

Sheets: Back of
#6 Rabbimre Judatm

next week: 475 (Congrat) - 498 (to Mgs) - 498
next week - Hg 6 chap 6

Lecture # 9

look up Wahabi

Islam

PBS - "Islam" - 56 min - 1 & 2 Topic - "The
anahen right"

Makkah was a thriving city of the coastal plains of the Red Sea.

it commanded two important trade routes, one connecting with the sea and the other across the arabian desert to mesopotamia.

Makkah profited from this favorable geographical location and from the dirruption of trade created by the hostility between Byzantine Rome and the Sassanian Persia. They thus became wealthy and powerful.

they produced nothing themselves but dealt in the products of others.

[At Muhammed's birth his tribesmen, the Quraysh, were the most prestigious and influential group in all of Arabia.

However, their association with Makkah had been short, less than a hundred years since it had been a nomadic tribe who conquered another to settle near Makkah.

Makkah was undergoing a

Because of this change from nomad to settled commerce, great dissatisfaction was evident in many areas but especially centered around the breakdown of traditional tribal values which had protected the weak under the bond of kinship.

around the emergence of a new merchant oligarchy whose power was based upon its wealth, and around the concentration of wealth in private hands new values arose.] →

The nomadic existence meant a meager existence with much compitition between tribes for the sparse land.

From time to time tribal groups were forced to migrate, always to the north since there was nowhere south for them to go.

the rough existence created a people who were reckless, passionate and vibrant. theirs was literally a philosophy of eat drink and be merry for tomorrow we die.

they courted death for the glory it would briefly bring one who met it as a hero.

their prized virtues were generosity and steadfastness as well as courage.

[Religiously the pre-Islamic arabs lacked any religious conviction or mythology which gave life meaning beyond the here and now.

they recognized certain deities, and a host of demons and spirits who inhabited springs and groves but had no form of a connected pantheon.] 17

in fact these various deities constituted an additional element in the general insecurity and fearfulness of life..

some deities had shrines dedicated to them and pilgrimages were made to them.

such was the case with the three goddesses al-Manat, al-Lat and al-Uzza whom the Quraysh called the 'daughters of Allah.

these three figured in an important incident early in Muhammad's career when he seemed to waver in his devotion to the one God and relapse into paganism.

[The Ka'bah was an important shrine in Makkah which Muhammed eventually took over as the most important for Islam.

its principle god seems to have been Hubal, whom Muhammed

destroyed and replaced with worship of Allah. It contains a sacred black stone (probably a meteor) which was said to be sent down from heaven by God in ancient times.

The obligation of blood revenge was perhaps, as close to a genuine religious and moral imperative as the Arabs recognized.

because of the clan structure, any offence against any member of the clan was considered a crime against the whole clan.

Without the support of ones kinsmen no man could hope to survive, for he might become the victim of any whom he met. -p.1

it was the withdrawal of his clan's protection after the death of his uncle, Abu Tali, that finally forced Muhammed to leave Makkah.]

Muhammed (near 570-632 C.E)

[began his public career around 610 (precise date unknown) as a preacher and religious leader.

he belonged to one of the poorer clans of the Quraysh and thus had small claim to distinction among his fellows.

he had the habit for a long time of seclusion and meditation in the barren hills surrounding the city.

these solitary vigils came to a climax in a series of intense religious experiences in which he felt himself to be overborne by divine power and compelled to take up the burden of preaching to the people of his time.

It gave a new world view to the Arabs and became the basis for the formation of a new community which eventually became the bearer of the most brilliant culture of the era.] 15

It did not come easily as Muhammad endured a crises of personality that was traumatic in the extreme and drove him nearly to suicide.

however, with the help of his wife Khadijah who helped him to grasp and understand his prophetic calling, he accepted his role as a prophet.

[He then began to declare himself a prophet of the one God and to warn his fellow arabs of the consequences of their misguided way of life.]

Little is known about his life, not even the date of his birth is sure.]

it is known he was orphaned at an early age and that he was brought up by a kindly uncle, Abu Talib, who never became a muslim himself, but did protect Muhammad from the hostile Makkans.

[He married a wealthy widow, Khadijah, and for as long as she lived, Muhammad took no other wife. they had several children but one of his great disappointments was that none of his male children survived childhood.]

in later life, however, he contracted a number of marriages.

the information of his last ten years, the years in Madinah, is vastly fuller than the makkan period.]

There was much hostility and rivalry between clans such that violence was an element in the unease which prevailed tribal society on the eve of Islam.

[The effect of Muhammad's message was to set aside loyalty to

the tribe for loyalty to the newly formed religious community cutting across tribal lines, while at the same time preserving the values of solidarity, mutual protection, and mutual interest within the Islamic Ummah (community). P. 2

The Islamic community was a new and all-inclusive tribe in which all Muslims owed the duty of brothers to all others regardless of blood kinship.] 5

it also channeled their warlike energies into the service of a nobler cause.

thus Islam preserved and built upon the pre-islamic tradition while subtly reorienting the pagan values by basing them upon a comprehensive world view whose fundamental element was one sovereign creative deity.

[Muhammed called that which he summoned them to Islam which means submission, surrender, acceptance of obedience.

His call was twofold.

1. to recognize a sovereign divine power which fashions and controls human destiny and
2. to commit oneself in ever renewed obedience to following the pattern ordained by the divine will for men.

thus Islam is the resignation of oneself into the hands of God, throughout life and in all respects.

A Muslim then is a ^{person} ~~man~~ who holds this attitude which means literally that ^{one} ~~he~~ commits ^{one} ~~himself~~ to make the divine will the norm of ^{their} ~~his~~ life.] 16

[It is not known how long before he began preaching that the

first revelations collected in The Qur'an came to Muhammad.

he was far from an immediate success and in 10 years in Makkah with his preaching only gathered a handful of the prominent men . Most of his believers were slaves or members of the lower classes.

opposition to him intensified and tho his own clan could protect him from physical harm, nothing could stop the verbal abuse poured on him.] 25 - next p.

at some point one group of his followers emigrated to Abvyssinia tho the reasons are not clear. Muslim tradition say it was to escape persecution but recent scholarship has tended to suggest that the move may reflect other motives, possibly a controversy and division within the young muslim community.

Opposition to Muhammad in Makkah had several basis:

1. there was a general refusal to take him seriously and dismiss him as another soothsayers familiar to the pre-islamic arabs.

2. the Makkans' response to Muhammad's attacks upon their forefathers for whom he predicted punishment in hell as a consequence of their misguided lives. this was an insult as was questioning the authority of tradition. it threatened the whole social fabric.

3. most frightening of all his claim to be a prophet. If he were accepted as such they would have no choice but to accept him as the cheif man in the community.

the rich merchants were not likely willingly to see their

place of primacy taken over by another. He also attacked the gods which meant the pilgrim trade which many Makkans relied on for livelihood.

he at no time attacked the cult of the Ka'bah.

[The breaking point was reached for the Makkans when Muhammad began to enter into relations with persons in other places, seeking alliances against his own people.

in the end he had to flee for his life after sending away most of his followers. p.3

the departure from Makkah is the famous hijrah which not only marks a decisive turning in Muhammad's career but is also the date from which the Islamic calendar is reckoned to begin. 622

C.E.]

In Madinah Muhammad's situation was entirely different. He already had followers there (some who had come on a pilgrimage to the Ka'bah at Makkah.)

they arranged that he should act as arbitrator in a bitter dispute about the ownership of land which had pitched the settled tribes of the oasis against one another in a destructive blood feud.

[He went to Madinah as a recognized leader, bringing others with him including several of the Jewish religion the arabic speaking.

Muhammad's task was to consolidate his position which would make a community under his leadership.

One of his first acts was to draw up a document called the

Constitution of Madinah declaring all the Madinese--Muslims, Jews, and pagans alike--to be one community under his leadership.

as time passed his conception of the community both narrowed and clarified until in the end it came to include only Muslims.

The struggle to establish himself firmly in Madinah was difficult and long as there were still many who opposed Muhammad.

The Qur'an condemns these "hypocrites" for their deviousness. With the Jews Muhammad soon came to an open break, some of them being driven out and others killed or sold into slavery.

the cause of conflict was the steadfast Jewish refusal to accept Muhammad on his own terms as a genuine prophet.

these attitudes stung Muhammad because of his expectation that the Jews and christians would recognize and acknowledge him as a prophet like the others whom they revered.] 22 →

Once established in Madeniah, he extended his network of power to Bedouin tribes and was able to challenge even the power of Makkah.

His objective was to disrupt trade on which the city depended.

in 624 he attempted to intercept a Makkan caravan and caused a battle which the Muslims won.

in further battles, tho greatly outnumbered, the Muslims won. Military power was nither effective against muhammad nor was it the method which he himself uded to build his power.

the secret of his success was his ~~masterly~~ ^{masterly} diplomacy based on an instinctive understanding of tribal relationships and the nature of Makkan power.

[Makkah fell to Muhammad in 630 and the Ka'bah was cleansed of its pagan symbols. that victory was achieved without a single sword stroke.

with Makkah captured, all remaining resistance was shattered and the tribesmen came flocking in thousands to accept Islam and to pledge their allegiance to the prophet.

Muhammad died unexpectedly in 632 after a brief illness. In the previous 10 years he rose from the status of fugitive to the most powerful man in Arabia.] p. 4 two p. over-Read only highlighted

the four questions answered for Muhammad:

1. Ult. con. was 1. in this life-pleasing Allah the social justice. how one lived was the key to salvation. one must follow the sharia literally, the path to the water. must follow laws of Islam because they were the laws of God.

2. Highest reality was obviously Allah--means the God. not a name.

3. human pred. was sin 1. sin against god and, 2. sin against human beings.

Shirk was the greatest sin. that is worshiping something as God that is not. felt Christians were doing that in worshiping Jesus.

4. the solution was follow the sharia obey the rules, save yourself.

he did believe that Jews and Christians were "people of the Book" and had the possibility of going to Heaven.

however, the most loving thing one could do is convert people
to Islam.

~~end part I:~~
~~and hr: show Smithsonian film~~

Stop: at "The hike of which The world
had never seen - 54 min.

The Qur'an - 2nd ham - after Islamic empire of faith

means simply reading or recitation.

it is made up of 114 Surahs or chapters which were collected after mohammads death. these are revelations which were given to him throughout his life.

this is the fundamental authority for Muslims in all matters of religious belief or practice.

the individual revelations are referred to as Qur'ans.

both Mohammad and later muslims believed the Qur'an to derive from a heavenly original, a book that is with God a "Well-preserved tablet that only the pure may touch."

This book has been partially revealed to man from time to time through a series of prophets including Moses, David and Jesus. as well as many others in all religions.

AS seen in the light of the Islamic doctrine of prophecy, history is a process of mankind's having repeatedly fallen away from the path marked out by divine guidance and likewise having been continually restored to it again by renewed acts of mercy through the institution of prophecy.

there have been as many as a hundred thousand, one at least to each people.

thus Mohammad's prophecy and the book which he spoke or recited under the stimulus of inspiration were continuations of an already established divine method of communication with men as old as the world itself.] 23 → Bottom next p.

theologians in the third Islamic century underlined the doctrine that the Qur'an is uncreated and coeternal with

God.--ie., the divine message itself.

tradition has it that Mohammad was keeping a prayer vigil on Mt. hira near Makkah when an angelic visitor (later tradition says Gabriel) came to him and said "Iqra" or Recite. M. refused at first and the angel had to command three times and practically choke him before he would give his consent.

then Muhammad received the first revelation which authorities identify with Surah 96:1-5:

In the Name of God, the Merciful, the Compassionate
recite: In the Name of thy Lord who
created, created Man of a
blood-clot.
recite: and thy Lord is the Most
Generous, who taught by the Pen,
taught Man that he knew not.

This tries to make it clear that there was no initiative on muhammad's part. Rather the revelation came against his will

the 114 surahs are arranged by length from the longest to the shortest. the earliest chapters are full of outbursts about mans rebellion and God's judgement.

the Surahs were later divided into verses or ayahs for the sake of convenience.

The muslim conviction that the Qur'an is the very words of God himself, preserved exactly to the last syllable as they were revealed, explains many things about religious attitudes and practice in Islam.

the Qur'an cannot be translated since Arabic is the only

language God used. They feel the Hebrew scriptures and the Christian scriptures are not correct since they have been translated.

In the Qur'an it says the Jews are not the chosen people through Issac but that they (the Muslims) are through Isma'el.] p. 5

the muslim method of solving religious problems or expounding normative belief and practice is that of deductive reasoning. the Qur'an is used and then the implications of a revelation are considered for a given problem.

Religious thinking among Muslims is bound most closely to the text of the Qur'an.

The Qur'an which we have today was collected and ordered under the initiative of the third Khalifah, 'Uthman, who feared conflict in the community over disagreements about the sacred book

in 660 an official text based on a document in the possession of the daughter of the second Khalifah was published. Other versions of the Qur'an were destroyed. We know of at least 4 other versions because of references to them.

today the Uthmanic Qur'an is the only recognized one.

however, the others have great similarity to the official one so critical scholarship and muslim faith both agree that the Qur'an is an authentic record of the message which Muhammad declared to the Arabs.

The Five Pillars of Islam

These are the most basic duties for muslims. they are described not in the Qur'an but in a law books called fiqh.

under the section of obligations owing to God.] 3

these five are witnessing, ritual prayr, fasting in the month of Ramadan, almsgiving and the pilgrimage to Makkah.

Witnessing

it is obligatory upon every Muslim to give public testimony of his faith in the unity of God and the prophethood of Muhammad by verbal declaration

the customary formula reads, "I testify that there is no God but the one God, and Muhammad is his prophet."

this affirmation in the presence of witnesses is the mark of a ^{person} ~~man~~ being a Muslim for purposes of membership in the community.] 9

other articles of belief deemed essential but not included in the witnessing formula are belief in angels, in the books of God, in all the apostles and in the coming judgement day.

Ritual Prayer

is the most visible mark of Islamic piety which adult muslims of sound mind and body everywhere are expected to perform as an absolute obligation five times each day.

the worshipper faces Makkah standing, then goes to a kneeling position and then bowing in prostration. each of the five times has a different recitation from the Qur'an, praises to God and other prayers.

this can only be done in a state of ritual purity thus it is always preceded by a washing or a full bath.] 17

it is customary for mosques to have the facilities for this

purification

on fridays there is a special value given to the performance of salat along with a congregation.

congregational prayer is normally followed by a sermon preached from the pulpit whihc in many mosques is the only furniture to be found.

the times of prayer (before sunrise, dawn, noon, afternoon, after sunset) are announced from a minaret but a mu'adhdhin (one who calls to prayer.)

this is a great bond of unity for Islamic peoples everywhere.

There are many other kinds of prayers , in fact an entire catalog to accompany each act and undertaking of life.

this gives a devotional richness to Islam which is often overlooked.

Fasting during the month of Ramadan

this celebrates when "the Qur'an came down" and is another duty upon every adult Muslim.

since Muslims follow a lunar calandar for religious purposes, the month of Ramadan moves successively thru all the seasons of the year.

throughout the month faithful muslims meet in mosques in the night where the Qur'an is recited in divisions that allow it to be completed within the span of 30 nights.

the end of the month of fasting is marked by the greatest festival of the Islamic year, the Id al-Fitr or festival of the

breaking of the fast.

it is joyous, and the best attended services of the year.

in many countries it is the custom to wear new clothing, to visit friends, and to exchange gifts. p 6

Those who do not have to fast during the daylight hours during Ramadan are those who are ill, travelers who have begun their journey before sunrise, those who must use strenuous labor and some others but the Shariah provides that the days of fasting must be made up in some cases.] 5

fasting at other times is also widely practiced as an act of self-discipline and dedication to God.

Islam however, generally counsels moderation in fasting as in other things, and most authorities forbid fasting more than four days continuously outside Ramadan.

the Giving of Alms

is the fourth pillar and is associated with ritual prayer as a sign of submission to the authority of the prophet.

muslims are obligated to pay fixed amounts on various types of property, and the revenue so collected may be employed only for specified purposes of which the most important are help to the poor and needy and to the wayfarer, and support for the cause of God, i.e., to finance the holy war against infidelity.] 12

an individual may pay his Zakat or alms directly to one who needs it but most the time it has been through the state.

this has become much more complicated as the various states have adopted other taxes but it is an obligation on every muslim

with property beyond the minumun designated in the shariah.

Pilgrimage to Makkah

is the last of the five pillars and is the duty of every muslim, male or female, who can possibly afford it. one should go at least once in a lifetime.

for many muslims the pilgrimage is the dream and goal of a lifetime and many labor and struggle for years to save the sums necessary to accomplish it.

the ceremony of the Hajj takes several days to fulfill and dates back to pre-islamic times.

it is a good example of how Muhammad adapted certain of the practices of his ancestors to the new world view of Islam.] 22 →

the principle parts of the ceremony are: 1. the assumption of pilgrim dress upon entering the sacred area.

2. circumambulation of the Ka'bah, climaxed by kissing the black stone set in one of its corners.

3. running back and forth between the hills of Safa and Marwah *and imitation of Hagar searching for water for Ismael*

4 standing at the hill of "Arafat" and casting stones at Mina. it consists of throwing seven stones onto one of three piles of stone.

the meaning of this ceremony is not clear but muslim commentators have explained it as "stoning the devil."

with the completion of these the pilgrimage proper is finished but it is customary to observe one more set of ceremonies the

most important of which is the sacrifice of an animal.

[This occasion at the end of the hajj provides the islamic world with its second greatest festival the Id al-Adha, or festival of sacrifice.

not only the pilgrims but all Muslims who can afford it make sacrifice on that day. Much of the meat from sacrificial animals goes to the poor.] p 7

the range of Islamic ceremony is not limited to the five pillars tho they are the fundamentals of muslim worship.

there are many other times of significance including the celebration of the birthday of the prophet.

Among the Shi'ah the most important day of the year is the tenth of the month of Muharram, on which the martyrdom of imam Husayn is remembered and lamented. (will discuss more later)

for the millions drawn to Sufi piety, each thursday night is a time of particular importance, when the Sufi circles meet to "remember" the name of God, for on that night God is believed to dras close to the earth to hear the petitions of the faithful.

the Qur'an becomes the source for most Islamic law and is the central symbol of Islam. considered the unchanging word of God

thus one of the worst sins one could commit was innovation. mystics and others were later persecuted because it was considered that they were changing God's law.

unlike Christian and Jewish scriptures, there is no exegesses or critical study of the Qur'an. it is interpreted

traditionally.

it is the rallying point for all Muslim thinkers and movements. resists any change--no interpretation allowed.

one other ideal that needs to be mentioned is the holy war or Jihad.

anyone who dies for the faith either in defense or to spread Islam will go immediately to Heaven.

one cannot overemphasize the strength the Qur'an holds for Muslims.