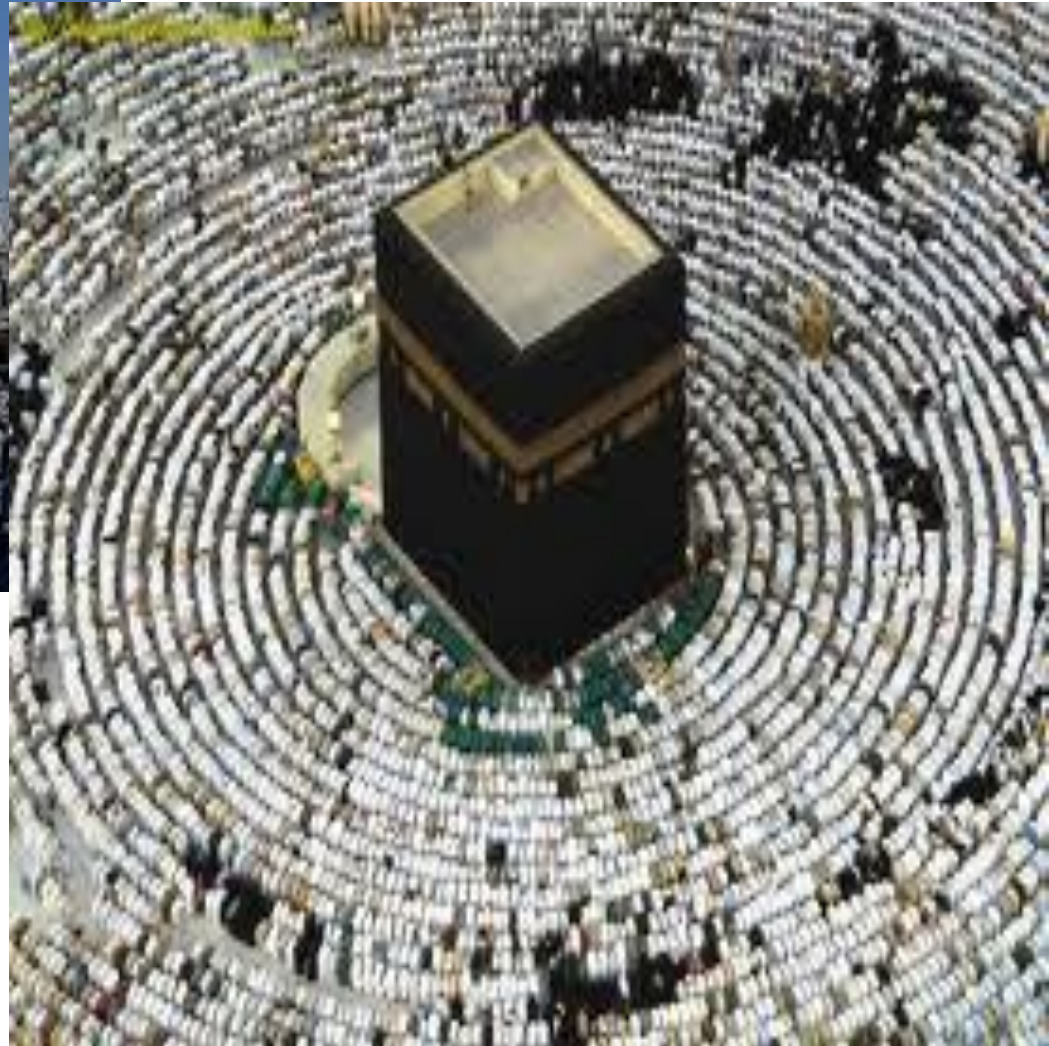


Kaaba



Abraham and
Ishmael (Born to
Hagar)

- ❖ The Importance of “Signs” – in the Text and in Nature – Indicators of God’s Presence – God is at once Present and Transcendent – Nature is a Book as well
- ❖ In Terms of Texts, What is Lacking – Confusing – No Coherent Narrative (More Like Paul’s Letters) – There are intimations of biblical narratives but for the purpose of Noting Continuity with Jews/Christians and Reworking – Example = Genesis “Fall” Narrative

The Textual Order of Sacred Reality

- ❖ **Quran**
- ❖ **Hadith**
- ❖ **Sira (Biography)**

- 1. In the name of God, the Gracious, the Merciful.
- 2. Praise be to God, Lord of the Worlds.
- 3. The Most Gracious, the Most Merciful.
- 4. **Master of the Day of Judgment.**
- 5. It is You we worship, and upon You we call for help.
- 6. **Guide us to the straight path.**
- 7. **The path of those You have blessed, not of those against whom there is anger, nor of those who are misguided.**

The Hadith – The Creation of Sunna – The Way

- ❖ The Editing of the Stories – Care Taken for Sources? – Two “Canonical” Collections
 - ❖ **From Hadith - to *Imitatio Muhammadi***
- ❖ The Growth of the Mythic – The Bridge Between God and Humanity
- ❖ Quran, sura 94- “Have we not Soothed Your Heart? Have we not relieved you of the burden that weighed upon your back? – Becomes in the Hadith – Angels Take Muhammad to the Top of a Mountain, Open His Chest, Remove his Heart, Clean it in the Snow, Remove a Black Speck put their by the Devil and Return the Heart – That Is Muhammad is Now Portrayed as Sinless
- ❖ He Splits the Moon and Breathes Life into a Stone Bird...

Islam – Quran and the Prophet

- ❖ **Geographical Context – Arabia**
 - ❖ **The Centrality of Tribalism and Polytheism - A Polytheism that was Fundamentally Fatalistic (no afterlife, no judgement, etc.) – No Cosmic Moral Purpose – “Bedouin/Polytheistic Ethos” – for Muslims, this Polytheism was not Primal and Evolving Toward Monotheism, but A Reversal from the Original Monotheism of Abraham**
 - ❖ **The Challenges to the Such Traditional Life – Rise of Urban Trading Centers and the Persistence of Monotheists**
 - ❖ **The Context for the Life of the Prophet – Muhammad ibn Abdullah - Lack – Historical Records – Thus Reconstruction from Hints in Quran and Oral Testimonies of Companions Collected Over 100 Years After The Prophet’s Death – 1st Biography – 135 years after Muhammad’s Death**
- ❖ **Context of Biography – A Triumphant Islam – A Splintered Islam – A Challenged Islam – Having Spread Widely Encountered and Challenged by Other Religious Communities and Their Theologians – The Biography Thus Becomes a Defense (Why Muhammad? And an Explanation – What He Accomplished – Not Unlike the Gospels**

A Prophet is Born

Born Mecca – 570 – Mecca a Shrine Center – Tribesmen Sought Divine Relief/Intervention via Rituals – Muhammad's Tribe = Quraish – Guardians of the Shrine

- ❖ Muhammad Became a servant and in time the Husband of Khadija
- ❖ At Age 40 Sought Solitude in Cave – Influence of Christian Monks? Pagan Practice?
- ❖ And So Began The Revelations – Two in the Cave and Third as a Result of a Night Journey To Jerusalem on the Magic Horse and Then to the 7th Heaven – 5 Prayers
- ❖ The Early Believers – Wife – Khadija and Uncle's Son, Ali (who marries Muhammad's daughter by Khadija – Fatima), Abu Bakr, Umar, Uthman (Umayyad Clan)
- ❖ Growing Conflict Between Followers of Muhammad and Meccans – An Evolution of Belief From The Highest God of the Tribal Religion Pantheon to Monotheism? The Pattern of Resistance to a Prophet added to Threats of Economics of Pilgrimage, Tribal Political Power

The Migration (*hijra*) to Medina – 622 – The Origins of Islamic Community-State – The *umma* – The Ties that Bound no Longer Tribal But Religious – Muslim Calendar Dated from the year of the Hijra

The Medina Chapter – Deep Relations with Judaism and Period of Intense Conflict

- ❖ Muhammad as Leader of a Militant Clan from Mecca called in to be a Peacemaker Among Arab Tribes and Between Jewish and Arab Tribes – The Charter of Medina (the *'umma* document) forged a relationship between Emigrants, Helpers, and Jews – All Disputes Referred to God and Muhammad
- ❖ The Battles with Meccans – The Battle of Badr – An Important Precedent – God-sanctioned Warfare Over the Followers of Ignorance and Unbelief
 - ❖ The Break with the Jews and Evolution of the Elements of the Religion – Origin of Written Version of Revelations (over against Torah/NT) – Direction of Prayer to Mecca- From Ritual/Textual Appropriation of Mecca to Physical Overtaking – The *'Umra* - 630

The Decisive Taking of Mecca – 630 – Destruction of Pagan Idols

- ❖ The '*Umma* becomes a Powerful Militant Force That Absorbs (via Submission) Most of the Tribes of the Arabian Peninsular and Defeats Byzantine Armies – Pagans are Required to Submit or May be Killed
- ❖ The *Hijra* and '*Umra* are merged and with Feast of Sacrifice becomes one (*Hajj*) of the Two Major Religious Holy Periods (with **Ramadan** which marks the beginning of the Revelations to Muhammad) in Muslim Year
- ❖ 632 – Muhammad Dies in the Arms of '*Aisha* – There will Be No More Revelations to Humanity
- ❖ Muhammad was Portrayed as a Reformer not a Founder – Calling people Back to the One True God (Jew's fundamental Mistake – Chosen People/Christian's Fundamental Mistake – Jesus as Divine) and As One who Models the Interdependence of Politics and Religion – From the Meccan Period of Oppression Which Called for Resistance (jihad) and Struggle – Even Unto Death
- ❖ The Emergence of the Hadith

Tawhid: A Theological Imperative – A Historical Failure

“There is no god but God”

- ❖ Leadership of the *‘Umma* – The Divisive Issue – Companions or Kinship – Initially Companions Became the *Khalifa* (“Successor” or “Deputy”)
 - ❖ Abu Bakr
 - ❖ Umar
- ❖ The third Khalifa, Uthman was chosen over Ali – Initiated Umayyad Dynasty (Damascus Based – 661-749 – Leadership no longer based on being one of the original companions but dynastic – family of Uthman – For Followers of Ali – *Shi’a* – This unlawful takeover subverted the connection to Allah and Salvation

The Collapse of Tawhid – Sunni and Shi'i Islam Emerge Historically and Theologically

- ❖ Ali Assassinated (678), Eldest Son (Hasan) Sought Compromise and Retired Quietly to Medina, Younger Son (Hussein) Led a Revolt and Was Killed on the Field of **Battle at Karbala (680)** – Origins of Shiism (Followers of Ali) As a Movement Opposed to the Caliphate
- ❖ In 749 – The Umayyad Dynasty (Damascus based) Replaced by Relative of Descendent of Prophet's Uncle (Abbas) and Initiated the Abbasid Dynasty (Bagdad based – 750 - 1258) – Once Again the Line of Ali Passed Over

Abbasid House of Wisdom – 750-1258 (Bagdad)



- The End of the Abbasid Dynasty saw the Rise of Various Islamic Sunni Dominions or Kingdoms as well as Shiite Kingdoms
- Sunni Include:
 - Mughal (India)
 - Seljuk - Ottoman (Turkey)
 - Wahhabi – Saudi Arabia
 - Egypt
 - Pakistan
 - Indonesia
 - Afghanistan - Taliban
- Shiite Included:
 - Twelvers - Iran
 - Seveners - The Isma'ilis (Established the Fatimid Caliphate in Egypt – 909-1127 – Nizaris
 - Iraq – Now Led by Kurdish President who is Sunni as was Saddam Hussein
 - Zaidis – Yemen
 - Alawis – Syria – Bashar al-Asad

Shari'a – The Way of Sunna – Allah Revealed Not The Divine Self, but The Law of God – The Right Path The Path to Heaven

- Having rejected the concept of inescapable Sin, Sunni Islam (like Judaism) focused its Theological Concepts on Pathways to Obedience – “The Way to the Watering Place” – A Means of Sustenance in This World And The Path to the World To come
- ❖ The Decline in the Prestige (and trust in) of the Umayyad Caliph (and confusion caused by localized shaping of legal mandate) Led to the Search for a Standardized Basis for Islamic Law – The Conflict Between Reliance on Traditions of The Prophet (negating a role for Reason) and Right to Utilize Reason (e.g., Is this Really Equitable? Is this Really in the Public Interest?)
- ❖ The al-Shafi 4-Source Solution (c. 800 – Abbasid) :

The Sources of Jurisprudence

- The Word of God - Quran
- The Sunna of the Prophet
- Interpretation – *Ijtihad* in order to reach *Fiqh*
 - *Ijma* - Consensus
 - *Qiyas* – Logic and Analogy
 - *Taqlid* – Precedence

- ❖ Quran – Very Limited as Direct Source – Only about 10% That Could Be Used to Set Forth Religious or Legal Requirements
- ❖ Sunna – Vast Amounts Of Material related to the Prophet’s acts and speeches for Developing Legal Guidance – Collecting the Traditions – Evaluating Via Biography of Transmission and Subject matter – Leading to 2 Authoritative Collections – Nonetheless. Enough Ambiguities and Contradictions to Demand Interpretation –
- ❖ ***Ijtihad*** – The Struggle (jihad) for Truth – Discerning the Will of Allah
- ❖ ***Fiqh*** – Not Making Law but Understanding That Which Exists

➤ The Paths to *Fiqh* – Discerning the Will of Allah in the Texts that Tradition has Confirmed – **The Way of Sunni Islam**

- For Sunni Islam, in theory, the ‘gates of *ijtihad*’ closed after the Abbasid Period

❖ ***Ijma*** – Initially a small and homogenous Enough Community to insure Consensus but the Growth of the Community Threatened Regional Differences/Chaos – First Effort at Standardization = al Shafi’I (9th century) – Further Debate about Determining the Proper Interpretation Led to Qiyas and to ***Taqlid*** and Schools of Jurisprudence

- **Qiyas** – application of Logic/analogy – Example of Alcohol – Only Fermented Products of Date-Palm and Wine or Any Drink that Causes Intoxication – The Latter is The Compelling Logic Behind the Prohibition
- **Taqlid** – To Manage the Possibility of Interpretative Chaos – the Control of Taqlid – Precedence – The Application of Precedence still leaves Open Differences of Understanding and thus the Rise of the 4 Sunni Schools of Jurisprudence
 - Hanafi
 - Maliki (More Conservative)
 - Hanbal
 - Shfi’I

The Five-fold Categorization of Right Behavior = A Compromise Between The Perfectionism of the Kharijites and the Realities of an Expanding and Inclusive Community:

- ❖ Required – Individual – 5 Pillars (individual's Duties to God) and Communal (e.g., Funeral Prayers) – Reward and Punishment in This Life and Afterlife
- ❖ Forbidden – Punishment = in This Life - The Hudud Offenses – e.g., theft (punishment = cutting off limb) drinking wine – The Reward for Not Doing = in Paradise
- ❖ Recommended = Pious Deeds- Doing Such = Reward, Not Doing = Not Punished
- ❖ Reprehensible but not forbidden – Divorce - Doing = Not Punished, Not Doing = Reward
- ❖ Indifferent

The Sum or Distillation of the Sources in Terms of Individual Obligatory Duties - The 5 Pillars

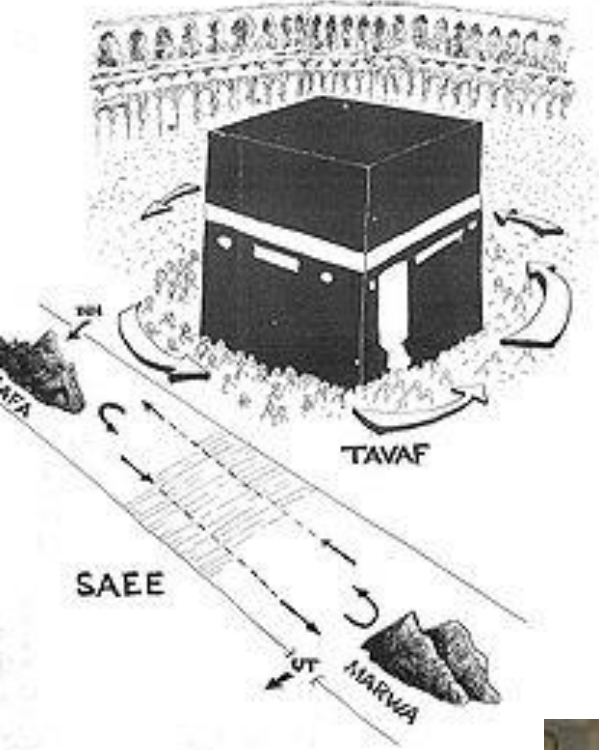
➤ **Shahada** – The Declaration Faith

There is No God but God, and Muhammad is His Messenger

The Addition by Shiites (Ali is the Friend of God)

Parallels in Judaism – Shema...in Christianity – Apostles Creed

- **Salat** – “Prayer” – 5 times per day for Sunnis – 7 for Shia – In a state of purity – ablutions – and facing the qibla - Makka
- **Zakat** – Alms-giving – 2.5% of Capital Assets above a minimum
- **Sawm** – Fasting During Ramadan
- **Hajj** – Pilgrimage to Makka – The Yearly Pilgrimage and Attendant Rituals
 - Tawaf – Circling the Ka’ba
 - Sa’i – Running 7 times between Safa and Marwa
 - The Standing on Mt. Arafat
 - The Onrush through Muzdalifa
 - The Stoning of the 3 Pillars
 - Sacrifice of an Animal at Mina
 - The Feast of the Sacrifice – ‘Id al-Adha





Shi'ism and Iran

Shi'i Religious Practice

- ❖ The Sacred History of the Murder of Shi'i Imams during the Abbasid Period - deepens the Martyr/Suffering Identity and Creates the 12th Imam Theology – The One Who Disappeared and Will Reappear as The Messiah
- ❖ Central Role of Intercession – Imams as Divinely Guided Models, Guides and Intermediaries
 - ❖ Intercession Tied to a Redemptive Model of Salvation – The Redemptive Death of Hussein – “A Ransom for His People” – Thus the Importance of *Ashura* – Religious holy day and rituals that for Shi'ites marks the death of Hussein – a day of atonement
 - ❖ Fatima (daughter of Muhammad and Wife of Ali) Similar to the Virgin Mary – Immaculate and Sinless
 - ❖ Ritual Practices for Sake of Atonement and Salvation

❖ For Sunni Islam the 'gates of *ijtihad*' closed after the Abbasid Period

Shi'ism Differs in the Sense that the 'gates' have never closed

In Shi'ite Iran – Mullahs Are typically village low level clerics who may not have formal training in interpreting Sharia – *Mujtahid* are trained and licensed to interpret – *ijtihad* - Shari'a – From the ranks of the *mujtahid* come the *ayatallah* and from them arise the Grand Ayatollahs

This sense of ongoing interpretation creates hermeneutical flexibility

❖ An Independent and Financially Supported Clergy (to include at times a Militant Arm) – That Rules Over Civil and Religious Life – a True Theocracy

Sufism

- ❖ Going Beyond Outward forms of observance to Apprehending God's Reality via Mystical/Direct Unity (*fana*)
- ❖ The Principle of a Pure, Disinterested Love of God Without Fear or Hope of Reward
- ❖ A Division Among Sufis – from those Seeking a More Robust Experience to Those 'sober' Sufis who mix the Law and Observance with Mystical Sense of God's Presence (al-Ghazali)
- ❖ Ibn 'Arabi – A mystical humanist – Man is God and God is Man – Everything Becomes a Sign of God
- ❖ Sufism and Sh'ism share:
 - The law is Given Spiritual Meaning
 - The Leaders have Supernatural Authority
 - Seek to Establish Avenues to Illumination by Love of God Rather than Fear of Punishment