

ARB2102 Arab Culture II Exam revision

Keywords to study:

Butros al-Boustani:

Born in January 1819 and deceased May 1, 1883, Butros al-Boustani was a Lebanese writer. Butros al-Boustani had a huge impact on Al-Nahda and was even known as the “father of the renaissance”. This all started after the Lebanese civil war when he released a newspaper called “Nafir Suria” which also got him to be classified as a Syrian nationalist (the first ever one). After this piece, he wanted to improve Syrian education and even founded his own school in Beirut called madrasah al-Wataniya which taught many languages and other subjects such as modern sciences. The impact of Butros al-Boustani comes from his talented writing. He brought the Arabic language and culture back to life.

Fairuz:

Nouhad Wadie' Haddad is in fact the real name of a very popular singer known as Fairuz. Fairuz was born in Beirut, Lebanon on November 21, 1934 and grew up to be one of the most popular Arab singers and actresses. Fairuz is still alive to this day and is 83 years old. The singer has many very well-known music pieces, including: Biktub Ismak (35M views), baadak ala baly (29M views) etc. Fairuz touched the world and Arab culture because of the fact that her lyrics were very relatable to the Palestinian and Lebanese people trying to survive the wars. She sang about hope, love, expulsion etc. Her song Behebak Ya Libnan became very popular during the Lebanese civil war. Christians, and people coming from different communities (rural and urban) which gave her universal recognition with the help of modern technology.

Rifa'a al-Tahtawi:

Rifa'a al-Tahtawi was mostly known in the Egyptian world but then became popular in the entire Arab culture. Born in Tahta, Egypt on October 15th, 1801, Rifa'a was one of the most exceptional teachers, translators and writers of his time. He died on May 27, 1873 but during his 72 years of living, he has had a major impact on the Arab culture. Al-Tahtawi was an important renaissance figure and was in fact one of the first to voice through literature his opinion on Western cultures. He also tried to grasp a comprehension between different religions (Islam and Christianity) and put that into writing. Some of his major works being “A Paris Profile” and “The Methodology of Egyptians' Minds with regard to the marvels of modern literature.”

Tayyib Salih:

Al-Tayyib Salih was born in 1929 on July 12 and died February 18th, 2009. Salih was known to be amidst the most exceptional authors Sudan has had during the twentieth century. After years of writing for an Arabic newspaper called al-Majalla, Salih then started writing novels of his own. His most popular novel was called *Mawsim al-Hijrah ilâ al-Shamâl* in which he published in 1966. This novel touched important subjects that

were not really talked about, being the effect of European and British colonialism on many African societies but particularly Sudan. This literary piece brought him worldwide fame and importance although it was banned in Sudan for several years. This novel hit such a high peak that it even turned into a theatre production. This somewhat showcases his impact because he wrote about subjects that were rarely spoken about and shed a brighter light to these issues.

Ghassan Kanafani:

Son of Fayiz Kanafi (a lawyer) and Aisha al-Salim, Ghassan Kanafani was born April 8th 1936 in Palestine and passed away due to an assassination on July 8th 1972 at the young age of 36 in Beirut, Lebanon. During Ghassan's university years, he met Dr. Habash who helped him develop his interest in politics. Through his interest in politics, Kanafani shaped his writing around political thinking. He was always deeply committed to supporting Palestine and showed that through his modern playwriting, novels, art pieces etc. Kanafani also became a very important participant of the Popular Front for the Liberation of Palestine. His most important literary piece being "Men in the Sun", published in 1962 which was a story concerning Palestinians who were suffering in refugee camps. Very clearly, his impact had to do with his will to help aching Palestinians.

Emir Abdelkader:

Emir Abdelkader (Ibn Muhieddine) was born September 6, 1808 in Guetna, Algeria and died May 26 1883 at the age of 74 in Damascus, Syria. Emir was a well known military leader but also a religious leader as well. Emir was an outstanding leader for the Algerians during the French invasion. Within a year of being elected, Emir got to reunite tribes and make the region of Oran more peaceful. Emir Abdelkader's role gained even more importance when he created a new state and even employed Christians and Jews to help with the construction of Emir's Nation. All these aspects demonstrate why Emir Abdelkader was such a hero, not only to the Algerians but to the Arab world's entire self.

Mahmoud Darwish (or Darwiche):

Born on March 13 1941, Mahmoud Darwish grew up to become Palestine's national poet. Although he died in the United States on August 9th 2008, Darwish was very well known in regards of the Palestinians. He was a very popular poet and writer and even won many of awards for multiple of his literary pieces. At the young age of 19, Mahmoud Darwish published *Asafir bila ajniha* (wingless birds in English), his first poetry book. In his lifetime, he ended up publishing eight books of prose. He later on became an editor for an Israeli based periodical. In 1973, Darwish was banned from entering Israel again upon joining the Palestine Liberation Organization. Darwish's impact came from his writing. He wrote about subjects that other writers wouldn't dare writing about and that the people related to such as; suffering of the refugees and the unavoidable of their return .

Gamal Abdel Nasser:

Second president of Egypt, Gamal Abdel Nasser was born January 15, 1919 in Bakos Egypt and passed away in 1970 on September 28 in Cairo. He was president from 1954 until the year of his death (1970). Within those years, Gamal started a revolution with the goal of displacing King Farouk. After this revolution he brought the idea of an Egyptian Land Reform. Gamal Abdel Nasser became a very controversial figure in the Arab culture, some people adored him and others utterly hated him. After being involved in a few other wars such as the Yemen civil war and the Arab cold war, Abdel Nasser launched a war in 1968 in order to win back the territory that they lost to Israel. This war was called the War of Attrition. 2 years later, Gamal Abdel Nasser died due to a heart attack.

Youssef Chahine:

In Alexandria, Egypt, on January 25, 1926 was the day that Youssef Chahine was born. Youssef Chahine was a well-known Egyptian filmmaker and director. He took part in that industry from 1950 until the date of his death, July 27, 2008. Chahine won many awards for his remarkable movies but the most important award being for lifetime achievement and the Cannes Award. Chahine was such a big director that he even was the reason of the success of certain actors' careers (ex: Omar Sharif). Although he was very popular, this also made him a very controversial because of his certain works. He has themes such as Gay/bisexuals (in the movie Alexandria...Why?), wars and violence. Youssef Chahine's movies got international recognition which had a huge impact on the Arab culture film industry.

Mohamed Abdel Wahab (musician):

Mohamed Abdel Wahab was born in 1902 on March 13th and passed away May 4, 1991. Mohamed Abdel Wahab both died and was born in Cairo, Egypt. He was a well-known composer, musician and singer in the 20th century of Egypt. His style of music was mostly romantic as well as patriotic. One of his most important songs was called "ya beladi" which later on became Libya's national anthem. In addition to Libya's national anthem, he also wrote Tunisia's and the United Arab Emirates' national anthem. Aside from music, Abdel Wahab also touched the film industry by composing 8 film musicals. In total, Mohamed Abdel Wahab wrote over 1820 songs and within these songs he has changed Egyptian music forever by introducing a new style of music that was impacted by Western music.

Umm Kulthum (or Kalthoum):

Umm Kulthum is believed to be born on May 4, 1904 although the date is not 100% certain. In fact her birth name is actually Fatima Ibrahim as-Sayyid al-Biltagi. Umm Kulthum was one of the most internationally known and popular Egyptian singer. Aside from singing, she was also an actress and songwriter. These three titles gave her the title of "Star of the Orient". What distinguished her from other singers and got her to sell over 70 million international records was her outshining vocal capacity and music style. She

was such a legendary figure that King Farouk gave her powers that usually only royal family members withhold. Umm Kulthum's cultural impact not only came from her songs that had emotional themes but also came from the political power that her music helped her attain.

Najib (or Nagib) Mahfuz (or Mahfouz):

Born on December 11, 1911 in Egypt and died on August 30, 2006 in Egypt as well. Najib Mahfuz lived his 94 years being known as a very important Egyptian writer. He was in fact the first modern writer of Arabic literature. Mahfuz even won a Nobel prize for his outstanding literary work. In his 94 year career, he wrote over 300 short stories, more than 30 novels, five plays and many movie scripts. He was so talented that most of his pieces turned into foreign films. His most popular piece was named "The Cairo Trilogy" which touched the subject of Egyptian families during World War I.

Nizar Qabbani or Kabbani:

Nizar Tawfiq Qabbani was born on March 21, 1923 and died April 30, 1998 at the age of 75. Qabbani was born in Syria but died in London, England. He was a diplomat but was mostly famous for his poetry skills. What differentiated him from other poets was the themes he used in writing. He wrote about feminism, love, religion and most importantly, Arab nationalism. Nizar's poetry was influenced by his sister's suicide when she tried to avoid getting married to a man she did not love, which is why his writing style is very poetic and feminist. In 1944, Qabbani wrote his first poetry book called "The Brunette Told Me" and from that he wrote more and more and became the national poet for Syria.

Saad Zaghloul:

Saad Zaghloul was born and died in Egypt. He came to this world in July 1859 and left it on August 23, 1927 at the age of 68. Zaghloul was a revolutionary figure for Egypt and played an immense role in Egyptian nationalism. Before being politically active, Zaghloul was a lawyer after graduating law school in Cairo. In January 1924, Saad Zaghloul became prime minister of Egypt up until November 24, 1924. In terms of the Wafd Party, a nationalist political Egyptian party, Zaghloul was in fact its leader. He later on went to prison due to the Wafd Party and the British demanded that he end his political stand but he refused and later on got exiled to Malta.

Lebanese Nationalism:

In 1920, Kamal Jumblatt was the founder of the Lebanese nationalism movement. Other important figures were Pierre Gemayel and Camil Chamoun. This ideology had goals to prove that the Lebanese people are a different independent nation compared to the Arab world itself. This idea was founded during the wars in Mount Lebanon in the 19th century. The Lebanese nationalists really opposed to the idea of Arab nationalism which is why they made their own separate version concerning only their country. During the Lebanese civil war, is when they attached themselves to many different Lebanese parties

in order to support their ideology and make them better known. The famous poet Said Akl even took part of this.

Components of lectures on which exam questions will be based on:

1. **Recap of Arab Culture:**

Golden Age

Internal factors for decline of arab culture:

1. Breakup of the Arab Empire into regional kingdoms
2. Corruption, loose manners and function infighting within the ruling elites.
3. Predominance of non-arab (turks/persians) among the high officials and military commanders

External factors for the decline of Arab culture:

1. The crusades (against Eastern and the Western arab lands).
2. The mongol invasions
3. The ottomans 400 years occupation

What is Arab:

2. **Modern Arab History 1798 - 1967:**

Three periods of modern Arab history:

→ **European Hegemony (1798-1925)**

- July 1798: Napoleon conquers Egypt (battle of the pyramids)
- 1820: Britain invades gulf region of Arabia and Yemen in 1839
- 1830: France invades Algeria. Tens of thousands of French colonists settle there
- 1869: Spain invaded Morocco
- 1880: massive European colonization of Egypt mainly in Cairo and Alexandria
- 1881: France occupies Tunisia
- 1882: Britain invades Egypt and imposes political, military and economic control
- 1911: Italy invades Libya; uses warplanes to bomb civilians. Half of Libya's population is either killed or displaced
- 1918: Britain takes control of Iraq and Palestine. (might have to memorize dates)

→ **Arab struggle for independence (1919-1940)**

- 1832: Algerian leader Emir Abdel-Qadir leads resistance against French occupation
- 1881: Muhammad Al-Mahdi's rebellion against British occupation in Sudan
- 1919: Egyptian nationalist Saad Zaghlul leads an anti-British party.
Egyptian revolution: British kill 1,500 Egyptians in two months

- 1923: AbdelKrim al-khuttabi leads a rebellion in morocco against spanish occupation
- 1925-27: Syan revolution: Revolt in syria and parts of lebanon against french rule. France bombs Damascus and massacres rebels Sultan al-artrache (leader)
- 1932: Tunisian leader Habib Bourguiba launches independence movement from france

→ **Triumph of Arab Culture (1940-1970)**

- 1943-46; syria and lebanon win independence from france
- Dec 1951; libya becomes independent under king Idriss al- Sanusi
- 1956; france withdraws from morocco and tunisia . Habib Bourguiba declared tunisia a republic.
- 1962;algeria declares independence after a year wat in which 100 000 french and one million algerians were killed. Ben bella becomes president
- 1968; britain withdraw in the Gulf and one more arab country is born, the united arab emirates. (picture of 22 member states of the arab league)

2. Arab cultural Renaissance (Annahda):

5 pieces of evidence of Annahda:

1. Printing presses

- Aleppo was the pioneering city in introducing arabic press. Led by two christian clergy father Athansios Dabbas and father Abdallah Zakher as early as 1706
- Zakher brought printing press to the town of Shweir in Mount Lebanon in 1732, where he invented printing letters. This helped spread printing and publication of books in arabic
- 1808: A major printing press in Mar Qizhayya Monastery, Lebanon.
- 1823: First major arabic press on cairo
- 1834: First commercial arabic press in beirut (the american press of beirut)
- 1848: Imprimerie catholique in 1848, and the greek orthodox press in beirut in 1850

2. Journalism and media

- Egypt led the arabs in journalism
- Napoleon introduced the first government newspaper in arabic in 1800: al-Tanbih (the alert)
- Mohamed Ali Pasha established the second government newspaper, al-Waqa'ih (the events) in 1828
- But the first privateley owned arabic newspaper was in Aleppo, in 1855, Mir'at al-Ahwal (mirror of the times), by Rizcalla Hassoun

- 1860's: Beirut has a dozen newspaper: Hadikat al-Akhbar, and Thamarat al-Gounoun, Al-Jinan, Al-Bashir, Al-Muqtatad, Lissan al-Hal, Al-Tabib, etc. Between 1970 and 1900, Beirut alone saw the founding of about 40 new periodicals and 15 newspapers
- 1870's: Cairo had a dozen newspapers, Al-Ahram (1875) Al-Muqattam, Al-Hilal

3. Arabic language

- Translating European and American literature helped the modernization of Arabic
- Scientific and academic terms, as well as words for modern inventions, were incorporated in modern Arabic vocabulary; new words were coined in line with Arabic
- Modern printing ensured the spread of modern standard Arabic, which is used still today all over the Arab world

4. Public libraries

- Mostly established by churches: Bishop Germanos Farhat Library in Aleppo had thousands of Arabic manuscripts; Farhat wrote about 40 books on Arabic grammar and literature
- Other sizeable public libraries in Lebanon: Deir al-Balamand, Deir al-Mukhalles, Ain Waraka, Mar Abda, Qornet Shahwan, etc.
- Largest libraries in Beirut: al-Maktabah, al-Sharqiyah (1880, by Jesuits), the American University of Beirut Library (1871), Dar al-Kutub al-Lubnaniyah (1921)

5. Schools and universities

- Proliferation of academic and scientific societies in Beirut and Cairo
- Primary and secondary schools in Egypt, especially during the reign of Khedive Ismail whose period witnessed a spread of literary and scientific learning. Also, colleges of higher learning were opened, and foreign European schools allowed in Egypt
- The local Orthodox Church established several schools in Beirut and elsewhere, such as Thalathat Aqmar - the three moons (1865), Zahrat al-Ihsan - Philanthropic flower (1880)
- The local Catholic Church also established several schools in Lebanon; the school of Ain Therese 1811 and school of Saint Sayeur 1830 and the Patriarchate school (1865)
- Syrian Armenians and Lebanese Armenians also established schools and colleges of their own, such as the schools of Bzimmar 1797 and Haigazian college.
- Maronite Catholics established la Sagesse school (al-Hikma) in 1865, and the Ain Waraka school (1789) this last one was the largest and offered a complex curriculum including four languages

8 themes of Annahda: Modern Arabic Literature - Arab media - modernizing Arabic language - Arab Women Liberation - modern Arab Cinema - Diversity of Arab music - Arab painting and architecture - Arab Political renaissance (12 secular currents and 4 traditional).

1. Arabic and arab literature: poetry, novels and prose.
2. Arab media: newspaper, publishing, radio, television
3. Arab language and modern standard arabic (MSA)
4. Status of Arab women and women's contributions
5. Ride of Arab cinema
6. Modern arab music founded in old roots
7. Arab painting, Sculpture, architecture
8. Arab political renaissance (12 secular currents and 4 traditional).

1. Arab cinema

- egyptian cinema; by 1960 over 60 films were produced in cairo
- Mostly romantic and musical but more some contained serious social commentary
- At the time 400 movie theaters were open in egypt showing american and european films as well as egyptian ones.

2. Arab theatre

- Arab theatre has roots in earlier centuries in presenting dramatic versions of great events
- Maroun Naccache (1817-1855) a Maronite Christian from lebanon, is the pioneer and the godfather of modern arab theatre
- Naccache would dress as a woman to play a woman's role since they couldn't act in theatre
- Ahmed Abu Khalil Qabbani (1833-1903) from Damascus, syria, started his own theatre in 1871 and produced several local plays as well as European theatre in Arabic translation
- The egyptian writer Tawfiq al- Hakim (1899-1987) was very productive as a playwright - First major playwright
- The poet **Ahmad Shawki** (1868-1932) also wrote plays in verse

3. Arab women's liberation

- Womens more participation in arab society and politics; shedding off the veil; leaving home to work and study

4. Arabic music

- There are over 100 genres of arab music; here are ten examples (missing a lot of them)
 - Egyptian Arab nights music (Layali)
 - Warda, Andah Aleik, i call upon you (59:00 youtube video)
 - Iraqi
 - ...
 - Algerian
 - Souad Massi, ghir enta (youtube video)
 - Cheb mami
 - Lebanese
 - ...

(I just added these because I found them in my notes and I think it's a few of the 10 he was talking about)

Traditional music in Lebanon, Syria, Iraq

Arab Rap

Hip Hop - Palestine

Political

Sha'bi Music

5. Arabic literature

- Novels, modern poetry, prose started in egypt, syria and lebanon with taha hussein, kahlil gibran, and others

6. Modernizing arabic language

- With dictionaries, book publishing, media, translation, the literary arab movement. A new and modernized arabic language was born

7. Arab painting, sculpture, architecture

- New techniques of painting, sculpture and architecture were borrowed from europe and anew generation of arab artists in these arts was born

8. Arab political renaissance **ON THE MIDTERM**

- Five traditionalists trends: salafism (aka, Wahhabi Islam); muslim brotherhood: sufi
islamic: Reformist Islamic: Tribalism

- Eleven modernist trends: Egyptian nationalism, syrian nationalism; little lebanese nationalism (mount lebanon); lebanese nationalism, arab nationalism; palestinian nationalism; Kurdish nationalism; african sudanese nationalism; berber (amazigh) nationalism; arab socialism and communism; arab literature

3. Arab Demography and Urbanism:

The arab tribe - The bedu - Bedouin values - Ibn Khaldoun view:

The tribe: The debu or bedouins, as members of tribes. If you think tribes and tribalism in the arab world is something from the past and have now disappeared, think again

- Bedouin values: tribal solidarity, chivalry, hospitality, individuality, and simplicity. City people view tribal values in negative light: they see “bedouim mentality” as something savage. But all modern arab societies are typified by bedouin values
- Chivalry; (furussiyya) from early childhood, courage gallantry, power, fiere vitality, confrontation, attachment to and mastery of arms mahood, pride, rivalry, defiance, heroes and austerity.
- Hospitality and generosity (diyafa, karam): this tops bedouin values, supported by stories and the way of life; associated with traditions and manners involving coffee rituals, sacrifices, and the protection of those seeking refuge (the saga of Sultan al-Atrash, Hatem Tay).
- Individualism(fardiyya); emphasizes individual independence, anatomy, freedom, and dignity, honouring one’s word at any ost; refusing jobs that require services to to hers (Hind); insistence on rights.
- Simplicity, dignified and control over desires in public and austerity: (zohd) demonstration of endurance and hunger
- **To ancient arab philosopher Ibn Khaldoun, these values explain Bedouin success in conquest compared to soldiers with urban background who suffer from the affluence of city life**
- **Erosion of Bedouin cultures due to education, roads, electricity, employment in the city and other aspects of modernity**

THE ARAB VILLAGE : Rural population - Tied to the land; Village values; Folk dance and folklore; Anis Freiha; Rural-Urban migration; Rural roots of urban revolution; Hanna Batatu:

Arab village

- United the middle of the 20th century 75% of the inhabitants of the arabs country lived in villages in the countryside
- Today, tens of millions of people in several arab countries continue to live in the countryside. Even a majority of people in egypt, sudan, morocco and yemen continue to be predominantly agricultural societies
- Countryside ppl are tied to the land; whereas tribal ppl are tied to extended kinship
- Many aspects of tribalism exists in arab village societies for ex; endogamous marriage (marrying a first cousin) extended families congruence between the tribal and the locale
- Hundreds of arabs villages maintain the names of the founding families by having these prefixes: beit-, kafr-, kfar-, beni-, etc. Example, Beit Meri, Beit Eddine, Kafr-Al-Sheikh, Kfarmeshki, Kfardebiane, Beni Merad, Beni Amrane
- Villagers in arab countries display overt hospitality and unusual lavishness in welcoming guests within limited means similar to those of tribal Bedouin society
- **Motherhood** is an important value in arab village culture (like MAMA) in the italian countryside. Mother synonymous with the land and with ancient deities, symbolizing fertility and unlimited generosity, self- denial and giving.
- Other village values; brotherhood, marriage, children, respect for parents and the elderly, obedience, patience, spontaneity, simplicity, cooperation and neighborliness.

Folk dance and folklore:

- Cooperation and competition are reflected in village peasant dance; a widely spread dance is the dabke, performed in lebanon, syria, palestine, iraq, but also i turkey, greece and the balkan countries
- Group dance exists also in egypt, saudi and north africa
- Egypt invented group dance
- Bunch of youtube dabke videos
- Village life carries a sense of nostalgia in city dwellers, as if the roots of a nation exist and are perpetuated in the village
- Anis Freiha points out that “ the spiritual and mental virus of the old Lebanese village have eroded as a result of the invasion of modernity; modernity had reached even the most distant Lebanese villages”. He was concerned about the extinction of authentic village life.

Rural- Urban migration

- Arab villagers are attracted by; enticements and services of urban life; means of communication. This led to massive influx of villagers to the cities.

- 1. Educated rural people joined the middle class in cities as government employees, self-employed shopkeepers, skilled wageworkers, teachers, professionals, and army officers, most dangerous...
- 2. Uneducated rural ppl: became extremely poor cities, working as occasional laborer street vendors, porters, show shiners, garbage collectors, parking attendants, domestic servant, gatemen. They inhabit cramped slum areas surrounding the cities.

Rural roots of urban revolution: gave consequences of rural-urban migration in Arab societies; wars in Syria, Iraq and Lebanon attributed to rural migration

- **Hanna Batatu** asserts that "all the important radical parties and movements in the Arab world have rural roots in them...from the same sources flowed the insurrectionary trend which had its most powerful expressions in the 20th century."
- Military officers of village origins involved in revolutions and coup d'états in Syria, Egypt, Sudan, and Iraq supported by an educated emerging middle class; officers managed to seize power, improved rural conditions and dominated the cities
- Arabic literature portrays rural origins of social conflict and provides details of village life that lead to revolution (ex: al-ard)
- Miserable rural conditions came to the open in violent eruption and rebellion. For example, so called "Arab Spring" in 2010-2011.

THE ARAB CITY: Five demographic characteristics of Arab cities; THE ARAB NEIGHBOURHOOD: cities as mosaic of neighbourhoods. CAIRO - BEIRUT - BAGHDAD; in the Maghreb countries more socio-economic conditions

The Arab city

- Huge cities in Arab countries; Beirut 2 million ppl.
- in Iraq
- Egypt
- Syria
- Lebanon

5 demographic characteristics of Arab cities:

1. Absence of city planning and proliferation of transient makeshift suburbs
2. A majority of rural migrants in cities are young males
3. Dominance of super-cities (one or two super cities in each country, Cairo and Alexandria in Egypt, Beirut in Lebanon, Aleppo and Damascus in Syria, Baghdad and Mosul in Iraq).
4. Duality between old and new cities (co-existence of old Arab city, Casbah, and modern Western city in the Maghreb countries (Algiers, Oran, Meknes, Tunis))
5. The emergence of slums - "hut and tin" cities. The Arab village occupies a middle position between tribe and cities

- The proportion of arab ppl living in urban context has increase from 10% in 1900 to 40% in the 1970s and to almost 80% by 2010.
- Some countries, for example in the persian gulf, are made up of a city-states (such as Doha, dubai, and kuwait), others remain essentially rural (like sudan, yemen)

The arab neighborhood

- What the tribe is to the bedouin and the extended family is to the village, the neighborhoods are to the city
- Arab cities are a mosaic of neighbourhoods based on religious, ethnic, and socio-economic compositions
- Social relationships are close at the sub- neighbourhood level, usually an alley, known as “ hara” or “habyy”in the MASHreq countries; and “ zanga” or “ zukak” in the maghreb countries.
- At this sub-level residents identify with a subculture, intimate interpersonal and kinship relations, minimal privacy (Nagib Mahfouz novels and movies and Adel Imam movies)
- Intimate social activities in the alley (al-hay) make it for both sexes to be a private domain. Nagib Mahfouz’s best novels are about such small alley communities
 - Ppl treat each other with close intimacy and familiarity that one normally finds in a single family (Haus vs Wohnung in Germany)

A. Cairo neighbours

- cairo preserves the old divisions in separate quarters, but through the 20th century, most neighbourhoods share common features with the rest of the city.
- cairo is divided into 13 distinct sectors, based on socio-economic conditions, ethnicity and religion.
 1. Slum of Bulaq (beau lac)
 2. Shubra (lower middle east class)
 3. Northern farmlands
 4. Strip city (urban working class)
 5. Old middle class neighbourhoods
 6. Imbabah/western rural fringe
 7. “Gold coast’ adjacent to centre of the city (wealthiest most westernized)
 8. “Silver coast” (western coast of the Nile and the Rawdah island)
 9. The city of the dead (tomb and cemetery dwellers on the eastern fringe)
 10. Medieval cairo
 11. The transition zones
 12. Old cairo (Mirs Al-Qadimah)
 13. Southern farmlands

B. Beirut

Photo: beirut harbour area

- Separateness of neighbourhoods and ethnic, sectarian, and social class divisions are clearly visible in Beirut
- Some quarters and suburbs are predominantly inhabited by one group; one can speak of a predominantly Sunni Muslim quarter a Shi'ite Muslim quarter an orthodox Christian, a Maronite Christian quarter a Druze quarter, an Armenian, Kurdish quarter or even an Arabian quarter
- In addition to the ethno-religious divide, there are 15 slum areas that encircle Beirut like a semi-ring from the north to the southwest and have ppl from all religious backgrounds.

C. Baghdad

- Divisions similar to those of Cairo and Beirut: also characterize other cities in Syria, Iraq and Palestine. Such as Damascus, Aleppo, Baghdad, Jerusalem, Musil and Amman. Each of these cities contains a mosaic of diverse population

In the Maghreb city neighborhoods are distinguished by socio-economic conditions old quarters versus new.

4. Religion in the Arab World:

Arabs belong to many religions; A. Arab Muslims; Arab Christians; Arab Jews;

1. Arabs belong to many religions

- A majority of Arabs are Muslims presence of non-Muslim Arabs is significant and makes for mosaic of a multi-religious Arab world.

There are 3 monotheistic religions in the Arab world; Christianity, Islam, and Judaism.

- Not all Arabs are Muslim and the vast majority of Muslims in the world are not Arab. World Muslims ;1800 million ppl; Arab Muslim; 370 million
- True a majority of Arabs are Muslim, but a large minority (20%) are Christian and Jewish non-Muslim in the Arab world; 40 million
- The proportion of Christians reaches 50 % in Lebanon and 11 million ppl in Egypt

A. Arab Muslims

- Islam is the religion of 1800 million ppl; spread over 100 countries Arab Muslims are only a small part of Muslims in the whole world.
- While the variety of Muslim sects is essential to understanding the Arab world, yet it is totally wrong to use religion to explain contemporary events.

B. Arab Christians

- 18% of all Arabs are Christians; Arab Christians have a diversity that is unique in the world; up to 20 different churches and denominations.

- Countries with important Christians populations; Egypt, Syria, Iraq, Lebanon, Sudan, Palestine and Jordan
- The largest Christian sects in the Arab world are (1) Coptic Christians in Egypt (2) Orthodox Christians in Syria, Lebanon and Iraq and (3) Maronite Catholics in Lebanon and Syria.
- There are also important Protestant Christian denominations

B. Arab Jews

- Large Arab Jewish communities flourish in Arab states, such as in Iraq, Egypt, Yemen, Morocco, and Syria; since 1948, a majority of Arab Jews migrated to Israel and elsewhere; a few thousand remained in each country
- 70% of the Jewish population of Israel has origins in the Arab world. They maintain aspects of Arab culture (food, music and song, cinema, etc.) and remain culturally Arab.

Definitions: Maghreb - Mashreq - Religion - Sect - Sectarianism; religious sects in the Arab world;

Definitions

→ Maghreb & Mashreq

- The Mashreq is the eastern half of the Arab world; it includes Egypt and all the Arab countries east of Egypt. Arab religious diversity exists in the Mashreq.
- The Maghreb is the western half of the Arab world; it included all Arab countries west of Egypt; Maghreb countries are mainly Muslim; social class and politics divide the Maghreb, not religion.'

→ Religion

- Religion is a system of beliefs, doctrines, rites, texts and practices associated with sacred objects and with the ultimate problems and values of human life

→ Sect:

- A sect is a social organization of a community of affiliates or adherents who come from the same religion. The sect has a social entity, members, institutions, buildings, endowments, slogans, customs and so on

→ Sectarianism

- Sectarianism (ta'ifiyah) is a negative concept; it is an integral part of the state in the Arab world since Roman times: society is not one but a series of sects controlled by "intermediaries" (clergy) acting as buffers between the population and the State.

3. Religious sects in the arab world

- Religious sects are organized communities they practice religious beliefs in a certain way; have own social and political dimensions; sects are shaped by historical circumstance, mostly political.
- There are separate sectarian communities in the arab world: Sunnis muslims, Shi'ite muslims, Druze, Alawites, Orthodox christians, Maronite Christians, Eastern Catholics and the like.

muslim diversity; Diversity of Arab States in the Mashreq countries; Iraq, Syria, Lebanon;

Muslim diversity: The lived reality in all countries with muslims is that religion is not unifying force: **One cannot talk of a “muslim nation” or about “muslims as one people”**. Other cultural factors could be stronger.

- **Sunnis** constitute a majority of muslims in most arab countries, such as Egypt, Syria, Morocco and Sudan. There are four recognized sunni sub-sects of jurisprudence: **Hanafi** (Egypt, Levant, Iraq); **Hanbali** (arabia); **Maliki** (Maghreb countries); **Shafi** (Yemen, Somalia)
- **Shi'ites** constitute a majority or a sizeable minority in certain Arab countries; the major shi'ite sect of jurisprudence is **Ja'fari** (Iraq, Kuwait, Bahrain, Saudi Arabia, Lebanon, Syria) followed by **Zaidi** (yemen) **Ismaili** (Syria)
- There are also other sects that originated in Shi'ite Islam, such as **Druze** and **Alawites** (Syria and Lebanon) and **Ibadi** (Oman). The Druze leader is called Kamal Joumblatt
- Due to the weakness and failure of the national state in arab countries, most sects in the arab world are becoming economic and political entities and not spiritual communities.
- Religious sects in the arab world as “tribes in disguise” : material solidarity in economics and politics

Sects developed their separate sub-societies and sub-culture. This has made the social reality of the eastern arab world as one of sect and not one of religion

The connection between sectarianism, tribalism, economic interests, politics-at the expense of religion- is not confined to lebanon. This is also the dilemma in the countries of Arabia, of Iraq, Syria, Egypt, Sudan, Israel/Palestine, and Jordan.

4. Religious diversity of Arab countries

- Religion is an abstract and remote entity away from daily life of believers in the arab world
- The presence of a multitude of sectarian communities undermines social and political integration in the Mashreq countries

Iraq a country of over 30 million ppl, ethnically and religiously divided between;

- A **Kurdish** region in the north, an arab region in the center and the south, kurdish region is largely sunni muslim, but many kurds are also Shi'ite muslim, Christian and Jewish
- The arab region is in turn divided between a sunni arab center and a Shi'ite Arab south
- Sizeable christian and non-muslim communities in all large cities.

Instrumentalization of religion:

5 instrumentalization of religion

- 1977 egyptian bread riots
 - Despite the universal reach and lofty principles and general statements of religion (are shown in the bible and the Quran), individuals and groups use religion to produce contradictory interpretations and applications, to serve different or even conflicting functions
 - States, ruling classes, religious establishments, political movements, organizations, institutions, and individual politicians and religious leaders, all interpret and practice religion in accordance with their material needs, as defined by their place in the social, economic, and political structures of a country
 - Also, they use religion to serve their ideologies, visions, and conceptions of social reality

Religion in Arab countries, and in all countries for that matter, is used and was used as an instrument for three reasons:

A. Religion as a tool of resistance to oppression or foreign occupation

- Political movement can deploy religious sentiments of their ppl. This has been successfully used in arab modern and comteproratu history. Algeria lengthy struggle against French colonisation had religious undertones, stressing the Islamic and arab character of the ppl as a powerful counterweight against French domination.
- Some movements used religion as a mechanism of instigation against an oppressive ruler (the muslim brothers calling the president of Egypt as *taghout or pharaoh*)

B. Religion as a pacifying tool for domination and oppression religion as a mechanism to adjust ppl to cruel reality

- Religions used to legitimize and maintain prevailing political order; pacify and commerce liberal and leftist opposition; justify oppressive policies. Social and psychological repression is practiced in the name of religion. The ruling classes need to justify their actions and fortunes so they use religion as justification.

 - Oppression in the name of religion: a law of nature and God-ordained: dissent is not only a crime, but also a blasphemy against God; disobedience to the sacred commandments
1. Ruling class takes the upper ground that national unity and the protection of the country against the internal and external threats is paramount, and uses religion to discourage rebellion and dissent among the people. Example: Egypt since 1970.

 2. An alliance of politicians, religious, leaders, business and military interests use religion to preserve prevailing social and political order. Alliance says power at the expense of progress and prosperity of the ppl. For example, Lebanon since 1970.

 3. Conservative and out-dated governments and authoritarian rulers build their legitimacy and authority by the strict application of the sharia law in alliance with religious authorities and religious movements. Monarchical Arab states inspired by religious legitimacy since 1970.

C. Religion as a mechanism to adjust people to a cruel reality