**Instructor’s Manual**

to accompany

*World Religions Today,* Seventh Edition

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**Chapter 5**

***Islam: The Many Faces of the Muslim Experience***

**INTRODUCTION**

Islamic influence continues to grow both in the U.S. and around the world, with a wide spectrum of varied experience and interpretations for contemporary Muslims. As the world’s second largest religion, Islam includes 1.8 billion followers throughout the globe. The vast majority of adherents—about 80 percent— live in Asian and African societies spanning from North Africa to Southeast Asia. As globalization and political events result in increased immigration throughout the world, however, Muslims are no exception. In recent years, Islam has not only grown in numbers of adherents but has also become an increasingly visible and powerful presence in the West.

The word “Islam” means “to surrender” or “to submit.” A Muslim, therefore, is one who submits himself or herself to follow and actualize *Allah* God’s will in history, both as an individual and as a member of the transnational Muslim community (*ummah*). The community's mission is to spread and institutionalize an Islamic Order. Muslims believe God has given the earth as a trust to humankind. As God’s representatives on earth, Muslims have a divine mandate to spread God’s rule on earth as well as to create a socially just society.

Islam belongs to the family of monotheistic religions, along with Judaism and Christianity, within the Abrahamic tradition. Although all three religions trace their religious roots back to Abraham, Judaism and Christianity claim descent from Abraham’s son Isaac and Islam through Abraham’s son Ismail.

The Quran is the book believed by Muslims to be the fulfillment, correction, and completion of the earlier revelations given to Moses and Jesus. Thus, rather than being the newest of the three monotheistic faiths, Islam defines itself as being the oldest. Islam has historically had great influence in the formation and governance of political states, exerting great control over social and civic life. Though many roles and interpretations have changed with modernity and postmodernity, Islam continues to influence Muslims and their surrounding communities in many ways. The great challenge for Islamic reformers throughout history as well as Muslims of today is the question of how to balance Islamic tradition with contemporary life.

**CHAPTER SUMMARY**

European colonialism since the nineteenth century has both created upheaval and provoked movements for independence in Islamic renewal and resurgence. Muslim responses to Western Imperialism have varied from outright rejection and confrontation to admiration and imitation.

Islamic modernist reformers attempt to bridge the gap between tradition and modernity in a variety of ways. This sometimes includes reinterpretation of Islamic law. Alternatively, some modern Islamic activist organizations (fundamentalists) stress that Islam is a total, comprehensive way of life in opposition to Western capitalism and communism or socialism. Reformers include organizations such as Muslim Brotherhood in the Middle East and *Jamaat-i-Islami*, the Islamic Society, in South Asia. These early and primary activist movements influenced the development of many other Islamic movements across the Muslim world, both mainstream and extremist, which continue to exert significant influence on modern interpretations and lived realities of Islam.

During the process of Western colonization, boundaries of modern Islamic nation-states were drawn and controlled by colonizers. Upon independence in the mid-twentieth century, many rulers were kings and military officers who appointed or seized power. Consequently, much of the Muslim world inherited autocratic rulers and boundaries which they had not chosen. These realities would continue to influence the

During the late 1960s and 1970s, Islam garnered a higher profile in global society. By the 1980s and 1990s it was clear that a quiet revolution had occurred. Islam, at least from North Africa to Southeast Asia, had a stronger role than ever in the religious, socioeconomic, and political life of society. Since that time, Islam has continued to grow, and Muslims have become increasingly prominent in public roles and society.

**Encounter with Modernity: The Challenge of Western Colonialism**

**Premodern Islam**

The lifetime of Muhammad constitutes a special formative era, providing inspiration and guidance for all Muslims. During Muhammad’s lifetime, the Quran was revealed and interpreted through Muhammad’s life and the first Muslim community was founded. Both the messenger and the message reveal God’s will for humankind. The success of Muhammad and the early Muslims in spreading the Islamic faith and rule serves as a model for Muslims and a common reference point for measuring, judging, reforming, and restoring their own societies.

Muhammad saw himself as a religious reformer rather than as the founder of a new religion. He defined the Muslim mandate and mission, forged Muslim identity, consolidated Muslims’ political base, and established basic religious laws and practice. The Quran proclaims Muhammad to be the last in a long line of biblical prophets who received revelations from God and served as warners to admonish their listeners to respect and obey God since the final judgment is near. The revelations that he received in Arabic over a period of 22 years were collected and compiled into the Quran. Arabic is therefore the language in which the Quran is memorized, recited, and prayed.

In contrast to the polytheistic, tribal-based environment of his time, Muhammad preached a message of monotheism, social justice, and belief in God as the source of all divine judgment and justice. He critiqued the status quo, particularly polytheism, socioeconomic inequities, false contracts, usury, and exploitation of the poor, widows, and orphans.

Muhammad spread Islam by both diplomacy and force. He expected Jews and Christians to accept Islam. When they did not, Muhammad recognized them as separate communities under Muslim control. As such, they were politically allied to the Muslims, but retained their own religious and cultural autonomy.

The death of Muhammad marked a major turning point for the Muslim community, leading to crises, dissent, civil wars, expansion, conquest, and the development of Islamic law, theology, and mysticism. Disagreement over the qualifications for the head of the Muslim community caused the Sunni–Shiah split. The majority of Muslims, who came to be called Sunnis or followers of the Sunnah (example of the Prophet), believed that leadership should pass to the most qualified person, not necessarily through hereditary succession. The Shiis, or Party of Ali, believed that succession should be hereditary, falling to Ali (Muhammad’s cousin and son-in-law) and the male descendants of Ali and Fatima (Muhammad’s daughter). Today, approximately 85 percent of Muslims are Sunnis and 15 percent are Shiahs. Sunnis developed the caliphate, in which the caliph served as the political and military leader of the Muslim community but did not hold the status of religious prophet.

The four Rightly Guided Caliphs, the immediate ruler-successors of Muhammad who functioned as caliphs, political and military leaders of the Muslim community, were responsible for the geographic expansion of the Islamic Empire and the spread of Islam through their conquest of the Byzantine and Sasanid (Persian) empires. They created an Islamic state in which loyal religious minorities were allowed to practice their own faiths and be governed by their own religious laws and leaders in matters of faith and private life. Christianity was disestablished and relegated to private status, but this was done judicially rather than through persecution or bloodshed.

The ninth through twelfth centuries were an age of translation of important texts into Arabic, particularly science, medicine, and philosophy. Muslims made important contributions to philosophy, medicine, chemistry, astronomy, algebra, optics, art, architecture, and mathematics. Following the Dark Ages, Europe turned to the Muslim centers of learning for both instruction and the recovery of their own lost heritage.

After the four Rightly Guided Caliphs, the Umayyad dynasty came to power. Dissatisfaction with the Umayyad caliphate resulted in a variety of Muslim responses, both revolutionary (the Karijite movement) and nonrevolutionary (the development of Islamic law and mysticism). Muslims were concerned over the rise of power and wealth, exposure to and adoption of “foreign” ways, greater social stratification, and a rise in the abuse of power and corruption.

The development of Islamic law, which led to a common code of behavior and a sense of religious identity, was a response to religious and political concerns and issues. Legal development flourished further under the Abbasid dynasty since the Abbasid caliphs needed justification for overthrowing the Umayyads and to religiously legitimate their own rule. Islamic law developed via the interpretation and formulation of scholars, rather than by judges or the practices of the courts or government decrees. The four sources of Islamic law are the Quran, the Sunnah, analogical reasoning (*qiyas*), and consensus (*ijma*). Two types of legal issues are addressed: a Muslim’s duties to God (*ibadat*) and a Muslim’s duties to others, or social transactions (*muamalat*).

The Five Pillars of Islam, required of all Muslims, are the profession of faith, the five daily prayers, almsgiving (*zakat*), the fast of Ramadan, and the hajj (pilgrimage) to Mecca. All are public acts of community building. Although jihad, meaning to “struggle” or “exert,” is sometimes referred to as the “sixth pillar” of Islam, it has no such official status. Generally, jihad means the obligation incumbent upon all Muslims to realize God’s will, live a virtuous life, fulfill the universal mission of Islam, and spread the Islamic community via preaching or writing. It is both a personal and a public act. Depending on circumstances, jihad can also refer to the right, even the duty, to defend Islam or the community, if necessary, with armed struggle. Although jihad is not supposed to be aggressive, it has been used by some rulers to legitimate their wars of imperial expansion as well as by religious extremists and terrorists.

The initial revelation of the Quran improved the status of women. Women’s religious duties and rewards are identical to those of men. The status of women in Islam as it has developed historically is due to a combination of factors: Arab culture, Quranic reforms, foreign ideas and values assimilated from conquered societies, and legal interpretations made by male jurists in patriarchal societies. Although Islam is often equated with polygamy, modern reformers argue that monogamy is the Quranic ideal and support the restriction or elimination of plural marriages. Modern reforms have generally expanded women’s access to education and employment and have improved and enforced their rights and status.

Sufism (Islamic mysticism) began in the seventh century as a reform movement. It rejected worldly power and wealth in favor of disciplining and purifying the body and mind. Sufis desire to constantly recall and directly experience God’s presence via ascetic self-denial, meditation and other spiritual exercises, and emphasis on good works. The popular veneration of Muhammad and saints developed as a part of Sufism, as did the eclectic adoption of local non-Islamic superstitious practices. Historically, Sufi orders have carried out great missionary work and have been integral to everyday popular religious practice and spirituality.

Sunni Muslims believe that following the Islamic community’s divine mandate to spread God’s guidance and governance will lead to prosperity and power in this life and to eternal life in heaven. Consequently, a faithful community is expected to be strong and vital here on earth. Powerlessness or decline is a sign of failure. The spread of Islam and power over new territories were obtained through a variety of means, both violent and peaceful: conquest, diplomacy, force, persuasion, preaching, and alliances. Conquered non-Muslims were given three choices: (1) convert to Islam; (2) for Jews and Christians, as People of the Book, become *dhimmi* “protected people” by paying a poll tax in exchange for Muslim protection; or (3) face the “sword” of jihad holy war for those who resisted.

The history of Islam and Christendom has been marred by confrontation as well as coexistence. The Christian West has often seen Islam as the religion of the sword. The Muslim world, in turn, has seen a militant Christian West, epitomized by the shared contentions of the Crusades and colonialism. During the seventh through eleventh centuries, Islam spread to Christian territories. The competing religious claims and political rivalry of Christianity and Islam often set the two in often violent opposition which resulted in an unfortunate legacy of misunderstanding and distrust.

Examples of coexistence and peaceful interfaith societies include the historical example of cooperation and coexistence at both the court and the societal levels was that of Muslim Spain, or Andalusia. Medieval Spain was Europe’s most Muslim and most Jewish country, famous for its *convivencia* (living together) among Muslims, Jews, and Christians who served together in the caliph’s court as translators, engineers, physicians, architects, and diplomats.

A variety of religious social/political revivalist movements arose throughout Islamic history, sharing common concerns about the religious, political, and social disintegration of Islam. These movements also shared the conviction that the cure for social ills was the purification or renewal of the Muslim way of life and Muslim rule. Fundamentalist reform often includes this call for a return to core fundamentals (the Quran and Sunnah). Islamic revivalists, or “fundamentalists,” call for the realignment of individual and community life with the norms of the Shariah (Islamic law).

**Modernity**

By the nineteenth century, the internal decline of Muslim societies made them vulnerable to external powers, specifically European imperialism and colonization. This Western influence became a dominant reality in shaping the modern Muslim world politically, economically, and religioculturally. Colonialism resulted in the presence of European armies and Christian missionaries, who attributed their conquests to the truth and superiority of Western Christian civilization, as well as military and economic superiority. Western-imposed borders and rulers continued to influence Muslim nations long after colonization officially ended.

There were four general trends in Muslim responses to Western influence: (1) conservative traditionalism of the *ulama* who sought to broadly reapply Islamic teachings and law;

(2) Western-inspired secular modernism that called for the separation of religion and state and the relegation of religion to private life; (3) Islamic modernism, which asserted the compatibility of faith and reason and of Islam and modernity and sought to resurrect the Islamic community via modern reinterpretation and reformulation of Islam and the adoption of Western knowledge, science, and technology; and (4) modern Islamic revivalism, or fundamentalism, which harnessed religion toward social and political activism.

The most influential examples of such fundamentalist groups are the Muslim Brotherhood in the Middle East and the Jamaat-i-Islami in South Asia. These movements are fundamentalist in the sense of returning to the original sources of Islam, but reconcile modernity with their ideological agendas, organization, use of technology, and activities. They have sought to engage and control—rather than flee—the modern world. They have proclaimed Islam as a self-sufficient, all-encompassing way of life and an ideological alternative to Western capitalism and Marxism. These fundamentalists also called for social rather than violent political revolution, believing that Islamization of society must precede the establishment of an Islamic state.

The radicalization of Islamic revivalism grew out of confrontations between the Egyptian state and the Muslim Brotherhood in the 1950s and 1960s. The ideologue of radicalization, Sayyid Qutb, transformed the ideological beliefs of the Muslim Brotherhood into a rejectionist revolutionary call to arms, which led to the development of a militant wing of the Brotherhood. According to this view, the creation of an Islamic system of government is a divine imperative to be achieved via violent overthrow of “un-Islamic” governments in the Muslim world. Extremist militant groups today look to Qutb for inspiration.

**Postmodern Trends**

The last decades of the twentieth century brought increased religious observance among Muslims, experiments with new forms of Islamic governments and republics, appeals by rulers, political parties, reform and opposition movements to Islam, and Islamic activists in a range of government and professional positions. Radical extremist organizations engaged in violence and terrorism emerged, as did violence and discrimination against Muslims, particularly with the Islamophobia following the 9/11 Islamic extremist terrorist attacks on the United States of America.

The 1960s and 1970s were a period of crisis for Muslim societies. The hopes and promises of national independence were shattered by the continuing realities of poverty, illiteracy, failed economies, high unemployment, and maldistribution of wealth. This led many to question their national identities, political legitimacy, and religious faith and meaning. Modernization attempts were accompanied by mass migration from villages and rural areas into cities, rapid urbanization of overcrowded cities with insufficient social support systems, the breakdown of the traditional family and religious and social values, and the adoption of the “Western lifestyle” as a sign of modernity. Many experienced increasing frustrations with the resultant moral decline, spiritual malaise, corruption, and maldistribution of wealth. The consequent Islamic revival may thus be understood as a quest for self-identity and greater authenticity in both the private and the public spheres.

By the late 1980s and early 1990s, it was clear that a nonviolent revolution had taken place in many parts of the Muslim world. In some areas, Islamic revivalism and activism had become institutionalized in mainstream society. Islam was playing a more visible and important role in socioeconomic and political life. This produced an emergence of schools, clinics, hospitals, social service agencies, private mosques, and a new elite of modern educated, but Islamically oriented, doctors, engineers, lawyers, businesspeople, university professors, military officers, and laborers.

By the mid-1990s, Islamic activists could be found in the cabinets and parliaments of many countries and in the leadership of professional organizations. Contemporary Islamic activists are mostly laypeople rather than traditional religious scholars or clerics and come from all walks of life, from professionals and technocrats to uneducated and poor people. The majority work within the system, although a minority of radical extremists, such as Egypt’s Gamaa Islamiyya, Islamic Jihad, and Al-Qaeda, insisted that Muslim rulers are anti-Islamic, and that violence and revolution are the only way to liberate society and impose an Islamic way of life.

September 11, 2001, would prove to be a watershed, signaling the extent to which Muslim extremists had become a global threat. A major turning point for Osama bin Laden, the founder of al-Qaeda and sponsor of the 9/11 attacks, had occurred in 1979 when the Soviets occupied Afghanistan. Bin Laden supported the Afghan mujahideen in their resistance to Soviet occupation. His opposition to the American-led coalition in the Gulf War of 1991 fueled his opposition to Saudi Arabia and most Muslim rulers and hatred for the West and helped him define his own—not Islam’s—criteria for a just jihad.

In a groundbreaking display of interreligious solidarity, on October 11, 2007, 138 of the world’s senior Muslim leaders wrote to the heads of Christian churches proposing a theological basis upon which the two global faiths can cooperate in creating peace and understanding and diffuse tensions around the world.

Contrasting views among prominent Muslim religious authorities regarding the contentious issue of suicide bombing can be seen in the Palestinian–Israeli conflict. Yusuf al-Qaradawi, who condemns acts of terrorism and suicide bombings, made an exception in the conflict and was one of the first religious scholars to issue a fatwa that justified suicide bombings in Israel, based on the premise that Israelis were not civilians but combatants in a war of occupation waged against the Palestinians.

One of the most persistent issues for contemporary Muslims is that of reconciling religious tradition with increasingly global and Western-influenced social life. This tension involves questions including who should have the authority to interpret Islam and how to derive relevant and acceptable interpretations for a contemporary world. Specific challenges for interpretation include literalism or contextualized interpretations, the relationship of government and secularity, political participation, human rights, women’s rights, and how to relate to non-Islamic neighbors. Many Muslims living in non-Muslim majority countries question to what degree they should assimilate, what the role Islamic law should play, and how to gain religious recognition. The role and advancement of women has emerged as one of the most distinctive reforms of postmodernity. Also notable, immigrants and Muslim citizens have overwhelmingly become increasingly involved in Western professional and civic life.

**CHAPTER GOALS**

* To better understand the Islam of today by studying the diversity and interactions of Muslims throughout history
* To better understand the present and future of Islam through a focus on the formation and development of Muslim community

**LECTURE OUTLINE**

1. Overview - The Many Faces of the Muslim Experience
	1. Global images and realities of Muslims vary greatly.
		1. poor and wealthy
		2. peaceful and violent
		3. contemporary styles or traditional fashions
	2. Indications of change of status for women
		1. workforce
		2. education
		3. Reform of sex segregation in Saudi Arabia
		4. Women graduate university at higher rates than men in some Gulf Countries
		5. Equal pay and education in America
	3. Charitable associations and democratic reforms
	4. Islam as part of Abrahamic, monotheistic tradition
		1. Muslims trace lineage to Abraham and Hagar (Versus Sarah as mother of Christianity and Judaism)
	5. Second-largest world religion, many interpretations
2. Modernity: The Challenge of Western Colonialism & Muslim Response
	1. Colonialism challenged historical self-understanding, self-governance.
	2. Varied Muslim responses to colonialism and Western culture
		1. Conservative religious leaders resisted significant change
		2. New Western-oriented elites chose secular approach, separation of religion and state
		3. Modernist reformers sought to bridge gap between heritage and modernity
			1. advocated for *ijtihad*, reinterpretation of Islamic law with the modern world.
				1. Failed to:

 produce systematic reinterpretation

develop effective reformist organizations

* 1. Boundaries of Post WWII nation-states drawn by European colonizers
		1. Many leaders appointed by colonizing government or seize control by force
			1. Long ranging questions and conflict over legitimacy of leaders
			2. Iran's Islamic revolution overturns assumption that progress must depend on the West
	2. The Islamic Resurgence
		1. Signal by Iranian Revolution
		2. Disaster of military defeat of Arab forces in the Six-Day War against Israel
		3. Most countries remain politically, economically weak and dependent on West
			1. many turn to religion as solution
			2. 1980s/90’s: Islam as increasingly important in political and socioeconomic life
	3. Islam in the West
		1. Fastest growing religion in North America and Europe
		2. Second largest religion in United States
		3. Modernity and globalization bring many questions of faith and identity
		4. To understand Islam present and future requires study of history
1. Premodern Islam
	1. The Formative Era
		1. Prophet Muhammad's life is formative period of Islam.
			1. seen as time of authentic community, model for future
		2. Muhammad’s Early Life
			1. Orphan in warring tribal desert of central Arabia
			2. Tribal polytheism
				1. Key virtue “manliness”
				2. Little moral responsibility beyond tribal/family honor
			3. Pre-Islamic era: Period of ignorance (*jahiliyya)*
				1. Some pockets of Christian, Jewish, Arab monotheists
			4. Muhammad as model of ideal Muslim
			5. First message/revelation at age 40
				1. Revelations said to continue for over two decades
				2. Revelations collectively constitute Quran
				3. Denounces polytheistic views, socioeconomic inequity
			6. Harsh persecution in Mecca, emigrates to Yathrib (Medina) after 10 years
		3. After the Hijra (emigration), AD 622
			1. Birth of Islamic community
			2. Turning point, marks first year of Muslim calendar
			3. Muhammad proclaims monotheism, unity (*tawhid)* of God & revelation
			4. Muhammad preaches *sharia* (“straight path” Islamic law) toward God
			5. Utilized warfare in conquest and punishment of “enemies of God” (political motivation)
			6. 632 pilgrimage to Mecca, farewell sermon
		4. The Message of the Quran
			1. seen as eternal, literal, final word of God to guide humankind
			2. Muhammad as intermediary of message
			3. 114 Chapters (*surahs),* 6000 verses arranged by length (not chronology)
			4. God (*Allah)* as creator, judge
			5. taken from Arabic tablet in heaven with God
			6. Muslims memorize and recite scriptures in Arabic, no matter their language
			7. Message handled with reverence as sacred word
	2. A Golden Age of Expansion, Conquest, and Creativity
		1. Sunni Muslims see Muhammad and first four *caliphs* (successors) as formative
			1. *Sunnah* (example) of living out Quran
		2. Muhammad unites tribes of Arabia
		3. Muslim armies spread faith, overrun Byzantine and Persian empires, over next century
		4. Some *dhimmi* (protected) people able to practice other faiths with tax payments and declarations of allegiance to Islamic state
		5. Rapid spread and growth of cultural centers, fostering creativity and invention
	3. Diversity, Division, Dissent
		1. Muhammad’s death brought division.
			1. Caliphate (632-1258) marked by:
				1. Rightly Guided Caliphs (632-61)
				2. Umayyad Dynasty (661-750)
				3. Abbasid Dynasty (750-1258)

overthrew Umayyad

* + 1. Sunni/Shiah split
			1. Second major opposition movement to Umayyad rule brought violent disagreements which lead to spilt of *Sunni,* who accept the *Sunnah* and succession of caliphs vs. *Shiah* (*‘*partisans’) followers of Muhammad’s cousin/ son-in-law Ali
				1. Sunni comprise 85% of global muslim population

see caliph as political/military leader (not prophet)

* + - * 1. Shiah comprise 15%

*imam* (prayer leader, descendent of Ali) is divinely inspired religious and political leader

* + - 1. Differing interpretations of history
		1. Non-Revolutionary Reforms
			1. Uluma (religious scholars)
			2. Sufi (Islamic mysticists)
	1. Paths to God
		1. Law
			1. Quran
			2. Sunnah (example)
				1. *hadith* (narratives) of Prophet’s words and actions
			3. *qiyas (*laws of analytical reasoning*)* Extensions made by jurists to apply to similar situations
			4. *ijma* consensus
		2. Mysticism
			1. Began as reform movement to counter lavish lifestyle of Umayyad caliphs
			2. Sufism
				1. Early ascetics: path of self-denial and good works
				2. *Mujaddid* (‘renewe’) Muhammad al-Ghazali reconciles ulama and Sufis, 11th Century
				3. 12th Cent., Sufism spreads across much of Islamic world
				4. Great missionaries, creating vast region of Islam (*dar al-Islam)*
				5. Integral to everyday popular religious practice and spirituality Sources of Law
	2. Five Pillars of Islam-unity of practice (Core of duty to worship God)
		1. Declaration of Faith (*shahadah)*
			1. monotheism
			2. Muhammad as messenger of God
		2. Prayer (*salat)*
			1. Friday Congregational Prayer
				1. in a mosque (*masjid,* ‘place of prostration’)
				2. sermon (*khutba)* from pulpit (*minbar)*
		3. Almsgiving (*zakat,* ‘purification’)
		4. Fast of Ramadan
		5. Pilgrimage (*hajj)*
	3. Women and Muslim Family Law
		1. Family law is central to social laws
		2. 1980’s resurgence of Islam brought attempts to return to medieval/classical
		3. Role of women varied, remains a sensitive subject
		4. Men and women complementary, equal in moral and religious obligation
		5. Wives subordinate to husbands, primary role as wife and mother
		6. Testimony of man legally equal to that of two woman
		7. Man’s inheritance twice that of women
		8. Marriage as primary institution (civil contract) between families
		9. Polygyny
		10. Divorce is permissible but reprehensible
		11. Veiling and *purdah* (seclusion from men who are not relatives) as important custom for some
	4. Islam and the State
		1. Ulama were guardians of religion, central to state
		2. Citizenship based on religious affiliation
		3. Obligation to strive (*jihad*), including armed struggle
		4. As Muslims colonized, non-Muslims could:
			1. Convert to Islam
			2. Pay tax and declare allegiance to be protected *dhimmi*
			3. Become enemies to be conquered
	5. Islam and the West
		1. The Crusades
			1. Islam presented threat to Christendom
			2. Geological and political collision course
				1. Muslims committed to overtake Christendom and Christians committed to retain
			3. Western perceptions of the Crusades:
				1. Muslims were protagonist
				2. Christendom triumphed
				3. Sole purpose was to liberate Jerusalem
			4. Muslim perception was that of Christians as aggressive imperialists
	6. Premodern Revivalist Movements (18th-20th Centuries)
		1. Many Muslim societies failed or declined for internal reasons
		2. Revivalist movements were concerned about religious, political, and social disintegration
		3. All convinced the solution was Islamic life
		4. Revival and reform: call to return to fundamentals
		5. Self-coined *Mahdi* (‘divinely guided one’) of Sudan, Sufi militant reformist, united followers to establish Islamic community and justified holy war
1. Islam and Modernity
	1. Decline of Muslim societies made them vulnerable to European imperialism, colonization
	2. Muslim responses to European dominance varied
	3. Islamic Modernism
		1. Reformers sought to bridge Islam - modernity
		2. Rejected blind acceptance of traditional authority
	4. Modern Revivalist Movements
		1. Informed by 1930s Muslim Brotherhood and Jamaat -i-Islami
		2. Informed social and political activism
			1. Seven ideological origins (see inset *Ideological Origins/Worldview of Islamic Revivalism)*
		3. Opposed Westernization
	5. Radical Islam
		1. Range from moderate groups that function within Society to violent extremists and terrorists
		2. Reflect multiple issues facing Muslims in the struggle to determine relationship of tradition and faith
2. Postmodern Trends
	1. Islamic activists
		1. Found in cabinets and parliaments of many countries and in leadership of professional organizations
		2. Mostly laypeople from all walks of life
		3. Majority work within system
	2. Emergence of radical extremist organizations
		1. Post 9/11 many have been issued by Muslim leaders and organizations from all over the world condemning the violence of extremists. Muslim extremists adopt own criteria for a just jihad—use of violence and revolution to establish Islamic way of life
		2. Fundamentalism
	3. Failure of Modernity and Islamic Revival
		1. 1960’s/70’s - hopes that Western oriented development would strengthen and prosper society
		2. Crises of societies instead served as catalysts for religious revival
		3. Questions of national identity, political legitimacy of rulers, religion
		4. Social problems and inequities
	4. Contemporary Islamic activism
		1. Islam as comprehensive way of life
		2. Social failure caused by deviating from Straight Path of Islam, depending on West
		3. Must return to Quran and Suddah
		4. Development must be guided by Islamic values instead of Western and secular.
		5. “Quiet Revolution” of 1980’s/90’s
		6. Radical/Violent Groups
			1. ISIS - *Islamic State in Iraq and Syria*
				1. carried out civilian attacks, beheadings
				2. territorial gains and holdings increased power
				3. ISIS “Islamic Pedigree & Vision”
				4. sought to create a state and control territories with a transnational caliphate
			2. Globalization and Hijacking of Jihad
			3. Jihad as Armed Struggle
			4. Suicide Bombing: War of the Fatwas
			5. Majority of Muslims condemn such actions
	5. *Islamophobia*: Extreme fear and hostility toward Islam and Muslims.
		1. Media portrayals and fears of Muslims in wake of 9/11 brought suspicion, harassment, discrimination
		2. Legislation and groups opposed sharia law
		3. Perceptions of Muslims as violent, dangerous
		4. “A Common Word Between Us and You” authored by 138 senior Muslim leaders, invitation to Christians to unite with Islam
	6. Questions for Postmodern Times: Issues of Authority and Interpretation
		1. What kind of change is possible/permissible within Islam?
		2. Varied interpretations of how to balance Islam and Postmodernity
		3. Heart of reformist approaches is interpretation of Islamic law regarding Human/Divine
		4. Islam in the West
			1. Formerly invisible - Immigrants chose to blend in or live separately
			2. Immigrants and Muslim citizens now increasingly involved in professional and civic life
			3. The Muslims of Western Europe
				1. Over 44 million Muslim population
				2. Many wish to retain Muslim religion and culture
				3. Controversial French ban on head coverings in schools
			4. Islam in America
				1. Fastest-growing religion in the U.S.
				2. Population estimates range from 3-7 million
				3. Primarily Sunni, with strong Shiah minority
		5. The Transformation of “The Nation of Islam”
			1. Most prominent and lasting of African American movements toward egalitarian ideal
			2. “Do for self” doctrine of economic independence and self-improvement through hard work and abstentions
			3. Saw God as a black man, Wallace Fard
			4. Contemporary leader, Elijah (Poole) Muhammad as last prophet
			5. Did not subscribe to Five Pillars or other major tenets of Islam
				1. Movement developed and transformed by:

Malcolm X

Wallace D Muhammad (Son of Elijah Muhammad)

Louis Farrakhan

Muhammad Ali, public convert

* + 1. Issues of Adaptation and Change in America
			1. Tendency to contrast “national culture” with Islamic values
			2. Islam disproportionately portrayed as violent
			3. Many examples of significant change and reform
			4. Increased civic participation and advocacy
		2. Islam: Postmodern Challenges
			1. Questions of faith in a rapidly changing world
			2. Question of authority of hadith
	1. Rethinking Islam: Reformers & Reformist Thought
		1. Question of literal interpretation
		2. Abdurrahman Wahid
			1. Led Nahdatul Ulama (Renaissance of Religious Scholars)
			2. First President of Indonesian democracy
			3. Bridged traditional Islam and “modern” thought
			4. Cosmopolitan
		3. Mustafa Ceric
			1. Former Grand Mufti of Bosnia-Herzegovina
			2. European-born, Arab and Western educated, pro-democracy theologian
		4. Timothy Winter
			1. Cambridge Professor and traditional Muslim religious leader
			2. focus on religion in politics and society
			3. relies on traditional Islam as authoritative reference
		5. Dr. Amina Wadud
			1. Struggle for equity, “Gender jihad”
			2. Speaks against abuse of patriarchal power and the subservience of women
			3. Uses Quran to interpret Quran, context
		6. Dr. Heba Raouf
			1. Cairo University professor and social activist
			2. Stresses the overlooked role of women in Muslim history
			3. Reformulation of women’s roles as rooted in liberating potential of Islam

(not Western feminism)

* 1. Islamization of the Law
		1. Sharia has not followed a fixed pattern or interpretation, even among fundamentalist countries
		2. Underscores problem areas which may require changes to harsh Islamic law:
			1. *hudud* (prescribed crimes and punishments from Quran)
			2. status of non-Muslim minorities
			3. status of women
	2. Islamic Reform
		1. Challenges:
			1. Extremists, “theology of hate”
			2. Ultraconservative opposition
		2. Quiet intellectual reformers have worked persistently for decades toward a variety of reforms
		3. Religious, intellectual, spiritual and moral
		4. In contrast to Christian reform, contemporary forces of globalization compel more rapid process

**KEY TERMS**

***Allah:***God

***caliph:*** successor of Muhammad as political and military leader of the Muslim community

***dar al-Islam:*** a vast land or region of Islam

***dhimmi:***“protected”; refers to non-Muslim peoples who were granted religious freedom under Muslim rule in exchange for payment of a tax

***fatwa:***official legal opinions or interpretations of Islamic law

***fiqh:*** literally, “understanding”; Muslim jurisprudence, or the human interpretation of God’s divinely revealed law, sharia

***hadith:*** narrative report of Muhammad’s sayings and action

***hajj:*** fifth pillar of Islam, the pilgrimage to Mecca that every Muslim who is physically and financially able is expected to make at least once

***hijab:***the headscarf worn by many Muslim women

***hijra:***migration of Muhammad from Mecca to Medina; marks first year in Muslim lunar calendar

***hudud:*** Quranically prescribed crimes and punishments

***ijtihad:*** interpretation or independent reasoning in Islamic law

***imam:*** in Sunni Islam, the prayer leader and one who delivers the Friday sermon; in Shia Islam, refers to Ali’s descendants, who are believed to be the legitimate leaders (not the Sunni caliphs) of the global Muslim community or *ummah*

***Islam:*** literally means “submission” or “surrender”

***jahiliyya:*** unbelief; ignorance; used to describe pre-Islamic era

***jihad:*** the struggle to be a good Muslim, to follow God’s will; armed struggle in defense of Islam or the Muslim community; offensive warfare by Muslim leaders to spread their rule or by Muslim terrorists have also used this term to legitimate their actions

***khutba:*** sermon that is a special feature of Friday prayer

***Mahdi:***divinely guided one; an eschatological figure who Muslims believe will usher in an era of justice and true belief just prior to the end of time

***mosque:***or *masjid*; “place of prostration” or a building used for public and community worship

***muezzin:*** the chosen person who calls the faithful to prayer five times daily from the mosque’s minaret

***mufti:*** legal expert who issues fatwas to judges and litigants

***mujaddid:*** “renewer”; one who comes to restore and revitalize Islamic community and practice

***Muslim:*** one who follows Islam

***People of the Book:*** those possessing a revelation or scripture from God; refers particularly to Jews and Christians

***purdah:*** seclusion of women from men who are not relatives

***qiyas:*** legal term for analogical reasoning

***Quran:***Muslim scripture

***Ramadan:***the ninth month of Islam’s lunar calendar; the month-long fast is the fourth pillar of Islam

***salat:*** prayer or worship five times a day, the second pillar of Islam

***shahadah:*** Muslim declaration of faith

***sharia:***Islamic law

***Shiah:***followers of Ali, the cousin and son-in-law of Muhammad

***Sufism:*** Islamic mysticism

***Sunnah:*** example set by Muhammad of living the principles of the Quran

***Sunni:***Muslims who accept the *sunna* and the historic succession of the Caliphs

***surah:*** chapters of the Quran

***tawhid:***the oneness or unity of God, monotheism

***ulama:*** “learned ones,” religious scholars

***ummah:*** Muslim community of believers

***zakat:***almsgiving, the third pillar of Islam

**WEB RESOURCES**

[Al Islam (The Official Website of the Ahmadiyya Muslim Community)](file:///%5C%5Cussinfap01.us.oup.com%5CMedia%20%26%20Supplements%5CCurrent%20Work%5CEsposito%207e%20-%20World%20Religions%20Today%5CWeb%20Resources%5CAl%20Islam%20%28The%20Official%20Website%20of%20the%20Ahmadiyya%20Muslim%20Community%29)

[BBC on Islam](http://www.bbc.co.uk/religion/religions/islam/)

[First Ismaili Electronic Library and Database](http://www.ismaili.net/)

[IJTIHAD](http://www.ijtihad.org/)

[The Institute of Ismaili Studies](http://www.iis.ac.uk/)

[Islam 101](http://islam101.net/)

[Islam Online](http://www.islamonline.net/)

[Islamic Bookstore](http://www.islamicbookstore.com/publisher-iis--islamic-information-service-.html/)

[Islamic Circle of North America](http://www.icna.org/)

[Islamic Society of North America (ISNA)](http://www.isna.net/)

[Islamicity](http://www.islamicity.com/)

[Middle East Research and Information Project](http://www.merip.org/)

[Muslim Public Affairs Council](http://www.mpac.org/)

[Patheos](http://www.patheos.com/)

[Prince Alwaleed Bin Talal Center for Muslim-Christian Understanding (ACMCU)](http://cmcu.georgetown.edu/)

[*Religion and Ethics Newsweekly*](http://www.pbs.org/wnet/religionandethics/)

[Religion Online](http://www.religion-online.org/)

[World Newspapers, Magazines, and News Sites on Islam](https://world-newspapers.com/magazines/religion/islam)

**OTHER MEDIA RESOURCES**

**Educational Documentaries**

[*The Battle for Islam*](http://www.insight-media.com), 2005, 63 min.

[*Bloody Cartoons: Freedom of Expression and the Clash of Cultures*](http://www.films.com/), 2008

[*Christianity and Islam*](http://www.insight-media.com/), 2004, 100 min.

[*Gender Me: Homosexuality in the World of Islam*](http://www.films.com/), 2008, 52 min.

[*The Glories of Islamic Art: The Umayyads and Their Capital Damascus*](http://www.insight-media.com/), 2007, 45 min.

[*Great World Religions: Islam*](http://www.thegreatcourses.com/courses/great-world-religions-islam.html), 2003, 12 lectures, 30 min. each

[*The Hajj: One American’s Pilgrimage to Mecca*](http://www.islamicmedia.com.au/), 22 min.

[*Inside Islam: Blue Islam on the Silk Road*](http://www.insight-media.com/), 2007, 48 min.

[*Inside Islam: Winds of Change and Chador*](http://www.insight-media.com/), 2007, 48 min.

[*Islam: Empire of Faith*](https://www.pbs.org/empires/islam/), 2000, 2:40 hrs.

[*John Esposito on the Struggles of Islam*](http://www.insight-media.com/), 2002, 23 min.

[*Living Islam*](http://www.insight-media.com/), six-part series from BBC, 5 hrs.

[*Muslims in America: Islam in Exile*](http://www.insight-media.com/), 2001, 57 min.

[*Suicide Bombers*](http://www.films.com/), 2004, 57 min.

[*Zaid Shakir on Being Muslim in America*](http://www.insight-media.com/), 2002, 30 min.

**Periodicals**

[*Encounters: Journal of Inter-Cultural Perspectives*](http://www.islamic-foundation.org/uk/encounters.html)

*Islamica Magazine*

*Journal of Islam and Christian–Muslim Relations*

*Journal of Islamic Studies*

*The Muslim World,* journal