

LSC Use Only  
Number: LS 140-141  
Action: Approved  
Date: 4-4-91

UWUCC Use Only  
Number: \_\_\_\_\_  
Action: \_\_\_\_\_  
Date: \_\_\_\_\_

**CURRICULUM PROPOSAL COVER SHEET**  
**University-Wide Undergraduate Curriculum Committee**

**I. Title/Author of Change**

HI 330 and 331  
Course/Program Title: HISTORY OF ISLAMIC CIVILIZATION & MODERN MIDDLE EA  
Suggested 20 Character Course Title: \_\_\_\_\_  
Department: HISTORY  
Contact Person: I GOODRICH

**II. If a course, is it being Proposed for:**

\_\_\_\_\_ Course Revision/Approval Only  
\_\_\_\_\_ Course Revision/Approval and Liberal Studies Approval  
X Liberal Studies Approval Only (course previously has been  
approved by the University Senate)

**III. APPROVALS**

Maule Rife  
Department Curriculum Committee

J. F. Wilkerson  
Department Chairperson

Chad D. [Signature]  
College Curriculum Committee

[Signature]  
College Dean\*

[Signature]  
Director of Liberal Studies  
(where applicable)

\_\_\_\_\_  
Provost  
(where applicable)

\*College Dean must consult with Provost before approving curriculum changes. Approval by College Dean indicates that the proposed change is consistent with long range planning documents, that all requests for resources made as part of the proposal can be met, and that the proposal has the support of the university administration.

**IV. Timetable**

Date Submitted  
to LSC: \_\_\_\_\_

Semester to be  
implemented: \_\_\_\_\_

Date to be  
published  
in Catalog: \_\_\_\_\_

to UWUCC: \_\_\_\_\_

### LIBERAL STUDIES COURSE APPROVAL FORM

**About this form:** Use this form only if you wish to have a course included for Liberal Studies credit. The course is intended to assist you in developing your course to meet the University's Criteria for Liberal Studies and to arrange your proposal in a standard order for consideration by the LSC and the UWUCC. If you have questions, contact the Liberal Studies Office, 353 Sutton Hall; telephone 357-5715.

Do not use this form for technical, professional or pre-professional courses or for remedial courses, none of which is eligible for Liberal Studies. Do not use this form for sections of the synthesis course or for writing-intensive sections; different forms will be available for those.

#### PART I. BASIC INFORMATION

A. For which category(ies) are you proposing the course? List all that apply.

##### LEARNING SKILLS

- First English Composition Course
- Second English Composition Course
- Mathematics

##### KNOWLEDGE AREAS

- Humanities: History
- Humanities: Philosophy/Religious Studies
- Humanities: Literature
- Fine Arts
- Natural Sciences: Laboratory Course
- Natural Sciences: Non-laboratory Course
- Social Sciences
- Health and Wellness
- Non-Western Cultures
- Liberal Studies Elective

B. During the transition from General Education to Liberal Studies, should this course be listed as an approved substitute for current General Education course, thus allowing it to meet any remaining General Education needs?

If so, which General Education course(s)?

#### PART II. WHICH LIBERAL STUDIES GOALS WILL YOUR COURSE MEET?

## CHECK LIST — NON-WESTERN CULTURES

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### Knowledge Area Criteria which the course must meet:

- Treat concepts, themes and events in sufficient depth to enable students to appreciate the complexity, history and current implications of what is being studied and not merely cursory coverage of lists of topics.
- Suggest the major intellectual questions/problems which interest practitioners of a discipline and explore critically the important theories and principles presented by the discipline.
- Allow students to understand and apply the methods of inquiry and vocabulary commonly used in the discipline.
- Encourage students to use and enhance, wherever possible, the composition and mathematics skills built in the Skill Areas of Liberal Studies.

### Non-Western Culture Criteria which the course must meet:

- Develop an understanding of contemporary cultures that differ substantially from the prevailing cultures of the United States, Canada, Western Europe, New Zealand and Australia.
- Present cultures on their own terms with an appreciation of their dimensions, going beyond mere description of a culture. Those dimensions may include religion, economics, politics, art language, literature, ethics, as well as other dimensions of the cultural milieu.
- Address, where appropriate, the experience of women and/or the roles of men and women.

### Additional Non-Western Culture Criteria which the course should meet:

- Encourage the use of indigenous material whenever possible rather than rely on secondary instructional material, reviews of the literature, or textbooks exclusively.
- Encourage the student to acquire cultural appreciation and understanding, and provide students with an opportunity to demonstrate the ability to analyze and synthesize information about culture.

These additional non-Western Cultures guidelines indicate the various forms which appropriate courses may take; check all that apply.

- Although a course may deal with a single culture...
- ... comparative courses addressing relationships among cultures are encouraged.
- A course may present one or more cultures by emphasizing a single dimension, e.g. art, music, dance, politics, religion. Such a course is appropriate if the dimension is represented in its cultural context, emphasizing cultural ideals, norms and issues.
- A variety of perspectives or methodologies—anthropological, geographical, historical, sociological, and so forth—may be employed so long as the course emphasizes the cultural phenomena, issues and values in contemporary society.

- \_\_\_\_\_ Literature courses, either in translation or in the language of the culture(s), can be appropriate if the dimension is represented in its cultural context, emphasizing cultural ideals, norms and issues.
- \_\_\_\_\_ An approved exchange/study abroad program, which meets the general criteria of the non-Western requirements, may meet the requirements of the Liberal Studies program.
- \_\_\_\_\_ An internship can meet the requirements for a non-Western course. A research paper or a report should be required that demonstrates learning appropriate to the Non-Western Culture criteria.
- \_\_\_\_\_ Interdisciplinary courses that treat cultural issues apart from the dominant United States, Canada, Western Europe, New Zealand and Australian cultures are encouraged.

It has been my experience both as an instructor as well as a student that indigenous material and historical material is best read in class. It is then possible to examine the material slowly enough to provide the requisite background information (explication de texte). It is an opportunity for students to utilize the information already learned, for the instructor to correct misunderstandings, and to appreciate a bit better the culture within which the material was composed. (In the tests provided you can find examples of texts in translation for the students to demonstrate their abilities.)

## CHECK LIST — LIBERAL STUDIES ELECTIVES

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### Knowledge Area Criteria which the course must meet:

- X   Treat concepts, themes and events in sufficient depth to enable students to appreciate the complexity, history and current implications of what is being studied; and not be merely cursory coverage of lists of topics.
- X   Suggest the major intellectual questions/problems which interest practitioners of a discipline and explore critically the important theories and principles presented by the discipline.
- X   Allow students to understand and apply the methods of inquiry and vocabulary commonly used in the discipline.
- X   Encourage students to use and enhance, wherever possible, the composition and mathematics skills built in the Skill Areas of Liberal Studies.

### Liberal Studies Elective Criteria which the course must meet:

- X   Meet the "General Criteria Which Apply to All Liberal Studies Courses."
- X   Not be a technical, professional or pre-professional course.

**Explanation:** Appropriate courses are to be characterized by learning in its broad, liberal sense rather than in the sense of technique or preprofessional proficiency.. For instance, assuming it met all the other criteria for Liberal Studies, a course in "Theater History" might be appropriate, while one in "The Craft of Set Construction" probably would not; or, a course in "Modern American Poetry" might be appropriate, while one in "New Techniques for Teaching Writing in Secondary Schools" probably would not; or, a course on "Mass Media and American Society" might be appropriate, while one in "Television Production Skills" probably would not; or, a course in "Human Anatomy" might be appropriate, while one in "Strategies for Biological Field Work" probably would not; or, a course in "Intermediate French" might be appropriate, while one in "Practical Methods for Professional Translators" probably would not.

Part I. Basic Information

- A. Non-Western Cultures  
Liberal Studies Elective

Part II. Liberal Studies Goals

- A. 1. Secondary. We read a considerable amount of information that varies in type. From these the students must produce a synthesis in activities such as essay tests and papers. In class we read short documents official and fictional and view film for analysis and for understanding.
2. Secondary. There are books, articles, documents, and stories to read, to think about and to discuss. We must all listen to each other and be prepared to respond.
3. Tertiary. We occasionally review demographic and economic data to draw generalizations from.
4. Primary. The primary organization of each course is chronological, first considering the continuities up to and through the period involved, then developments within the period, and, in the second course, finally, contemporary issues. The students are strongly encouraged to see historical background to current events in every topic we touch upon. I make frequent remarks on current events in the news that have our topic as a cause or as a reflection of our topic. In the second course, this is particularly evident in the initial activity of each period, when students select articles from the newspaper to report on, which then becomes the basis for discussion and the use of the knowledge they have been gaining to see causality.
5. Assuming that this has the American meaning to the term, it is not applicable.
6. Tertiary. In discussing the values in the Middle East that become causal, they cannot but become compared to common values in our society, thereby raising awareness of personal values and raising some sensitivity and tolerance of others'.
7. Tertiary. We examine Islamic and Middle Eastern art, architecture, music, and literature. We do it more in the earlier period than in the more recent, since there is more of it and it is better studied.
- B. Secondary. There are too many people, who appear educated and who know nothing of the subject matter for me to say that this is primary. On the other hand, given the recent irruption in the Middle East, perhaps it should be primary.

C. Not applicable.

D. 1. Secondary. I am a library fan and user. My students will know some aspects of using the library better after my course, both through general use and through special reference tools in the field.

### Part III. General Criteria

A. The course will not be either in more than one sections or with more than one instructor.

B. Ethnic and racial minorities mean something else in studying the Islamic Middle East. There is some time spent of the distinctions themselves and on understanding the position of such groups of people. I cannot imagine avoiding minorities or women while discussing Islamic law, the family, the arts, taxation, literature, slavery, urban organization, politics, the military, and changes within all those subjects. The emphasis on these topics varies from semester to semester depending on the interests and needs of the students.

C. See the syllabi.

D. Not applicable.

E. 1. Not applicable.

2. Not applicable.

3. The students raise and answer questions in the class as part of the normal classroom routine. They must also write a considerable amount both in class and outside of class.

4. A certain amount of this criterion is pursued in studying the art and the literature of another culture and also in the speaking and in the writing mentioned in criterion #3.

5. A major objective of the course is to learn how to learn independently and how to think independently. The classroom discussions are very open and open ended with but a modicum of judgment of the part of the instructors. (I correct errors.) The students must use the library and the major reference guides in the field.

6. There is a constant reference in the classroom to contemporary matters that the students know about in efforts to draw the connection between the past and the present. Quite often we take a contemporary issue of the day and trace its antecedents. In the History of the Modern Middle East, students must subscribe to a major newspaper that covers the

HI 330 HISTORY OF ISLAMIC CIVILIZATION 3 credits

The catalogue description: an approach to learning a non-Western culture: Mohammed, Arabs, Muslims as creators of a great civilization from the rise of Islam to 1800; an emphasis on the cultural institutions of Islam and their interrelationships within the Middle East.

ISLAMIC CIVILIZATION Fall 1990 A.H. 1411

. BISMILLAH-AL-RAHMAN-AL-RAHIM

Proverb "Knowledge is like the lost camel of the Muslim. Take hold of it whenever you come across it."

Objectives of the course:

to learn something about a cultural area and a group of humans different from us:

Area Studies: The Middle East;

to comprehend some aspects of change and their causes:

History: Islamic Civilization up to 1800;

to consider certain tensions, conflicts, and partial solutions:

Historical Anthropology: Ancient Current Events in the Middle East;

to investigate aspects of interest to you:

Research Seminar: Islamic Civilization;

to develop ways to learn about something by yourself:

Methods of Investigation - The World of Islam as a case study.

Instructor Thomas D. Goodrich  
Office Keith 226  
Telephone 2298  
Office Hours MTWRF: 9:30-10:30  
or by appointment

Books Ordered for the Bookstore:

Arthur Goldschmidt, Jr., A Concise History of the Middle East (3rd edition 1988)

Richard C. Martin, Islam (1982)

Michael Cook, Muhammad (1983). This turned out not to be available. Read one of the biographies on reserve in the library.



## ISLAMIC CIVILIZATION

"Go in quest of knowledge even unto China"

TENTATIVE SCHEDULE OF COMING EVENTS

- September: 6: Introductory  
 11: Continuities: Physical & Human ("Grass")  
 13: Political History: 600 - 1000  
 18: The Religious Message and Institutions: 610 -  
 20: 1000 ("Unity")  
 25: "Muhammad & Prophecy"  
 27: "The Community"
- October 2: "The Perfect Ruler"  
 4: A Sharing of Knowledge: Your Rook Reviews  
 9: "The Will of God"  
 11: "Struggle: Jihād"  
 16: MIDTERM TEST ("Verily, he will not be rewarded  
 except by the proportion of his understanding.")  
 18: "Torchbearer" and Literature in the Early Period  
 23: Economic Developments  
 25: Science & Technology ("Man & Nature")  
 30: "The Community" and "the Perfect Ruler"
- November 1: "The Will of God" & "The Expected Deliverer."  
 Book Review  
 6: "Jihad" and "the Friends of God"  
 8: "Sufism & Inner Life"  
 13 - 20: Political History: 1000-1800  
 THANKSGIVING (Ash-Shakir)  
 "Grateful is He; praise Him so"  
 "Who thanketh men for that He did bestow."  
 27: Knowledge  
 29: More Sharing of Knowledge: papers are due.  
 ("The ink of the scholar is more holy than the  
 blood of the martyr.")
- December 4: "Literature" Term Papers  
 6: "Literature & Art"  
 11: "Art of the Book"  
 13: "Art & Architecture"  
 Finals: December 17 - 22 (The Reckoner & the Merciful)

Some Alternative Topics: food & agriculture; warfare, diplomacy;  
 Islam in World History; women; slavery;  
 religious minorities; influences on  
 Europe; everyday life; or an expansion  
 of any listed above.

"Zwei Weltanauschauung"

A one-eyed foreigner was visiting in Iran, and he had confounded all the wise men with the riddle which he asked. One day a poor Lur herdsman from the mountains solved it. This is how it happened.

The foreigner drew a circle on the ground - the Lur put a line thru it. The foreigner placed an egg in the circle - the Lur replaced it with an onion. The foreigner held up two fingers - the Lur held up one. Again the foreigner held up two fingers, but the Lur shook his one finger in the other man's face. And so the riddle was solved.

"But how is this?" asked the scholars, and the foreigner gave his explanation. "My circle was the earth - he drew a line for the equator, and he was right. The egg was the shape of the earth - but his onion was more like the earth, so he was right again. I asked how many gods we have. Two? But he held up only one finger, and of course he was right. I held up two fingers to show we have two eyes, but he rightly insisted that I have but one. So, he solved my riddle."

But a bystander asked the Lur, "How could you answer the unspoken questions?" The Lur answered, "He drew a loaf of bread on the ground, and I was hungry, so I divided it in two to have a share. He added an egg to his share, but I prefer an onion. Then he held up two fingers to show that he wanted both halves, but I insisted on one share. He held up two fingers again to demand it all, but I shook my finger in his face and said I'd have his other eye out unless he shared with me. So that was all."

All this happened many years ago, but the world is still full of foreigners and Lurs who blunder along, filled with misunderstanding.

## ISLAMIC CIVILIZATION

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"Acquire knowledge. It enableth its possessor to distinguish right from wrong; it lighteneth the way of Heaven; it is our friend in the desert, our society in solitude, our companion when friendless; it guideth us to happiness; it sustaineth us in misery; it is an ornament amongst friends, and an armor against enemies."

### A. Introductory Materials

Read the introductory sections of Bacharach Handbook, and note what sorts of material is available to you in the reference work. On Reserve.

Interesting and a pioneer in his anthropological approach is C. Coon's Caravan. Read the first three chapters: "The Picture and its pieces," "Land, Wind, and Water", and "The Peoples, ancient and marginal." On Reserve.

Read the beginning of Goldschmidt, Concise History, pp. ix - 26, and skim 379 - 383.

### B. Historical developments, mostly political

Read Goldshmidt, Concise History, chapters 3 - 6, note pp. 343 - 377, and pp. 383 - 385.

See related materials in Bacharach, Handbook, in genealogies and maps.

Read Cook, Mohammed ; or alternative biography.

### C. Religious Developments

Read Martin, Islam, chapters 1, 2, 3, 5, & 6, and pp. 167 - 174.

### D. Other Topics

Read Martin, Islam, chapters 4 & 7

Read Goldschmidt, Concise History, chapter 8, pp. 386-387

### E. More Religious Developments

Review Martin, Islam, read a chapter on Sufism in one of the many books on Islam, some of which are on reserve.

### F. More Political History

Read Goldschmidt, Concise History, chapters 7 & 9, pp. 387-389, and read some chapters in works on reserve dealing with the period.

### G. Miscellaneous Topics

To be announced, depending on topics yet to be determined.

ASSIGNMENTS

- SEPTEMBER           13: MAP #1  
                       20: MAP #2  
                       25: MAP #3. We should have agreed on a book for  
                                   you to review.
- OCTOBER             9: Book Review #1: select a topic you are  
                                   interested in dealing with a topic during the  
                                   first six centuries of Islam. Find something  
                                   about 150 - 200 pages on the subject. check  
                                   the bibliographies for suggestions, look over  
                                   my books, ask me for suggestions.  
                       16: MIDTERM. (Ugh!) Have a "bluebook" and a  
                                   pen.  
                       18: You must have agreed with me on a topic for  
                                   the paper by now.
- NOVEMBER            7: Book Review #2 dealing with a topic during the  
                                   13-18th centuries  
                                   12: Map #4  
                                   27: The term paper is due. It should be 2500-  
   3000 words (10-15 pp.)
- DECEMBER            ?: FINAL. (Your term paper will be returned upon  
                                   completion of the test.)

GRADES

Participation	10%
Maps	10%
Book Reviews	20%
Midterm	20%
Paper	20%
Final	20%

My grading system is subjective. I make a conscious effort to be equally subjective with each individual. In order to reckon the required evaluation I use a point system with 90 - 100 an A, 80 - 89 a B, 70 -79 a C, 60 -69 a D, and the rest we would not want to think about. I am very objective in my arithmetic in computing the subjective figures.

BIBLIOGRAPHY : For a bibliography suitable to the subject matter see the bibliographic essay in A. Goldschmidt, A Concise History of the Middle East, especially pp. 411-419.

## Midterm

You may write in Latin letters and in English. You may use whatever information to answer the problems, but you ought to consider both the assigned material and the material developed in class. Grammatical English and legibility are not mandatory, yet it speeds the process for me and it puts me in a better mood while I make up my subjective grades.

- I. One of the objectives of the course is to learn how to approach another culture; another objective is to learn something about one particular culture. In light of the two objectives, what are some basic questions an historian would ask in approaching a study of the Ikhshid Dynasty? (5 points)
- II. Briefly identify three (3) of the following proper nouns: (5 points each)
 

Abu Bakr	Hijaz	Muawiyah
Khurasan	Buyid	Quraysh
- III. Briefly identify three of the following Islamic terms: (5 points each)
 

Dar ul-Harb	hadith	jizya
surah	hajj	salat
- IV. Comment briefly on three of the following. Where possible: identify, put into context, mention significance, pick out special points of interest, or whatever else comes to mind. (five points each)
  - A. In the name of God, the merciful, the compassionate, Praise be to God, the Lord of the Universe, the merciful, the compassionate, the authority on Judgment Day.
  - B. Blessed be He Who has sent down upon His Servant the criterion (of truth and right) that he may warn humanity; to whom belongs the Kingdom of the heavens and the earth; and He has not taken to Him a son, and He has no associate in the Kingdom.
  - C. Oh ye who believe, take not your fathers nor your brethren for friends, if they have unbelief better than faith.  
It is not for the prophet, nor is it for believers to pray for the forgiveness of idolaters, even though they be near kinsmen....
  - D. When Yazid sent (680) an envoy to the people of Madina to take the convention of allegiance for him, both Ali's son Husayn and the son of Zubayr refused to acknowledge him.... Presently envoys from Kufa (in Iraq) came again with letters of invitation; and he (Husayn) made up his mind to start.
  - E. The Arabs boast of being the master of the world and commanders of peoples.  
Why do they not rather boast of being skilful sheep and camel herders?

## Final

You may write in Latin letters and in English. You may use whatever information to answer the problems, but you ought to consider both the assigned material and the material developed in class. Grammatical English and legibility are not mandatory, yet it speeds the process for me and it puts me in a better mood while I make up my subjective grades.

- I. One of the objectives of the course is to learn how to approach another culture; another objective is to learn something about one particular culture. In light of the two objectives, what are some basic questions an historian would ask in approaching a study of the Alawid Dynasty, which lasted over four centuries? (5 points)
- II. Briefly identify three (3) of the following proper nouns: (5 points each)
2. Ahmad ibn Hanbal (780-855)
  3. al-Ghazzali (1058-1111)
  4. Fatimids
  5. Il-Khanids
  6. Timur
  7. Mehmet II
  8. Kizilbash
- III. Briefly identify three of the following Islamic terms: (5 points each)
9. arabesque
  10. waqf (vakif)
  11. tariqa
  12. madrasah (medrese)
  13. ijtihad
  14. diwan (divan)
  15. iqta'
- IV. Comment briefly on three of the following. Where possible: identify, put into context, mention significance, pick out special points of interest, or whatever else comes to mind. (five points each)
16. Officers who hold land in fief must know that they have no authority over the peasants except to take from them the due amount of revenue that has been assigned to them
17. One day [in the 14th century] ... Kara Rustem said, "of these prisoners that the warriors in the holy war bring back, one fifth ..., belongs to the Padishah." ...They acted according to this rule. They collected (devshirme) the young men. They ... delivered them to the sultan.

18. My heart is capable of every form:  
 A cloister for the monk, a fane for idols,  
 a pasture for gazelles, the votary's Ka'ba,  
 The tables of the Torah, the Koran.  
 Love is the faith I hold: wherever turn  
 His camels, still the one true Faith is mine.  
 al-Arabi (d. 1240)

19. "The principles of the tradition (sunna) for us are holding fast to the practice of the Companions of the Messenger of God, and seeking guidance from that; and abandoning innovation, for every innovation is an error.... There is no use of logical analogies in the Sunna ..., or perception by the use of reason or inclination. It is only following, and giving up one's own inclination.

20. The troops must receive their pay regularly. Those who are assignees of course have their salaries to hand independently as assigned; but in the case of pages who are not fit for holding fiefs, money for their pay must be made available.

21. The (twelve Imams) are immune from sin and error... they may be likened in this Community to the Ark of Noah; he who boards it attains salvation or reaches the Gate of Repentance.

V. Write a brief review of a few paragraphs on the attached article by Bernard Lewis. (Realize that it is basically a fine article in a popular magazine rather than a scholarly one.) (You may keep the article if you wish.) (10 points)

VI. Write an essay on one of the following topics: (40 points)  
 22. Sufism and the role of sufis in the Dar ul-Islam and outside.  
 23. Prepare a lecture for soldiers going to the Middle East on the background of the area that might be helpful to them.

VII. 24. How many times did you discuss material in class?

0-5 \_\_\_ 6-10 \_\_\_ 11-15 \_\_\_ more than 16 \_\_\_

25. How many times did you volunteer to speak in class?

0-3 \_\_\_ 4-7 \_\_\_ 8 - 12 \_\_\_ more than 12 \_\_\_

26. What should your grade be for participation?

F \_\_\_ D \_\_\_ C \_\_\_ B \_\_\_ A \_\_\_

# The Shi'a

Bernard Lewis

The anger of the Shi'ite Muslims, of which so much has been heard of late, has a long history, going back to the beginnings of Islam and rooted in the very nature of Muslim religion and government. When the Prophet Muhammad died in the year 632 AD, he had founded a new religion. In doing this, he had also created a community, of which he was the leader and guide, and established a state, of which he was sovereign. He had begun his preaching in his birthplace, the oasis city of Mecca, and had won a number of disciples among its people. But the ruling oligarchy of Mecca rejected his message, and in 622 the Prophet and his disciples felt obliged, under growing pressure, to leave their homes and move to another oasis town, henceforth known as Medina.

The migration—in Arabic, *hijra*—of the Prophet and his companions marks the beginning of the Muslim era. In Medina the Prophet was welcomed by the townspeople, who made him their judge and eventually ruler. By this, his position, and in some measure even his teaching, were radically transformed. In Mecca he had been a critic and an opponent of authority, seeking to replace both the ruling hierarchy and its pagan beliefs, the one by the Muslims, the other by Islam. In Medina he himself was authority, and Islam was the dominant creed.

During the last ten years of his life Muhammad was the accepted ruler of the oasis and, increasingly, of the surrounding tribes, and as such performed the political, military, judicial, and other tasks associated with government. He was even able to extend the authority of the Muslim state in Medina over the surrounding desert tribes, and, before his death, to conquer his birthplace, Mecca, and incorporate it in the new Muslim polity. By his migration from Mecca to Medina, the Prophet was transformed from a rebel to a statesman; at the time of his death the state that he had founded was in the process of becoming an empire. His revelation, the Koran, reflects these changes. The earlier chapters, revealed in Mecca, are concerned with moral and religious issues. The later chapters, revealed in Medina, deal with law, taxation, warfare, and other public matters.

As Prophet, Muhammad could have no successor. He was in Muslim parlance "the seal of the Prophets," and his book was the final and perfect form of God's revelation to mankind. But as head of the new Islamic state he needed a successor—and quickly, if the state was not to collapse in anarchy and its people revert to paganism. A group of his closest and ablest companions took immediate action, and agreed on one of their number, Abu Bakr, who assumed the leadership of the community and state. Monarchical titles were odious to the early Muslims, and Abu Bakr preferred to be known by the modest term *khalifa*, an Arabic word which, by an ultimately fortunate ambiguity, combines the meanings of deputy and successor. Thus was founded the great historic institution of the caliphate, which provided the political frame of the Islamic community for centuries to come. The first four caliphs, known in Muslim historiography as the Rightly Guided, were chosen from among the companions of the Prophet. Thereafter the caliphate became hereditary in two successive dynasties.

From the first, there were some who felt that Abu Bakr was not the best candidate, others who went further and condemned him as a usurper. Many of these saw in Ali ibn Abi Talib, the kinsman of the Prophet, husband of his daughter Fatima and the father of his grandchildren, the true and only rightful successor. As the polity and community of Islam grew rapidly through conquest and conversion, its people were subjected to increasing strains, and growing numbers of them began to feel that Islam had been deflected from its true path, and that the Muslims were being led back into the paganism and injustice from which the Prophet had been sent to save them. For those who held such views, the reigning caliphs appeared more and more as tyrants and usurpers, while for many, the claims of the kin of the Prophet, embodied first in Ali and then in his descendants, came to express their hopes and

Arabic word meaning usage or custom, and applied particularly to the body of precedent constituted by the actions and utterances of the Prophet and his immediate successors. These, handed down by tradition, were regarded as legally and religiously binding in Sunni Islam. Those opponents who followed Ali and his descendants came to be known by another Arabic word, Shi'a, meaning party or following—at first as the Shi'a of Ali, and then simply as the Shi'a. The individual adherent of this cause was called a Shi'i, or in common English usage, Shi'ite.

The Sunnis and the Shi'ites were by no means the only schools in early Islamic history, but they are by far the most important, with Sunnism as the dominant, mainstream form of Islam, and Shi'ism as the most powerful and challenging of the alternatives. Sunnis and Shi'ites faced each other in all the early civil wars and struggles, and for some time the outcome of the struggle between them for leader-



aspirations for the overthrow of the corrupt existing order and a return to pure, authentic, and original Islam.

These tensions reached a crisis in the year 656 AD, when the murder of Uthman, the third caliph in succession to the Prophet, by a group of mutinous Muslim soldiers started the first of a series of civil wars that divided and devastated the Islamic state and community.

The issues in the first civil war were defined by the killing of the caliph. For one side, Uthman was the legitimate ruler of the Islamic state; those who killed him were murderers, and should be punished according to the law. For the other side, Uthman was a usurper and a tyrant; those who killed him were executioners, carrying out a just and necessary task, and entitled to protection. By granting them that protection, Ali, who succeeded Uthman as the fourth caliph, was in effect condoning an act for which he had in no way been responsible. In the civil war that followed, Ali himself, after some initial victories, was murdered in 661 AD, and the caliphate became hereditary in the house of Umayyad, to which Uthman had belonged.

In time, those who accepted the legitimacy of the early caliphs came to be known as Sunnis, from *Sunnah*, an

and domination of the Islamic world was far from certain. It was not until the high Middle Ages that the Sunnis were able to establish themselves as the prevailing form of Islam, while the Shi'ites, more and more, came to be a minority associated with deviant doctrines and political dissent.

In its origins the Shi'a of Ali was thus primarily political—the supporters of a candidate for office, or of a family with claims to dynastic legitimacy. But in a religion as political as Islam, in a polity as religious as the early caliphate, a political party quickly and easily becomes a religious sect. In the course of this transformation, certain events in their history were of decisive importance, and gave rise to some of the characteristic and recurring features of the Shi'a.

In their own perception, the Shi'a were the opposition in Islam, the defenders of the oppressed, the critics and opponents of privilege and power. The Sunni Muslims, broadly speaking, stood for the status quo—the maintenance of the existing political, social, and above all religious order. They even had a doctrinal basis for this. After the death of the Prophet and the completion of the revelation vouchsafed to him, God's guidance,

in Sunni belief, passed from the Prophet to the Muslim community as a whole. According to a much quoted saying of the Prophet, "God will not allow my people to agree on an error." The notion of consensus, embodied in this dictum, was the guiding principle of Sunni theology and jurisprudence, including the political and constitutional provisions of the holy law. History therefore, for the Sunni, is of profound importance, since the experience of the Sunni community reveals the working out of God's purpose for mankind. In another much quoted saying, the Prophet urges the believer "not to separate himself from the community." This gives a special, even a theological value to precedent and tradition, and makes conformism and obedience basic commandments. Failure to observe these is a sin as well as a crime.

In principle, the Shi'ite philosophy is the exact opposite. After the death of the Prophet, and still more after the murder of Ali thirty years later, history in the Shi'ite view took a wrong turning, and the Muslim community has, so to speak, been living in sin ever since. For the Sunni, obedience to authority is a divine commandment. For the Shi'ite, obedience to the existing authority is a political necessity, to be given only as long as it cannot be avoided. The Shi'ite doctrine of *taqiya*, dissimulation, even permits, under duress, some measure of conformity in doctrine and practice against Shi'ite principles, but only if this is necessary in order to survive. For the Shi'ite, therefore, obedience is owed as long as it can be exacted, and no longer.

For Sunni and Shi'ite Muslims alike, the life of the Prophet is a model and example (Koran, 33, 21). But while Sunnis find their prophetic model in the Prophet in Medina, in the Prophet as ruler, commander, and judge, the Shi'a in contrast find their inspiration in the Prophet in Mecca—as leader and spokesman of the oppressed and downtrodden, against the pagan ruling oligarchy. It would be an oversimplification to classify the Sunnis—the quietists, the Shi'a as the activists of Islam. During most of their history, the Shi'a have practiced dissimulation and submission rather than open opposition, while the Sunnis have their own doctrine of limited obedience, expressed in the prophetic saying, "there is no obedience in sin." This was usually interpreted as meaning that when the ruler commands something which is contrary to God's law, the Muslim's duty of obedience lapses. Some even go on to argue that it is replaced by a duty of disobedience.

But the circumstances in which this principle might be invoked were never precisely defined, and in practice most Sunni jurists, even while recognizing the evils of the existing order, continued to preach conformism and submission, generally quoting yet another principle, that "tyranny is better than anarchy." The Shi'a, on the other hand, even while submitting, maintained their principled rejection of the Sunni order, and from time to time, more frequently in the early centuries than in the later, rose in revolt in an attempt to overthrow the existing order and replace it with another more in accord with God's purpose as revealed in Islam.

It was these revolts, and especially their almost invariable failure, that gave a distinctive quality to Shi'ite Islam. Certain recurring features may be seen especially in the participants, the tactics, the leadership, and the doctrines of these revolts. As challengers of the existing order, the Shi'a very naturally found their



Among those who saw themselves by it, and Shi'ite great stress on their appeal to God, the downtrodden, the de- while the Shi'a certainly had their wealthy and learned families, their following seems to have been among the artisans and workers in the and among peasants in the country. At certain periods, Shi'ite ideas had considerable appeal for intellectuals. In Muslim lands, the Shi'a were a mi- ly. Even where they became a major- with the exception of Iran, they re- in a subordinate position. A ing case is that of Iraq, where a tie majority has remained subject to a an ascendancy—to borrow a word n Anglo-Irish history—that can be ed back from the present regime to monarchy, the British Mandate, the oman Empire, and beyond into the ale Ages.

One major political success gained the Shi'a since the Middle Ages was the accession to power of the Shi'ite David dynasty in Iran at the beginning of the sixteenth century. Until then, Iran, like most other Muslim countries, was predominantly Sunni. The Safavids and their supporters were fervent Shi'ites, and succeeded not only in imposing Shi'ism as the state doctrine of Iran, but also in winning the adherence of the majority of the population. In its initial phase, the Safavid movement belonged to a radical, extremist branch of the Shi'a, with millenarian overtones and far-reaching aspirations. These were contained by the surrounding Sunni powers in Turkey, central Asia, and India, and in due course were abandoned even in Iran. Before the sixteenth century, there were several other cases of Shi'ite leaders who succeeded in gaining power. But without exception, they failed to fulfill their promise. The great majority were ousted after a longer or shorter interval; the remainder, once established in power, forgot their earlier program, and conducted their affairs in ways not significantly different from those of the Sunnis whom they had overthrown.

The normal method of Shi'ite rebels was propaganda, followed by armed attack. In this too the career of the Prophet offered an example. Muhammad had begun by trying to win Mecca to his cause. Failing to do this, he had gone elsewhere, to Medina. There he had formed a new center of power, from which in time he was able to return as victor to Mecca and bring Islam to his native city. The Abbasid caliphs, whose origins were among the Shi'a, came to Baghdad via eastern Iran. The Fatimid caliphs, who began as leaders of a radical Shi'ite sect, came to Egypt via North Africa. More recently, the Ayatollah Khomeini came to power in Iran via Neauphle-le-Château.

Most of the time, the Shi'ite preaching won only a limited response, while the armed insurrections that they launched were almost all suppressed by the vastly stronger armies of the Sunni state. From time to time there were some who found another way, which may be described either as tyrannicide or as terrorism; it was a method better suited to a movement whose numbers were few but whose followers were passionately devoted to their leaders. The killing of the caliph Uthman was the classical model of the removal of a ruler seen as unlawful and sinful. There were others after him.

The most famous of the terrorist groups was a small but important extremist

Shi'ite sect, whose leaders were based in Iran and who established a branch in Syria during the twelfth century. Their method was to target and kill selected leaders, so as to terrorize others. They came to be known by the name of their Syrian branch, the Assassins (Arabic *Ashshishiyah*). The Crusaders brought stories of these dreaded sectaries back to Europe, where the word assassin acquired the generalized meaning of murderer, more particularly the dramatic murderer of a public figure. A medieval Persian poem, in praise of the Assassins, is revealing:

*Brothers, when the time of triumph comes, with good fortune from both worlds as our companion, then by one single warrior on foot a king may be stricken with terror, though he own more than a hundred thousand horsemen.*

Contrary to a widespread but erroneous belief, the Assassins were not pri-

The Ismailis, of whom there are several sects, are a branch of the Shi'a. For some centuries in the Middle Ages, they were its most active and important branch, inspiring on the one hand the Fatimid caliphate which ruled in Egypt, on the other the dreaded Assassins of Iran and Syria, as well as a series of Muslim philosophers, theologians, and poets. But with the loss of their bases of power, they rapidly declined into one of the minor sects within the Shi'ite fold.

Their rise, efflorescence, and decline illustrate another characteristic aspect of Shi'ite history—the recurring tendency to split into rival and sometimes conflicting groups. In these conflicts among the Shi'a, as in the larger dispute between the Shi'a and the Sunni Muslims, the original issue was a political one—the question of leadership. All the Shi'a were at one in rejecting the Sunni caliph, but they often differed among themselves over his replacement. Virtually all agreed that the rightful ruler should be of the kin of the

pretender after another followed the path of insurrection and defeat, they acquired, in the perception of their followers, an almost Christ-like quality, with the related themes of betrayal and suffering, passion and martyrdom, and even, ultimately, return.

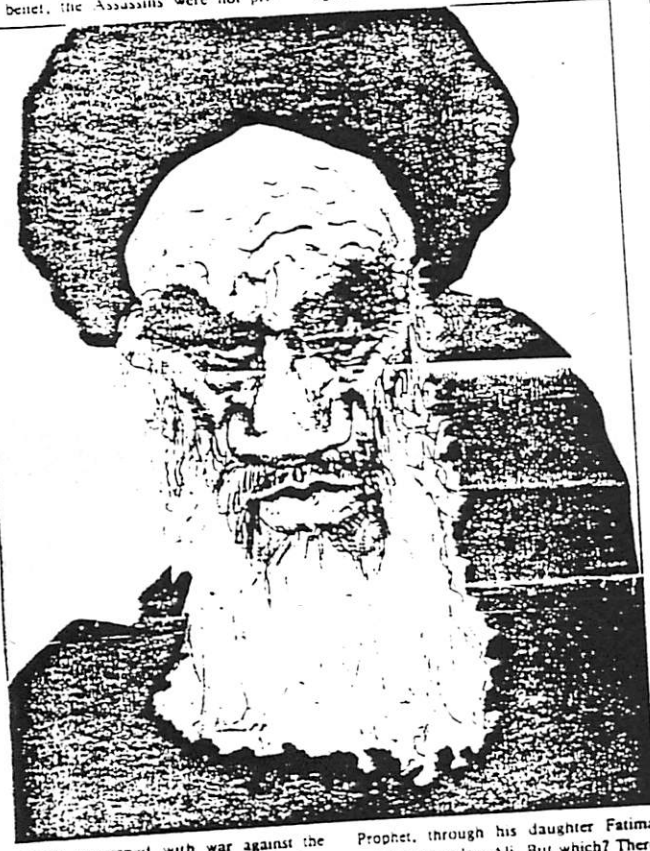
From an early date two motifs become characteristic of insurrectionary Shi'ism—concealment and return. The imam is not really defeated and dead; he has been hidden away by God. And in God's good time he will return and establish the Kingdom of God on earth. In a much quoted dictum, also attributed to the Prophet, "one of my descendants will arise and fill the world with justice and equity as it is now filled with injustice and tyranny." This kind of messianism is not unknown in Sunni Islam, where similar conditions produced similar results, but it is wholly characteristic of the Shi'a, for whom it forms a central theme.

After many early disagreements about the imamate, most of the Shi'a agreed on a sequence of twelve imams. These consist of Ali, his sons Hasan and Husayn, and the latter's descendants down to the twelfth imam, known as Muhammad al-Mahdi, who disappeared in about the year 873 AD. Some branches of the Shi'a have recognized other imams, notably some of the Ismailis, whose line of imams has continued to the present day. But the great majority of the Shi'a are known as Twelvers, because of their acceptance of the twelve imams. They believe that the twelfth imam went into concealment and it is he who will return, as *mahdi*, at the end of time.

While, therefore, there will be no more imams in this special sense for the Twelver Shi'a, the word "imam" has continued to be used, rather loosely, by both Sunnis and Shi'ites, for other religious teachers and leaders, and even for the local officiant who leads prayers in the mosque. There may therefore at times be some uncertainty whether the term "imam" is being used in this lesser sense, or whether it implies a more far-reaching, indeed an eschatological claim. The imam Khomeini has been asked about this, more than once, and has so far given no clear answer.

The great age of the Shi'a, whether as an intellectual force challenging existing orthodoxies, or as an insurrectionary movement seeking to overthrow the existing order, had ended by the thirteenth century. Since then, its one great success was the takeover of Iran in the sixteenth century, and that was in time limited to one country and modified even there.

The Shi'a have remained a minority in the Islamic world as a whole, as well as in most Muslim countries. In the African continent, among Arab and black Muslims alike, Shi'ism is little known. It is represented only by Indian and Pakistani immigrants in East Africa. Shi'ites are equally scarce in Southeast Asia. As one might expect, the largest Shi'ite populations are in the countries around or near Iran—in the Indian subcontinent, in Afghanistan and central Asia, in Iraq and the Gulf. The Soviet Republic of Azerbaijan, which until its annexation by the Russian empire was an Iranian province, is overwhelmingly Shi'ite. In Syria there are no Twelver Shi'a, but three of the other branches of the Shi'a are represented—the Druse, the Ismailis, and the Alawis, also known as the Nusayris, to which President Asad and many of his closest associates belong. There are also Ismaili and other non-Twelver Shi'a in Yemen. The Shi'a of Lebanon, for long known as the Mata-



marily concerned with war against the Crusaders, and comparatively few Crusaders fell to their daggers. Their enemy was the Sunni establishment, and their purpose was to frighten, weaken, and finally overthrow it. Their victims were the princes and officers of the Sunni state, and the *qadis* and other dignitaries of the Sunni religious hierarchy. Their emissaries, with negligible exceptions, made no attempt to escape, but died in the accomplishment of their mission. This was indeed part of the mission, and added greatly to the terror which they struck.

Like all their predecessors, the Assassins failed. After a long, hard struggle their strongholds were captured, their leaders killed, and their followers gradually transformed into peaceful and law-abiding peasants, artisans, and merchants. They are mainly found today in India and Pakistan, with smaller communities in central Asia, Iran, Syria, and East Africa. They are known as Ismailis, and their religious head is the Aga Khan

Prophet, through his daughter Fatima and his son-in-law Ali. But which? There were many claimants, each with his own following and disciples. The term which the Shi'a used for these claimants was "imam," from an Arabic word whose root meaning is "in front of" or "before." In Shi'ite usage it came to have an almost sacred significance. While the Sunni caliph was, theoretically at least, chosen by the faithful from among their own numbers, the Shi'ite imam was believed to be divinely appointed from among the descendants of the Prophet. The Sunni caliph held a religious office in the sense that it was established and regulated by holy law, but he was not a man of religion and had no legal power to modify or even interpret that law, which it was his primary duty to maintain and enforce.

While the Sunni caliph exercised religious but not spiritual authority, the Shi'ite imam was accorded a spiritual status by his followers, who saw in him the continuing embodiment of God's guidance to the believers. As one imam

only important group of a vast Iraq and the Gulf of Saudi Arabia. For a long time Lebanese Shi'a, consisting of impoverished peasants, have been the forgotten men, both within the Arab political system and within the Shi'a community. They are changing all that now.

Shi'ite and Sunni Muslims share the same basic beliefs in the unity of God, the apostolate of Muhammad, the finality and perfection of the Koranic revelation, and the principles and obligations of the holy law. Apart from the crucial

issue of the imamate, there are no major theological differences between them, and only relatively minor differences of ritual and law—though the latter, in such social matters as marriage and inheritance, may at times acquire a disproportionate significance. There is thus no meaning to the parallels that are sometimes drawn between the Sunni-Shi'a cleavage in Islam and the schisms and heresies that have riven the world of Christendom. The original difference in Islam was political, concerning candidates for office. But in the course of the centuries, as the two main groups grew

apart, other differences arose, the most important of which were psychological and emotional—the differences of mood and direction resulting from their greatly different experience. This is true not only of the differences between Sunni and Shi'ite Muslims, but also of the many disagreements that arose among the Shi'a themselves, dividing them into innumerable schools and sects. Here too the differences were in origin political—about which of several claimants was the rightful imam, the rightful head of Shi'ite and ultimately of all Islam. And here again, in the course of time, other differences—

in belief and practice, in tactics and strategy—were added.

One of the most important of these is a recurring tension between what some have called the moderates and extremists, others, more accurately, the pragmatists and radicals. Differences of this kind underlie the original parting of the Twelver and other Shi'ites; they reappear within each of the two camps, and continue in a multiplicity of splits and sectarian groups. Broadly speaking, the pragmatists were those who recognized existing political facts and were willing to make what they saw as the necessary ac-

commodations. When the Sunni order was too strong to be shaken, this meant resigning themselves to the role of a kind of loyal opposition. When they were able to seize power, it meant accepting the compromises that the continued exercise of power necessarily entailed. And at every stage, both in opposition and in government, the pragmatists were attacked by new groups of radical Islamic purists who saw them as betrayers of the true cause, and as imitators of the im-

pious regimes which it was their primary task to destroy and replace. The same conflicts between pragmatists and radicals can be seen at the present day—in Iran, between those who are satisfied with Shi'ism in one country and with an Iranian foreign policy and those dedicated to the universal Islamic revolution; in Lebanon, between those committed to specific objectives within the Lebanese political system and those who share the Iranian radical dream. □

Thomas D. Goodrich

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Office Hours:             MWF 4:30-5:30  
                                  T: 1:15-3:15  
                                  or by appointment

OBJECTIVES OF THE COURSE:

1. to learn something about a cultural area different from our own --  
Area Studies: the Middle East;
2. to comprehend some aspects of change and their causes --  
History: the Middle East since 1800;
3. to consider some of the problems of the area today --  
Social Studies: Current Events in the Middle East;
4. to investigate aspects of particular interest to yourself --  
Independent Study: Research on the Middle East;
5. to develop ways to learn about another cultural area by yourself--  
Methodology: the Middle East as a case study.

BOOKS ORDERED FOR THE COURSE:

Arthur Goldschmidt, Jr., A Concise History of the Middle East (1988)  
 Elizabeth W. Fernea, Guests of the Sheik: an ethnography of an Iraqi village  
 (1965)  
 Alan R. Taylor, The Islamic Question in Middle East Politics (1988)  
 Aziz Nesin, Istanbul Boy, trans. J.S. Jacobson (1977)

SUBSCRIPTION to the Christian Science Monitor, or the New York Times

EXERCISES

- 10%            1. Map #1, Map #2, Map #3, Map #4 & Map #5.
- 10%            2. Report on Fernea, Guests of the Sheik.
- 20%            3. "Bluebook" midterm
- 10%            4. Report on Aziz Nesin, Istanbul Boy.
- 20%            5. Short paper of 8 - 10 pages on a contemporary issue, mutually  
agreed to by the student and the instructor.
- 20%            6. "Bluebook" final.
- 10%            Participation

ASSIGNMENTS

MAPS The instructions are with the syllabus. You select the map outline or outlines to use. You may use more than one for an exercise. Additional copies are in the classroom.

WRITTEN MATERIAL Anything written prepared outside of class and submitted to me is to be formal and typed. I tend to be rather conservative about style and form. (Assume all instructors want these unless they indicate otherwise.) You may use any guide to style and form that you wish, but for the paper, indicate in the bibliography which one you use.

FERNEA Write 700-1000 words on those aspects of life as portrayed in the book that struck you in some way. A wide variety of topics can be developed; PERISTAS can give ideas, and as subtopics of those might be: food, climate, attitudes towards clothing, children and the elderly, gender issues, recreation, and so forth. (Do not limit yourself to comments on the first hundred pages.

MIDTERM It will be a "bluebook" test with short and long essays with options. For short essays: vocabulary, people, events, and quotations. For the ONE long essay the two possible topics are:

- A. Forces for change and forces of resistance to change in the Islamic Middle East during the period of the course.
- B. Interrelationships between the Islamic Middle East and the World outside it: The Dar ul-Islam and the Dar ul-Harb.

RESEARCH PAPER This will be a paper of 2000-2500, that is 8-10 pages. It will be a subject of your choosing and my agreeing to. It will require fairly extensive use of the resources in the IUP library. It must deal with an issue of the period of the course, but might best deal with the more recent period since 1945. Citations may go at the foot of the page as Footnotes or after the text of your paper as Endnotes. In your bibliography, include the style and form guide that you use.

FINAL It will be similar to the midterm

Suggested essay topics for the final to chose from:

- A. Review the talk that I gave at UPJ on January 17, 1991, adding aspects that I did not address but are pertinent to the topic.
- B. Discuss the problems of one country in the Middle East and possible solutions to the problems.
- C. Write an essay on the strengths and weaknesses of Islam as a force for future development of the Middle East in our contemporary world.

Tentative Schedule of Coming Events

- January 23 - February 1 Physical and Human Continuities in the Region
- February 4 - Islam the Religion
- February 8 - Fernea, Guests of the Sheikh. Report due. Discussion.
- February 11-March 4 Chronological Development in the Middle East
- March 6 - MIDTERM ("blue book")
  - MIDTERM BREAK (Hooray!)
- March 18 Social developments in the Middle East. We shall discuss the essay topics for the final.
- 20 "The Veiled Revolution"
- 22 Social and urban developments in the Middle East
  - \*By this day, we shall mutually agree upon your topic.
- March 25 Economic Developments in the Middle East
  - \*Map #5 is due
- 27 Economic Developments and Petroleum
- 29 "Saints and Spirits"
- April 2 Discussion of Taylor's book.
  - \*Read the Preface and Chapter 1; List the objectives of the book and outline the first chapter.
  - 3 \*Taylor, chapters 2 & 3. Outline the two chapters.
  - 5 I shall meet with you individually to review your initial bibliography for the paper.
- April 8 \*Taylor, chapters 4 & 5. Outline the two chapters.
- 10 \*Final discussion and outline of Taylor.
- 12 "Yol" (First Turkish movie to win at Cannes)
- April 15 "Yol"
  - 17 Turkey and "Yol"
  - 19 \*I shall meet with you individually to review your outline for the paper and your final bibliography.
- April 22-29 Assorted topic to be determined in class.
- May 1 \*\*\*Presentation of results of your research. Papers are due at the start of class.
- 3
- May 6 Last roundup

Calendar of your responsibilities

- January 28 Map #1
- February 4 Map #2
- February 8 Report on Fernea
- February 11 Map #3
- February 18 Map #4
- March 6 Midterm
- March 22 Deadline for determining topic of your paper
- March 25 Map #5
- April 5 Initial bibliography
- April 19 Outline
- May 1 Paper
- May 16 FINAL EXAM Thursday at 8 a.m.

Midterm 1991

"Bismillaharrahmanirahim"

The test is an opportunity to demonstrate what you know and also that you can explain what you know. Write in clear grammatical English and write in ink.

You may do the various sections in any order that you wish; just be sure that you indicate which item you are doing.

Leave some space between each item, in case you wish to add something later.

Part A: (5 points each)

1. Remembering to begin from the right side of the page, write your name in Arabic letters.
2. Where is Kayseri and why is it important in this class?
3. What problems face the Palestinians as a result of the end of the war in the Gulf?
4. What territorial problem was a cause of the Gulf War of 1991?

Part B: Define briefly 4 (FOUR) of the following terms: (5 points each)

- |                   |           |
|-------------------|-----------|
| 5. <u>millet</u>  | 8. Zagros |
| 6. <u>jihad</u>   | 9. Nafd   |
| 7. <u>sharia'</u> | 10. Kurd  |

Part C: Identify briefly 4 (FOUR) of the following: (5 points each)

- |                            |                 |
|----------------------------|-----------------|
| 11. Qajar                  | 15. Tanzimat    |
| 12. The Muslim Brotherhood | 16. Wafd        |
| 13. Camp David Accord      | 17. Ismet Inonu |
| 14. Gamal Abd al-Nasir     | 18. Khomeini    |

Part D: Write a short essay on 1 (ONE) of the following topics: (40 points) It cannot be done in one paragraph.

19. Forces for change and resistance to change in the Islamic Middle East
20. Interrelationships between the Islamic Middle East and the world outside it: the Dar ul-Islam and the Dar ul-Harb.