قيماً غريبة مثل الفسوق ، النشاط التبشيري ، والحكم الاستعماري .

****

The beginning of a cure was for Muslims to return to the true Islam, that of the Qur'an as interpreted by genuine ijtihad, and to try to follow its teachings in every sphere of life: Egypt should become an Islamic state based upon shari'a.

-***'every sphere of life'***: every aspect of life

وكانت بداية العلاج بالنسبة للمسلمين هي أن يعودوا إلى إسلامهم الحقيقي و إلى تعاليم القرآن كما فسرها وشرحها الاجتهاد الحقيقي و أن يحاولوا أن يتبعوا تعاليمه في كل مجال من مجالات

الحياة . مصر كان يجب أن تصبح دولة إسلامية تعتمد على الشريعة .

****

This would have implications in every aspect of its life. Women should be educated and allowed to work, but some kind of social distance between them and men should be maintained; education should be based upon religion; the economy too should be reformed in the light of principles deduced from the Qur'an.

-***implications***: معاني متضمنة

-***maintain***: يحفظ

-***principles deduced from the Qur'an***: المبادئ المستقاة من القرآن

وهذا سيكون له مضامين في كل مظاهر حياتها . النساء يجب أن تتعلم ويسمح لها بالعمل و لكن كان هناك نوعاً من الابعاد الاجتماعية بينهم و بين الرجال يجب أن يحافظوا عليها. التعليم يجب أن يرتكز إلى الدين و الاقتصاد يجب أن يتم إصلاحه في ضوء المبادئ المستقاة من القرآن.

****

At the very beginning, laws derived from European norms were commonly rejected. Later on, they reached a compromise between European derived laws and the Sharia.

This teaching had political implications, too. Although such movements did not at first claim that they themselves should rule, they would recognize as legitimate rulers only those who acted according to the shari'a and were opposed to a foreign rule which threatened the shari'a and the community of believers.

-***legitimate***: ***legal*** مشروع، شرعي

-***opposed***: معارضين

-***threaten***: يهدد

هذا التعليم له مضامين سياسية أيضاً رغم ان حركات كهذه لم تطالب في البداية أن تحكم بنفسها ، بل كانوا يعتبرون فقط أولئك الذين عملوا طبقاً لأحكام الشريعة كحكام شرعيين وشرط أن يعارضوا الحكم الأجنبي الذي هدد الشريعة و مجتمع المؤمنين .

***

They were primarily concerned with Egypt, but their view extended over the whole Muslim world, and their first active involvement in politics came with the revolt of the Palestinian Arabs in the late 1930s.

-***primarily***: بشكل أساسي أو أولي

CamScanner

وقد كانوا مهتمين بمصر بصورة رئيسية و لكن رأيهم امتد إلى كل أنحاء العالم الإسلامي و كان أول اشتراك فعال في السياسة قد تزامن مع ثورة العرب الفلسطينيين في أواخر سنوات الثلاثينات

***

By the end of the decade, they were a political force to be reckoned with, and were spreading in the urban population among neither the poor nor the very highly educated, but among those in an intermediate position: craftsmen, small tradesmen, teachers and professional men who stood outside the charmed circle of the dominant elite, had been educated in Arabic rather than in English or French, and read their scriptures in a simple, literal way.

- *reckon with*: to be considered يُحسب لها حساب
- *intermediate*: متوسط
- *craftsmen*: الحرفيين
- *tradesmen*: التجار

ومع نهاية العقد كانوا قوة سياسية يعتد بها و كانوا منتشرين في المجتمعات المدنية الحضارية لا بين الفقراء و لا بين الطبقة الراقية التعليم ولكن بين أولئك الذين يتبوؤون المكانة المتوسطة : الحرفيون و صغار التجار والمعلمون و المهنيون الذين وقفوا خارج دائرة السحر الخاصة بالنخبة المسيطرة تعلموا باللغة العربية أكثر من تعلمهم باللغة الإنكليزية أو الفرنسية و قرؤوا الكتاب المقدس بطريقة أدبية مبسطة.

****

The belief of such movements that the doctrines and laws of Islam could provide the bases of society in the modern world was encouraged by the creation of a state which had such a basis: that of Saudi Arabia.

- *doctrines*: مبادئ، معتقدات

و كانت مثل هذه الحركات تعتقد أن العقيدة الإسلامية و القوانين الإسلامية تستطيع أن تقدم أسس المجتمع في العالم الحديث وقد تم تشجيعها عن طريق قيام دولة لها مثل تلك مثل المملكة العربية السعودية.

***

The attempts of King 'Abd al-'Aziz and his Wahhabi supporters to maintain the predominance of the shari'a in its Hanbali form, against tribal custom on the one hand and innovations from the West on the other, was to have a greater influence at a later time, when the kingdom came to occupy a more important position in the world, but even in this period it had a certain resonance; however poor and backward, Saudi Arabia

contained the holy cities of Islam.

-*Wahhabi*: الوهابيين

- *predominance*: السيطرة

-*Hanbali* حنبلي

-*innovations*: بدع

-*resonance*: important صدى

-*backward*: متخلف

وكانت محاولات الملك عبد العزيز ومؤيديه من الوهابيين للحفاظ على السيطرة عن طريق الشريعة على أساس المذهب الحنبلي ضد العادات القبلية من ناحية والتجديد عن طريق الأخذ من الغرب من ناحية أخرى كان له أكبر التأثيرات في الوقت اللاحق عندما أصبحت المملكة تحتل مكانة أكثر أهمية في العالم ولكن حتى في هذه الفترة كان لها صدىً معين. على الرغم من أنها كانت فقيرة ورجعية، ضمت المملكة العربية السعودية المدن المقدسة في الإسلام.

An important idea here is that the problem of the predominance of sharia was not genuine. A text can be interpreted in different ways. The Wahhabi movement took it literally and there the problem was. They focused on people who weren't capable of reflecting.

Let us now move to chapter 5 which is an interesting chapter.

Chapter Five

The Age of Nation-States

V.1 Introduction

The Second World War changed the structure of power in the world. The defeat of France, the financial burdens of the war, the emergence of the USA and USSR as super-powers, and a certain change in the climate of opinion were to lead, in the next two decades, to the end of British and French rule in the Arab countries.

-*structure*: تركيب، بنية

- *the financial burdens*: الأعباء المالية

- *USSR*: Union of Soviet Socialist Republics (الاتحاد السوفيتي—سابقاً)

الفصل الخامس:

عصر الدويلات القومية

مقدمة:

غيّرت الحرب العالمية الثانية بناء القوة في العالم. فهزيمة فرنسا والأعباء الاقتصادية للحرب وظهور الولايات المتحدة الأمريكية والاتحاد السوفييتي كقوى عظمى وحصول تغير معين في مناخ الرأي أدى في العقدين التاليين إلى نهاية الحكم البريطاني والفرنسي في الأقطار العربية.

****

The Suez crisis of 1956 and the Algerian war of 1954-62 marked the last major attempts of the two powers to reassert their position.

- ***crisis***: أزمة
- ***reassert***: يعيد تأكيد

وكانت أزمة السويس سنة ١٩٥٦ والحرب الجزائرية في عام ١٩٥٤ - ١٩٦٢ المحاولات الرئيسية الأخيرة للقوتين الأعظم لإعادة تأكيد مكانتهما.

***

In one place, Palestine, British withdrawal led to a defeat for the Arabs when the so-called state of "Israel" was created.

- ***withdrawal***: انسحاب
- ***so-called***: ما يُسمّى / المزعومة
- ***nationalize***: يؤمم

ففي مكان مثل فلسطين أدى الانسحاب البريطاني منها إلى هزيمة للعرب عندما وجدت دولة إسرائيل المزعومة.

****

Elsewhere, the former rulers were replaced by regimes of one kind or other committed to the cluster of ideas which had gathered around that of nationalism.

- ***regimes***: أنظمة سياسية
- ***committed to***: ملتزمة بـ
- ***cluster of ideas***: مجموعة أفكار
- ***"The former rulers"*** here means *the rulers before the war* who were replaced by new forms of governments that were pro-Arab nationalism.

وفي مكان أخر استبدل الحكام السابقون بأنظمة ملتزمة بشكل أو اخر بمجموعة من الأفكار التي التفت حول فكرة القومية.

***

The development of national resources, popular education, and the

emancipation of women. They had to try to carry out their policies within societies in the process of rapid change:

- ***national resources***: مصادر وطنية
- ***emancipation***: تحرير
- ***policies***: سياسات
- ***carry out***: ينفذ، يطبق
- ***rapid***: very fast

مثل فكرة تطوير الموارد القومية والتعليم العام وتحرير المرأة وكان عليهم أن يحولوا تنفيذ سياستهم ضمن المجتمعات بطريقة التغيير السريع:

***

Populations were growing fast; cities were expanding, in particular the capital cities; societies were stratified in different ways; and the new mass media -the cinema, radio, television and cassette- made possible a different kind of mobilization.

- ***expand***: يتوسع، يكبر
- ***stratified***: مصنف إلى طبقات
- ***mass media***: وسائل الأعلام
- ***mobilization***: تعبئة

وكانت أعداد السكان تزداد والمدن تتوسع خصوصاً الرئيسية منها حيث كانت المجتمعات تتفرع بطريقة مختلفة ووسائل الإعلام الجديدة ـ السينما ـ الإذاعة ـ التلفزيون والكاسيت كل ذلك جعل أنواعاً مختلفة من التنقل ممكنة.

****

Stratified means categorized. New categories and new types emerged. This paragraph introduces the whole chapter. What does it talk about?

Student: The emergence of USA and USSR.

Instructor: USSR means union of soviet socialist republic. What else?

Student: The changing of the powers in the world.

Instructor: Exactly. In Europe, the British and French dominance and colonialism degraded and then appeared the two superpowers that still remain until today. Although the Soviet Union was broken down, we have Russia today.

- What happened to the Arab World as a result?

Student: Israel occupied Palestine.

Instructor: Exactly. What else?

Student: New regimes were formed, aiming at the development of national resources, popular education, and the emancipation of women. These aims were faced by obstacles and problems which are: fast growing of population, expanding cities, stratified societies, and media and mobilization.

The dominant idea of the 1950s and 1960s was that of Arab nationalism, **though in different ways, aspiring towards a close union of Arab countries, independence from the super-powers, and social reforms in the direction of greater equality; this idea was embodied for a time in the personality of Jamal 'Abd al-Nasir, ruler of Egypt.**

- ***Arab nationalism***: القومية العربية
- ***aspiring***: تتطلع
- ***'was embodied'***: تجسدت
- ***ruler of Egypt***: حاكم مصر

وكانت الفكرة السائدة في السنوات ما بين ١٩٥٠ ـ ١٩٦٠ متعلقة بفكرة القومية العربية على الرغم من أنها وبطرق مختلفة كانت تطمح وتتوق إلى اتحاد قريب للأقطار العربية والاستقلال عن القوى العظمى والإصلاحات الاجتماعية باتجاه مساواة أكبر. وقد تجسدت هذه الفكرة في وقت ما في شخصية الرئيس المصري جمال عبد الناصر.

***

The defeat of Egypt and Syria and Jordan in the war of 1967 with 'Israel' and its allies, however, halted the advance of this idea, and opened a period of disunity and increasing dependence on one or other of the superpowers, with the USA in the ascendant.

- ***allies***: حلفاء
- ***halted***: made it stop.
- ***disunity***: تجزئة
- ***dependence***: تبعية أو اعتماد
- ***the setback of 1967***: نكسة حزيران عام ١٩٦٧

وكانت لعزيمة مصر وسوريا والأردن في حرب عام ١٩٦٧ ضد إسرائيل وحلفائها على أي حال قد قللت من تقدم هذه الفكرة وفتحت مجالاً للانفصال وزادت من الاعتماد على واحدة أو أخرى من القوى العظمى . بوجود الولايات المتحدة الأمريكية في السيطرة.

***

At other levels, contacts-between the Arab peoples were growing closer:

the media, both old and new, transmitted ideas and images from one Arab country to another; in some of the Arab countries, the exploitation of oil resources made possible rapid economic growth, and this attracted migrants from other countries.

- ***transmit***: ينقل، يرسل
- ***exploitation***: استغلال، استثمار
- oil resources: مصادر النفط
- ***rapid***: سريع
- ***economic growth***:النمو الاقتصادي

وفي المستويات الأخرى كانت الاتصالات بين الشعوب العربية تتنامى بشكل حميم وكانت وسائل الإعلام القديمة والجديدة تنقل الأفكار والصور من قطر عربي إلى آخر وفي بعض الأقطار العربية مكن استغلال موارد البترول من التطور الاقتصادي السريع وهذا جذب المهاجرين من الأقطار الأخرى.

***

The dominant idea of the 1950s and 1960s is that although the Arab countries are independent countries, they should be united. This was embodied in the unity of Syria and Egypt.

The defeat of 1967 shook this belief and gave way to the idea of disunity and the dependence on superpowers which are USA the Soviet Union.

- What about the people?

Because of the media and the ease of mobility, people were getting closer. Another factor is the migration to the countries where the oil and the natural resources were exploited. Those people would travel to Saudi Arabia and UAE and they would go back to their families. So, contact has become greater.

In the 1980s, a combination of factors added a third idea to those of nationalism and social justice as a force which might give legitimacy to a regime but might also animate movements of opposition to it.

- ***combination***: خليط ، مجموعة
- ***factors***: عوامل
- ***justice***: عدل
- ***legitimacy***: شرعية
- ***regime***: نظام سياسي

- ***animate***: support; يشجع، يدعم

ففي الثمانينيات أدت مجموعة من العوامل إلى إضافة فكرة ثالثة إلى أفكار القومية والعدالة الاجتماعية كقوة كان يمكن أن تعطي شرعية للنظام. ولكن كان يمكنها أيضاً أن تنشط حركات المعارضة لتلك الأفكار.

***

The need of uprooted urban populations to find a solid basis for their lives, the sense of the past implicit in the idea of nationalism, an aversion from the new ideas and customs which were coming in from the western world, and the example of the Iranian Revolution of 1979 all led to the rapid growth of Islamic feelings and loyalties.

- ***uprooted***: disturbed.
- ***implicit***: متضمن
- ***aversion***: بُغض / كره شديد

وكانت الحاجة إلى اجتثاث التجمعات المدنية من أجل إيجاد قاعدة صلبة لحياتهم الإحساس بالماضي متضمناً في فكرة القومية وكان انحرافاً عن الأفكار الجديدة والعادات التي كانت تأتي من العالم الغربي وكان مثل ذلك الثورة الإيرانية في سنة ١٩٧٩. كل ذلك أدى إلى التطور السريع للشعور الإسلامي وولاءاته.

***

Aversion means انحراف

- What do you think the main idea is?

The idea of nationalism was based on a cluster of ideas. Those ideas can be categorized within two main categories: *social justice* and *independence*. A third category might be added; *the independence from the influence of western civilizations*. An example, (وحدة حرية اشتراكية) .In Egypt, we had similar concepts.

V. 2. The Second World War

The Second World War came upon an Arab world which seemed to be firmly held within the British and French imperial systems.

- **firmly held:** مطبق عليه، ممسوك بإحكام
- imperial systems: أنظمة استعمارية

الحرب العالمية الثانية :

جاءت الحرب العالمية الثانية على العالم العربي الذي كان مسيطراً عليه من قبل الأنظمة الاستعمارية البريطانية والفرنسية.

***

Nationalists might hope for a more favored position within them, but the military, economic and cultural ascendancy of England and France seemed unshakeable.

- **a more favored position:** a better position.
- **ascendancy:** تفوق
- **unshakeable:** لا يمكن زعزعته

وكان القوميون يأملون بمكان أكثر حظوة عندهم ولكن السيطرة العسكرية، الاقتصادية والثقافية لإنكلترا وفرنسا كانت لا تهتز.

***

Neither the United States nor the Soviet Union had more than a limited concern with the Arab East or the Maghrib.

- **a limited concern:** اهتمام محدود

فلا الولايات المتحدة الأمريكية ولا الاتحاد السوفييتي كان له أكثر من اهتمامات محدودة مع العرب في المشرق ولا المغرب.

***

German and Italian power and propaganda had some influence over the younger generation, but until the war broke out a structure, so firmly based, seemed able to resist the challenge. Once more, however, war was a catalyst, bringing rapid changes in power and social life, and in the ideas and hopes of those affected by it.

- **propaganda:** دعاية
- **break out:** اندلعت الحرب
- **catalyst:** محفز

وكانت للقوة الألمانية والإيطالية ودعايتهما بعض التأثير على الجيل الأصغر ولكن حتى عندما نشبت الحرب كان البناء الذي يعتمد عليه بصورة ثابتة يبدو أنه يستطيع أن يقاوم التحدي. مرة أخرى على أي حال كانت الحرب حافزاً جلب معه تغييرات سريعة في القوة والحياة الاجتماعية. وفي أفكار وآمال أولئك الذين تأثروا بها.

Student: When I read, I understand. When I try to answer a question, I forget the answer.

Instructor: Try to summarize what you've read. Write the main ideas and link them logically. I will be asking for main ideas not for specific details. For example, the ideas of nationalism are in the cluster of nationalism. You need to remember those.

Student: This is an easy case because I have a cluster of ideas but in other cases like on page 81, it's difficult to study.

Instructor: I'll do it for you:

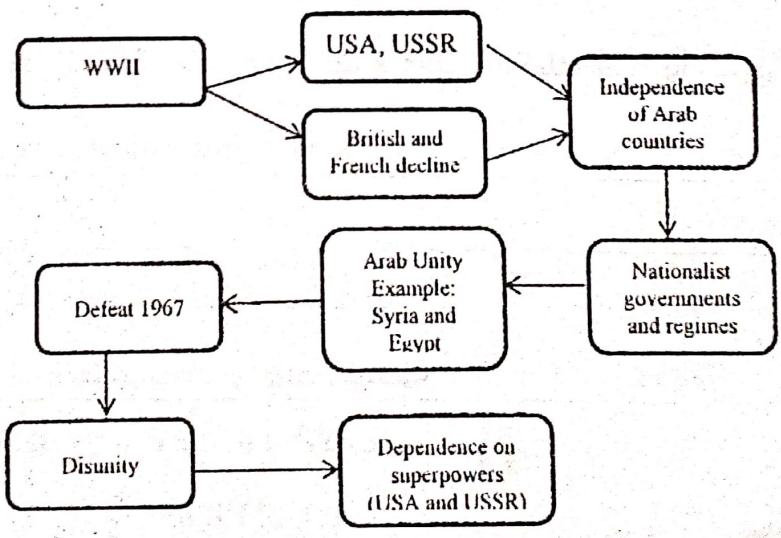
World War II changed the face of the world. British and French imperialism declined and two new powers emerged. As a result of the decline of these two imperial forces that occupied Arab countries, these countries were able to gain their independence. Without the war, we wouldn't have got our independence. So, the nationalist ideas transformed into governments and regimes. These regimes started to believe that although they are independent, they need to stand together; this was embodied in the unity between Egypt and Syria under the rule of Jamal Abd al-Nasser. However, the defeat of 1967 weakened this idea and led to the emergence of disunity.

Student: When you explain it that way it becomes easy.

Instructor: Try to take notes. Let's try together:

If you can master this logical flow of thoughts, you can write and express whatever you want.

I will not focus on trivial information because sooner or later you will forget them. I will focus on the concept and the idea.



For next time, prepare the rest of the chapter. It talks about what happened in WWII and how it grew from a conflict in Europe to a worldwide conflict and how it affected Europe and the Arab countries.

Student: On page 69, they mentioned the term "collective life". What

CamScanner

does it mean?

Instructor: It means . حياة جماعية او حياة مشتركة

Instructor: I didn't have a chance to look at the file that you sent me.

Student: They asked about religion in the Byzantine Empire and Sassanid Empire. They also spoke about Christianity and Mazdaism. Even the tribes thought of gods in stone.

Instructor: To put it simple, the Byzantine Empire was Christian. However, other religions and pagans remained. In the Sassanid Empire, there was Mazdaism. The Sassanid Empire extended over different peoples from different ethnicities. How would the Sassanid dynasty unite those peoples under their rule? By religion; by returning to Mazdaism.

Thank you

...

احذر المحاضرات المسروقة!

[مكتبة العائدي لا تنشر محاضراتها على الإنترنت ونحن لا نتحمل مسؤولية أي نقص أو تشويه أو تزوير تجده في تلك المحاضرات. فالمرجع الرئيسي للمحاضرات هو المحاضرات الورقية فقط والتي يمكنك الحصول عليها من مقر مكتبة العائدي في المزة – نفق الآداب]

Page: مؤسسة العائدي للخدمات الطلابية

Group: مكتبة العائدي - التعليم المفتوح - قسم الترجمة

مكتبة العائدي: المزة- نفق الآداب

هاتف: 011 2119889

موبايل + واتساب: 0941 322227

025357