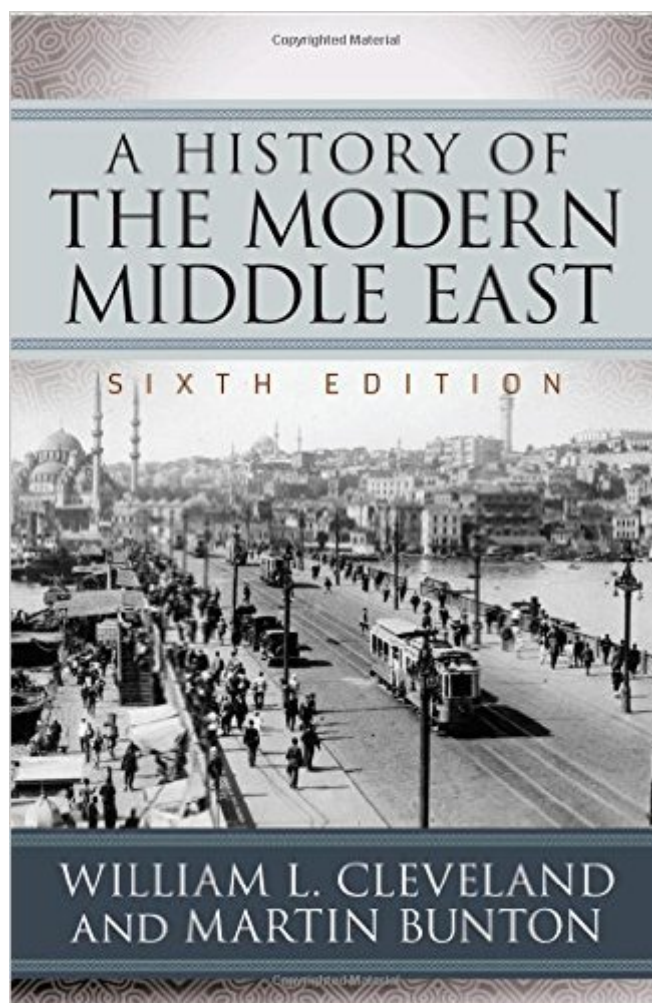


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# A History Of The Modern Middle East



## Synopsis

A History of the Modern Middle East examines the profound and often dramatic transformations of the region in the past two centuries, from the Ottoman and Egyptian reforms, through the challenge of Western imperialism, to the impact of US foreign policies. Built around a framework of political history, while also carefully integrating social, cultural, and economic developments, this expertly crafted account provides readers with the most comprehensive, balanced and penetrating analysis of the modern Middle East. The sixth edition has been revised to provide a thorough account of the major developments since 2012, including the tumultuous aftermath of the Arab uprisings, the sectarian conflict in Iraq and civil war in Syria that led to the rise of ISIS, the crises in Libya and Yemen, and the United States' nuclear talks with Iran. With brand-new timelines in each part, updated select bibliographies, and expanded online instructor resources, A History of the Modern Middle East remains the quintessential text for courses on Middle East history.

## Book Information

Paperback: 624 pages

Publisher: Westview Press; 6 edition (August 2, 2016)

Language: English

ISBN-10: 081334980X

ISBN-13: 978-0813349800

Product Dimensions: 6.1 x 1.4 x 8.8 inches

Shipping Weight: 1.6 pounds (View shipping rates and policies)

Average Customer Review: 4.1 out of 5 stars [See all reviews](#) (26 customer reviews)

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## Customer Reviews

Edition reviewed: 2nd (applies to all editions) William Cleveland hopes to paint a detailed picture of history in *A Modern History of the Middle East*; unfortunately, his picture is painted like a blind Picasso wearing a blindfold "poorly corresponding to reality. Cleveland is detailed, explains foreign terms well, gives an accurate history of the Ottomans, and the book's inclusion of maps would make Bilbo gleeful. Thus end the positives. In the preface to the second edition, Cleveland views the terms 'modernization' and 'Westernization' as "having taken on connotations that are either value-laden or culturally judgmental, or both" (pp xiv). He substitutes these words with

âtransformation,ââ one he thinks better suited to describe the Western style changes of modernization that occurred in the Middle East (notice the easy use of the two words he decides to forego). It is unclear to this reader why he views the term âWesternâ as culturally judgmental and uses the romantic âtransformation;â the term âreformationâ would have better suited Cleveland for accuracy. Concerning accuracy, three claims of Clevelandâs will now be examined, all ringing pots and pans in the middle of the night. The first deals with Hajj Amin al-Husseini, the mufti of Jerusalem, who âappeared willing to cooperate with the British administration in preventing acts of violence,â and who âwas more moderate than [the Zionists and Arab Nationalists] acknowledge[d]â (pp. 243-44). Cleveland continues by saying that âuntil the outbreak of violence in 1936, the mufti urged restraint on his followers and demonstrated a willingness to cooperate with the British in seeking a negotiated solution to the question of Jewish immigrants.â Hajj Amin?

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