

## Midterm Review – HIS2160

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### Class 1 – Introduction/Defining the Middle East

- The Middle East does not have a single accepted definition
  - Some may or may not include: North Africa, Pakistan, Afghanistan
- Middle East = geopolitical definition
  - What does it include/exclude?
- Countries that are always included: countries in between Saudi Arabia and Turkey, and between Egypt and Iran
- Word is Eurocentric
  - Based on the geographic perspective from Europe
- Reasons that this term hasn't been changed
  - The word "Islamic world" cannot be used
    - A. Not all Islamic countries are included
    - B. Not all of the countries are majority Muslim
  - The word "Arab world" cannot be used
    - A. Not all the countries are Arabic: Turkey, Iran
- Also called "Far East"
  - Ottoman Empire
- Different terms used for this geographical location
  - Far East (Mid. East)
  - Machrek (North Africa)
  - Maghreb (Morocco, Algeria, Tunisia, Libya, etc...)
- Mid. East = majority Muslim
  - Christian + Jewish minority
  - Sunni/Shi'a division (+ others)

- Sunnis make up 70%-80% of the Arab world
- Small communities of Jews before Israel could be found
- Ethnic groups
  - Arabs: people who speak Arabic
  - Turks
  - Iranians (Persian)
  - Kurds
  - Armenians
  - Berbers
- Modern Mid. Eastern era starts in 1798: Napoleon's expedition to Egypt
  - Up until this point: Ottomans and the French had been allies
    - A. France invades
  - 1801: British take over
    - A. Beginning of European territorial expansion in the Mid. East
  - Modern period ruled by European colonizers

## Class 2 — Introduction/Emergence of Islam

- Majority Muslim population in the Mid. East for centuries
- Religion is still important/debated in the 20th century
  - Relevant in the creation of Nation-states
- Islam is misunderstood and misrepresented in the West
  - Generalization in media
  - After 9/11: there was a step back in its understanding
  - Islamophobia: mainstream perception judged by the actions of minorities
- Development of Islam
  - Time of the prophet Muhammad (610 - 632)

- Islam was developed as a faith, as well as a political order
- It was not a “new” religion
  - A. It took shape from other religions
  - B. Encouraged religious ideas
- “Islam is a readaptation of other religions,” — according to the prophet
- The city of Mecca at the time was polytheist
- Islam —(linked to)— Christianity —(linked to)— Judaism
- Muhammad is the last prophets; Jesus (Christianity) and Moses (Judaism) were also prophets
- Muslims believe in one God
- The religion gradually developed following the death of the Prophet
- There are very little sources on early Islam
  - Sources about that period weren’t written until 2-3 centuries later — they were a reflection of the thinking at the time
    - A. Transmitted orally
- Muhammad
  - Born in [present day] Saudi Arabia, in around 570
  - He was an orphan; he was raised by his uncle
  - Married Khadijah, who was ~20 years his senior
    - A. She became his first convert
  - At the age of ~40, he received his first revelation from the angel, Gabriel
    - A. These revelations instructed the teachings — Quran
    - B. Muhammad began to gather his first community of followers called the **Umma**
      - C. Revelations contained legislations on all aspects of society
  - 622: Muhammad and his followers sought refuge in Medina
  - ISIS and others like it now attempt to recreate this “Islamic State”

- Muhammad died in 632 after receiving his last revelation
- Islam preached against:
  - A. Polytheism
  - B. The inequality between the wealthy and the poor
- Newfound sense of accountability
- New concept of God being the highest authority
- Following the Prophet's death, who takes control?
  - According to the Shi'a, Ali, the Prophet's cousin and son-in-law, is to become the next Caliph
  - According to the Sunni, a comrade/friend should be the one to take control
    - A. This is where there becomes a split in Islam
- The rightly guided Caliph (632-661)
  - 1. Abu Bakr — he is the Caliph for 2 years
  - 2. Omar
  - 3. Osman
  - 4. Ali
- The Ummayyad Caliph (661-750)
  - Rule from Damascus
  - They are an Arab dynasty (the first one)
  - They begin expanding their territory
- The Abbasid Caliphate (750-1258)
  - One century after Muhammad
  - They have a large territorial expansion: Persia, Mesopotamia, Levant, North Africa
  - It is ruled from Baghdad, therefore becoming Arabized
  - The Islamic community expands from Medina (a small community) to this large territory

- Three Main Islamic Empires from 13th century
  - Ottoman Empire
  - Persian Empire
  - Moghul Empire
- Early divisions
  - Kharijite
  - Sunnism/Shia'ism
  - Sufism
- Shi'a
  - They believe that Ali should have been the first Caliph and not the fourth
  - They also believe that Ali's son, Hussein, should have taken over
  - Battle of Karbala: Hussein had 70 fighters with plans to take the religion back to his family
- Sunni
  - They believe that religious authority should be based on a consensus of the community
  - Muhammad was a man like everyone else, his only job was to have revelations
- Sufism
  - Sufism is mythical Islam
  - It is a reform movement that developed after the death of the Prophet
  - Reacted against material wealth and rebelled against the Ummayyad Dynasty
- Quran
  - Source of supreme authority
  - It is the direct word of God
  - Arabic grammar was developed for the Quran
  - It is a source of law in a lot of countries
  - The prophet would recite it to his followers

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- Under Osman, several copies were made for other Muslims to be spread
- It teaches that moral and social justice will triumph over oppression
- Quran started to introduce law in Medina
  - A. An extremely small portion of the Quran is dedicated to the law — ~100 verses out of 6,000
- Legalistic Islam vs. Ethical Islam
- The Quran is regarded as perfect — it is, however, open to interpretation
- The Sunnah
  - The ideal model for Muslims set by Muhammad
  - It is sensitive when it comes to sources
  - When practicing the Sunnah, the question that comes up is, “what would the Prophet do?”
- The question of interpretation
  - Modernists: feminist scholars
  - Conservatives
  - There are different islams
  - Fundamentalists vs scripturalists
- Polygamy
  - There are 2 verses in the Quran that tackle polygamy
  - “must be equitable” [with all wives]
  - Modernists: “equitability”; “cannot marry more than one”
- Al-Jahiliya: pre-Islamic Arabia
  - “age of ignorance”
- Alim/Ulama: Islamic scholars

## Class 3 — Orientalism

- Edward Said, professor in comparative literature at Columbia University
  - His book, *Orientalism*, was published in 1978
    - A. “occident” and “orient”
    - B. Changed the field of Middle eastern studies— one of the most quoted scholars
    - C. Critic of western scholarship by non western authors
  - Major figure in Middle Eastern studies
  - Said was born in Jerusalem (then British Palestine); he then moved to Cairo, and then to the USA
  - The major focus of his studies was that of the question of Palestine vs. Israel
    - A. He was very critical of Israel (controversial)
  - “The West has a fear of Islam,” meaning that Muslims are seen as fanatics— he claims that this idea was developed in the 19th century
- Orientalism: study of Western discourse, academic and other
  - Before, anything that dealt with Orient was seen as being a study of the Orient
  - The word was after defined as having a negative connotation
    - A. Cultural dominance by the West— political, economic
    - B. False and stereotyped vision of the “other”
      1. Orientalism is now critical of the Western world
  - Constructed as the Orient as an image of colonial policies
- Little is know of the Orient
  - It is seen as “separate, different backward, irrational, exotic, static etc...”; “no family values,” going back to the notion of polygamy
  - The Orient is judged as being inferior to the West
  - Notion that women are dominated

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- The man is depicted as being weak, feminine, dangerous, and that he poses a threat to white women
- Its relationship with the West is that of domination and power (West towards Orient)
- The Orient's progression value is judged by that of the West
- According to Said, the orientalism of the past helped support and justify the Western domination on the Orient (colonial expansion)
- First Orientalists can be traced back to the 19th century



- "Women of Algiers", by Eugene Delacroix, 1834
- It is an eye witness account of a harem (women's quarters) in Algeria
- The piece was accepted in Paris as being "scientific" at the time; it reinforced the stereotypes

- Bernard Lewis' critics
  - He compared orientalism to Greek critics
  - He claimed that the Western quest for this knowledge was not politically motivated

## Documentary — Edward Said on Orientalism

- The book, "Orientalism," helped shape and create new fields of study — colonial theory
  - The book influenced English, history, anthropology, political science, and cultural studies
  - It was translated in 26 languages and is taught in many universities
  - It is also one of the most controversial books in the last 40 years, sparking debate about our idea of the Orient
  - It sparked questions about the Middle East after years of preconceived notions, such as:
    - A. What kind of people live there?

B. How do they live/act?

1. These preconceived ideas came from the West without having lived there
- Central argument in the book: the way we gather information about the Orient is “not innocent or objective”
    - A. This is the result of a process that reflects certain interests
    - B. There is a distortion of the truth about Oriental people
  - The “lens” of Orientalism shows the West that the Orient is strange, different, unfamiliar, threatening
- Said’s interest in Orientalism sparked following the Arab-Israeli war of 1973
- Arabs were perceived as being cowardly
  - The West saw the Arabs losing as being a result of them not being “modern”
    - A. The West was surprised when the Egyptians crossed the canal (Oct., 1973)
  - His experience vs. Western representation
    - A. Representation in art and literature = inaccurate
- In the 1800s, the orient was not studied freely
- The East was seen as mysterious place
  - The woman was seen as being sensual and only used to pleasure men
  - The studies had little to do with the people who’d actually been there, therefore not realistic
  - A false image of the orient was projected: static and carried itself through decades without change (1800s-1900s)
    - A. Gerard de Nerval and Edward Lane had written two different books, at two different times, and about two different places (Egypt and Syria), but used the same information
      1. This projected the idea that all oriental countries were clones of one another; the ones that were most often brought up were Egypt, Syria, and India
      2. This represents the false ideology that the orient does not develop— that it is eternal, still, ...

- The construction of Orientalism within the history of imperialism:
  - A. How do empires understand the natives that they are conquering to be able to take over easier?
    1. Abstract categories were used to explain all people that were different
  - B. This presented itself as being objective knowledge
- Napoleon's conquest of Egypt (1798) is when European scholars were first brought to the region, whose jobs to record the country
- They produced a "survey" of Egypt for Europeans
  - A. They tried to see things that the natives could not see
- Different kinds of orientalism — different experiences in the orient
- Births and French colonies in the orient (imperialism); there are...
  - A. Actual experiences; those in India, North Africa, Indochina, etc...)
  - B. Direct colonial experiences
- There had never been an American colony in the East
  - They had an indirect experience
  - It was based on abstractions
  - Politicized by the presence of Israel (its first middle Eastern ally)
    - A. Israel = self declared "western" state, therefore having much more US interest
    - B. Israeli is anti-Islamic and sees the Arab world as its enemy; this translates itself into American orientalism
- Israel and US Orientalism
  - Perception that " Hamas only wants to kill Jewish children " — demonization of Arabs
  - Meanwhile, there are illegal occupations of Gaza and the West Bank is the longest of the 20th century, all going unnoticed
  - The western impression is that Israeli security is threatened by Hamas

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- A. There is a blatant disregard of all the Palestinians suffering as a direct cause of Israeli occupation
- The Arab struggle for national independence is looked at with hostility; it is seen as “not sticking to the status quo”
  - A. Arabs are constantly seen in the popular culture as being terrorists— movies
- Orientalism today = the demonization of Islam
  - A. Racism towards Arabs is normalized
    - 1. American orientalism today = threatening islamic terrorist — this is portrayed by journalists and Hollywood
    - 2. One small aspect is made to seem more than threatening
    - 3. However, Said recognizes terrorism, but argues that understanding the Middle East in this way takes away the humanity of its people
- “Covering Islam,” account following Said’s first two books, covering the way Islam is perceived in the media
  - A. Muslims are seen as being masses of people angrily waving their fists and acting radical/threatening
  - B. Misrepresentations of Islam
  - C. 16-17 years after its initial release, there became a much more threatening picture of Islam, following the World Trade Centre bombing (1993)
    - 1. “Jihad in America,” documentary
  - D. Islam was seen as being synonymous with terror
  - E. Hollywood misrepresenting Islam
  - F. At the end of the cold war, there still needed to be some sort of threat to the security of the US, to justify its huge military budget
  - G. Islam is seen as the enemy of judeo—christians
- Arabs are allowing themselves to continue to be seen that way
  - A. They are not releasing any other information to West to prove otherwise
  - B. They cannot criticize the US or create a dialogue because they need the US to break them free of their dictatorships

- Media and the Oklahoma City bombing
  - A. The media immediately reported this as being an Islamic/Middle Eastern attack
  - B. “Unofficially,” the FBI was treating it as a Middle Eastern bombing
  - C. This is a racist portrayal only to later find out that it was a Christian attack done by an American
- Orientalism and the Palestinian question
  - A. Zionist pattern: Jews seeing themselves as the “chosen people”
  - B. Vision of coexistence — peaceful resolution
  - C. How do we coexist?

#### Class 4 — The Ottoman Empire in the 19th Century

- At the end of the 18th century, the Ottoman Empire was one of the world empires
- It has existed since the beginning of the 13th century
  - Constantinople was conquered in the 14th century
  - Arab countries conquered in the beginning of the 16th century
    - A. Syria, Lebanon, Jordan, Iraq, Palestine, etc...
    - B. Morocco was never conquered
    - C. Arab countries represented all of the African and Asian colonies
    - D. Arabs represented 12 million out of 23 million inhabitants of the empire
- It is not a closed empire
- Provinces were not as important as the core
  - ex.: Cairo > Algiers
- Ottoman institutions
  - Sultan
    - A. He is represented by a governor in provinces

- B. He appointed all positions
- C. He is the head of the army
- D. He protected the holy sites of Islam
- Military (Janissaries)
  - A. Most important
  - B. The army controlled the provinces
  - C. They collected taxes
  - D. Depending on the province, they may have more or less control
    - 1. The army had lesser control in North Africa
  - E. Janissaries are the most prestigious
    - 1. They were christians who had converted to Islam
    - 2. Elite
    - 3. They eventually disappear in 1826
  - F. Bureaucracy is in Constantinople
  - G. Religious institutions
    - 1. Sultan = Caliph; the pilgrimage of “Hajj” began from Constantinople
    - 2. Sheikh al-Islam<sup>1</sup>
    - 3. Qadi<sup>2</sup>
    - 4. Mufti<sup>3</sup>
    - 5. Legal system is linked to religion
    - 6. Local notables — some were head of administrations in the provinces
- 18th century decline of Ottoman Empire
  - It was not just a decline of one empire

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<sup>1</sup>Appointed by the State, therefore a state institution

<sup>2</sup>Appointed by the State, therefore a state institution

<sup>3</sup>Appointed by the State, therefore a state institution

- European expansion?
- Internal decline?
- Combination of both? “Crisis of the 17th century”
- From the end of the 17th century, the Ottoman Empire stopped expanding their territory
  - A. It was therefore getting weaker and weaker
- Internal decline?
  - Decentralization
    - A. Weak sultans, loss of control
  - Decline of the military
    - A. No army of elite
    - B. Establishment of their own interests
  - Great inflation
    - A. Balance of power?
      1. There became more local power
- European question + expansion
  - Tensions between the European powers and the Empire
  - There was growing power in Europe
    - A. Industrial revolution
  - Austro-Hungarian Empire
  - Russia was the Empire’s main opponent
    - A. They see themselves as the protectors of Orthodox Christians
    - B. Strategy: access to all the ports
  - British
    - A. Main concern: balance of power, therefore not wanting the Russians to get too strong

B. Acquisition of India

- France is the Ottoman Empire's oldest ally
  - A. 18th century; French want their share with the Russians
  - B. International relations
- There was resistance from within: Balkans and central Europe
- Napoleon's invasion of Egypt, 1798-1801
  - Ottoman power is weak
    - A. Egypt was not sending their taxes
  - British side with Ottomans to keep balance of power
    - A. They do not want France to become too powerful
  - This is the most important date in modern middle eastern history
  - Muhammad Ali + disintegration
    - A. Reforms
    - B. Not a native Egyptian — he was sent by the Ottomans
    - C. 1804: he became head of the troops
    - D. 1805: becomes the governor of Egyptian province
    - E. 1812: series of reforms (defensive developmentalism) — 1805-1848
      1. This was the first State series of reforms in the Mid. East
      2. This westernizes Egypt
      3. Military reforms
      4. Centralized bureaucracy
      5. Industrializes Egypt
      6. Egypt goes from a province to a State
- Reforms in the Centre
  - A. How to save the empire?
  - B. Three Sultans start the reforms

C. Selim III

1. Mainly military reforms
2. Not a reaction to European pressure, but inspired

D. Mahmut II

1. Gets rid of Janisseries, 1826
2. Centralizes bureaucracy
3. Doesn't touch religious institutions

E. The Tanzimat, 1839-1861

1. Reorganization
2. Most intensive phase
3. Introduction of conscription
4. Modernization of the military
5. European legal code
6. Secularism; taking power from religious institutions
7. Centralizing provinces; civil administration
8. Creation of ministry of education; European model; secular
9. decrees: Hatt-i-Sharif, 1839; Hatt-i-Humayan, 1856; Kanun-u-esasi, 1876

- Hatt-i-Sharif

- Promise of reforms
- Declaration of equality of all citizens, regardless of religion
- Public trials
- Good administration

- Hatt-i-Humayan

- Stressed the rights of Christians
- Introduced secularism

- Kanun-u esasi
  - Bankruptcy
  - Emulating European model
  - Common Ottoman identity
  - Creation of Parliament, Senate, etc.
    - A. Sultan retained most power
      - 1. Right to dissolve Parliament
      - 2. Appoints representatives
  - Had lost most of its European provinces and North Africa
- Reforms were emulating Europe
  - 1877: Sultan upholds Muslim heritage
  - Religious institutions opposed reforms
  - Muslims felt like they'd lost privileges

## Class 5 — The First World War

- Ottoman Empire in 1914
  - The Young Turks Revolution (1908) — officers, students, ...
    - A. 1908: removal of Sultan, and appointment of new Sultan
    - B. Restoration of constitution (Parliament)
    - C. Power went from being in the hands of the palace to begin in the hands of Parliament
  - 1913: Committee of Union and Progress in power
    - A. Military dictatorships
    - B. Focus on Turkism
    - C. Strong centralized government, modern military
    - D. Secularism

- E. “Turkification” of empire
  1. Replacement of, say, Arabic governors, to Turks
  2. Arabic was no longer spoken at ports
  3. Reform of language; elimination of Arabic elements
- Consequences of reform
  - A. Opposition by the people = instability
  - B. Bankruptcy
- Military is weak — lost of territories
- European system of alliance
- Archduke Ferdinand killed
  - A. Austrian invasion of Serbia
- This leads to the destruction of the Ottoman Empire
- Agreements
- Constantinople Agreement (GB, France, Russia), 1915
  - A. European powers seizing Ottoman territories
- Sherif Hussein/McMahon, July 1915-March 1916 correspondence
  - A. British get in touch with Sherif Hussein
    1. British want an Arab revolt in Ottoman Empire
    2. Hussein would get protection + creation of Arab kingdom with Hussein at its head”
    3. Disagreement on borders — British are vague
    4. “agree to disagree”
    5. Hussein would be the Caliph
- Sykes-Picot Agreement (GB, France), 1916
  - A. Defined areas for British and French
    1. Controlled areas + influenced areas

- A. Palestine was under international influence
- B. Secret agreement
  - 1. Sherif Hussein
- Balfour Declaration, 1917
  - A. Recognition + support of Zionist movement
  - B. 90% of Jews lived in Europe
    - 1. Political inequality
    - 2. Abuse
    - 3. Second half of 18th century: Jews' entry into society of individuals
- Zionism
  - A. Theodore Herzl, Jewish journalist placed in Paris
  - B. "Anti semitism would never go away"
  - C. Solution = creation of a Jewish state
  - D. Aid of European powers was crucial
  - E. ideally, the Jewish state would be in Palestine
- British motives, Balfour Declaration
  - Strategic importance of Palestine
  - To legitimize Britain's position in Palestine
  - British thought that Germans would issue similar declaration
  - Persuading Russian Jews to support Russia's war effort
  - US support
  - Sympathy/guilt towards Jews
- During the war, the British and the French begin taking over the Middle East
  - Sherif Hussein and his sons take Iraq and Syria
    - A. Faisal establishes Syrian government with himself at its head, and the French are then denied access into Damascus

## Class 6 — End of WW1 and Ataturk

- Reminder: separation of the Ottoman Empire between European powers
- Armistice of Mudros, October 1918
- Treaty of Sevres, 1920
  - Arab countries are put under a mandate system
    - A. Colonies
    - B. International guidelines
      - 1. Establishment of constitutions
      - 2. Preparation for independence
  - The British take Iraq, Transjordan, and Palestine
    - A. Going back to the Balfour Declaration — they are helping the creation of a Jewish state
  - The French take (Greater) Syria, which included Lebanon
    - A. Faisal's Arab revolt keeps French banned from entering Damascus — creation of an Arab government
    - B. Syria becomes independent in 1920 and is backed by the British
    - C. French proceeded to occupy Damascus and King Faisal goes into exile
- Sherif Hussein and his sons' negotiation with the British
  - Transjordan is given to Abdallah
  - Faisal is sent to Iraq
    - A. Both of these are under a British mandate
  - Sherif Hussein does not get the Arab kingdom that he was promised, but his sons get two states
- Anglo-French postwar settlements pave the way to all present day Middle Eastern conflict
- Independent state of Armenia
- Semi-independent state of Kurdistan

- Borders were not decided
- Never happens
- Turkish revolution, lead by Mustafa Kemal (Ataturk)
  - Opposition of the Treaty of Sevres
  - Turkey wanted to be seen as the official Ottoman government
  - Opposition of occupation
- Turkey's war of independence
  - Constitution
  - Renounce claims to former Arab provinces
  - The allies didn't want to start another war — 1922: turkey is recognized as a state by most countries
  - The turks managed to increase their borders
  - 1922: abolishment of the Sultan
    - A. The last sultan, Mehmut VI is sent into exile
    - B. Ankara becomes the official capital
  - 1923: turkey is officially recognized
    - A. Mustafa Kemal's government
    - B. Prime minister
    - C. Assembly
  - 1924: abolishment of Caliphate
- Turkish revolution
  - Nationalism + modern statehood
    - A. Nationalism
    - B. Modernization
    - C. Secularism

- Mustafa Kemal
  - A. He obtained political power via the military (general)
  - B. He was influenced by patriotic poetry
  - C. He is seen as a **nation builder**, modernizer, father of modern Turkey
  - D. He was known for having erratic behaviour
  - E. He was a dictator, but not in the modern European way
- Kemalism, 1937 — guiding the republic
  - Republicanism
    - A. Fundamental principal
    - B. This cannot be challenged — it is in the constitution
    - C. Formation of the government
    - D. This distances Turkey from the Empire
  - Nationalism
    - A. “the Turkish people forming the Turkish republic”
    - B. racial/cultural aspect
  - Revolutionism/reformism
  - Populism
    - A. Mobilized through education, sport, etc...
  - Statism
  - Secularism
    - A. Step 1: abolishment of the Caliphate
- Controversial measures?
  - Secularism
    - A. Islam in education is abolished
    - B. Removal of Islam as the official religion in documents
  - Adoption of Latin alphabet, 1928

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- A. “modernization” — anything European is seen as being modern
- B. Closer relationship with Europe (civilized society)
- C. Separation from empire
- Dress code, 1925
  - A. The fez is abolished and a European style hat is adopted
- The Gregorian calendar is adopted to replace the muslim calendar
  - A. The day of rest is changed from being Friday to Sunday
- The adoption of last names, 1934
- The number of mosques was dissolved
- Religious wear was banned outside of places of worship
- Emulation of the western model
- Rewriting of history
  - Turkish nationalism
  - Turks saw themselves as being the “superior race”
- Women’s emancipation; “question of women”
  - The family law was changed in favour of women
  - Women were given the right to vote in 1934, 10 years before France
  - Women are in government
  - Ataturk adopted many female professionals to promote the working woman
  - Miss Turkey is crowned Miss Universe — integration into the “modern” world
  - State feminism?
  - Nationalism?
  - Symbol of progress
- Opposition
  - Political and parliamentary — there is only one political party
  - Kurdish revolt, 1925

A. The Kurds opposed the Turkish identity and its secularist ideas

B. 1930: complete suppression of Kurds

1. Martial law

- Civil society

- A. press, Turkish women's association, etc. is silenced

- Ataturk is in power until 1938

- Revolution from the top (political)

- Inspiration taken from Algeria

- The programs established by Ataturk carried on after his death

## Class 7 — Reza Shah and the creation of “modern” Iran

- Iran = central

- Borders with Iraq and Turkey

- 19th century

- 60% of people in Iran spoke Persian

- There were Turkish and Arabic minorities

- Muslim majority

- A. Shi'a majority

- B. Sunni: Kurds, Turks, Arabs

- Qajar

- State represented by the court and the Shah

- From 1906: constitutional revolution

- Tribes

- The tribes are the best fighting forces in Iran

- They were almost autonomous until 1850

- The religious institution

- They are in charge of education
- They are powerful because they are in charge of interpreting the religion, they therefore control the law and some businesses
- The bazaar merchants
  - GB + Russia (1907 entente)
  - Qajar did not have a good army or police force
  - The British wanted to retain control of Persian Gulf
  - The Russians wanted North Iran (border with USSR)
  - 1907 entente
    - A. Division of Iran into areas of influence
    - B. The British take South-East Iran
    - C. Russians take the North
    - D. The in between area is neutral (Tehran (capital))
    - E. Iranians were not informed
    - F. Iranian government began getting closely monitored by European powers
- Iran was never conquered by the Ottoman Empire
- 1918: Russian revolution
  - Russians are no longer interested in Iran
  - There is now one controlling power — the British
- 1919 treaty
  - The British would appoint governmental and financial help
  - **Attempt to obtain protectorat**
  - The Iranian parliament is against this
  - In 1922, the treaty was abandoned
    - A. The government was unable to control the revolution
      - 1. Reza Khan wants to overthrow regime

- Similarities with the Ottoman Empire/Turkey
  - The overthrowing of an unpopular regime
- Reza Khan to Reza Shah, 1921-1926
  - Reza Khan was a war minister
    - A. He reorganizes the army
  - Centralization and control of the tribes
  - In 1925, the Qajar Dynasty is overthrown
  - Khan wants to declare Iran a republic, but the Majlis refuses
  - New dynasty: Pahlavi Dynasty, 1926
    - A. Khan crowns himself Shah of Iran
  - The islamic calendar is replaced with pre-islamic Persian calendar
  - The path to the throne was violent
- 1926-41: The New Order
  - Consolidation of power
    1. Army — military dictatorship
      - Compulsory conscription
      - Link between the state and the military — military elite
    2. Modern state bureaucracy
      - State reaches out from the capital
    3. Court patronage
      - Shah becomes the richest man in Iran
      - Court — lucrative: it is there to benefit and serve the Pahlavi Dynasty
  - Majlis had not power — “cannot be taken seriously”
  - Rigged elections
  - Political repression
    - A. The Shah closes independent newspapers

- B. No political parties
- Reforms — similar to Ataturk — national identity
  - A. Emulation of Europe — western standard
  - B. Secularism
    - 1. Reorganization of ministry of justice — controlled by the state — islamic figures are replaced with lawyers
    - 2. State takeover of all religious lands
  - C. Anti-tribalism
    - 1. Confiscation of tribal lands
    - 2. Nationalism — multi ethnic state to one national identity
  - D. Nationalism
    - 1. They do not identify with the Middle Eastern identity
    - 2. Reform of language
    - 3. Removal of ethnic dress
    - 4. Unity > diversity
    - 5. 1934: Persia becomes Iran
  - E. Educational development
    - 1. 1925: 56,000 children are in school
    - 2. Increase of schools
  - F. State capitalism
    - 1. Industrialization
  - G. The Women's Awakening Project
    - 1. "women's emancipation"
    - 2. Public places fined for discriminating against women
    - 3. The veil was banned
    - 4. The family law was still in favour of men

Thursday, September 27, 2018

- Reza Shah seen as a keeper of the dynasty
  - Notable to secure social foundations or popular support
  - Was not seen as a “state maker” the way that Ataturk was