A Brief Introduction to Islam



2019 VERSION: *Introduction to Islam* module
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This module seeks to develop an academic framework for studying Islam, and incorporates elements that are integral to clarifying an understanding of the religion in its various contexts and dimensions.

No prior knowledge of Islam is assumed, and no specific faith/belief background is required.



Why Study Islam?



• **Politically,** in terms of international relations and domestic politics

• **Historically**, i.e. in understanding 'Christian-Muslim' relations in a variety of contexts, ranging from 'Islamic Spain' through to '9-11'.

• **Ethically**, decision-making processes in a variety of locations can be influenced by Islamic concepts, but do we really know what Islamic law is?

• **Domestically**: analysis of issues such as education, social services, law, media, and interfaith dialogue can all be informed by an understanding of Islam.

Islam lends itself to multi-disciplinary studies



Islam - a trans-global religion, with a presence on every continent, and expressed in many languages.



Islam is considered by many Muslims as a complete, holistic way of life





Keep a separate alphabetical notebook/record of all the Islamic terms, names and concepts you encounter during the module and during your reading.



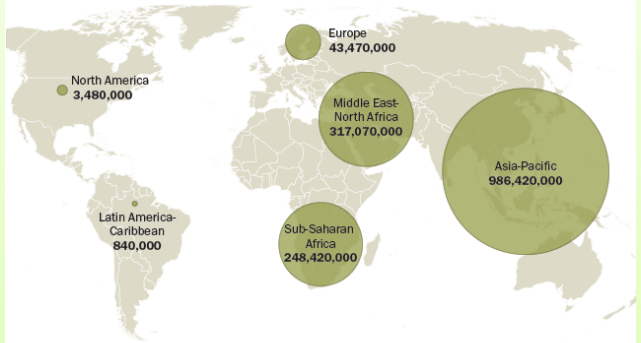
Where is Islam practised?

Over 1.6 billion people, on every continent, practise Islam



Regional distribution of Muslims

Population by region as of 2010



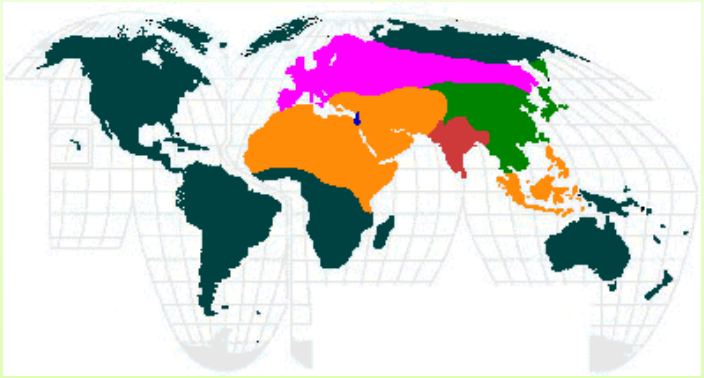
Percentage of world Muslim population in each region as of 2010

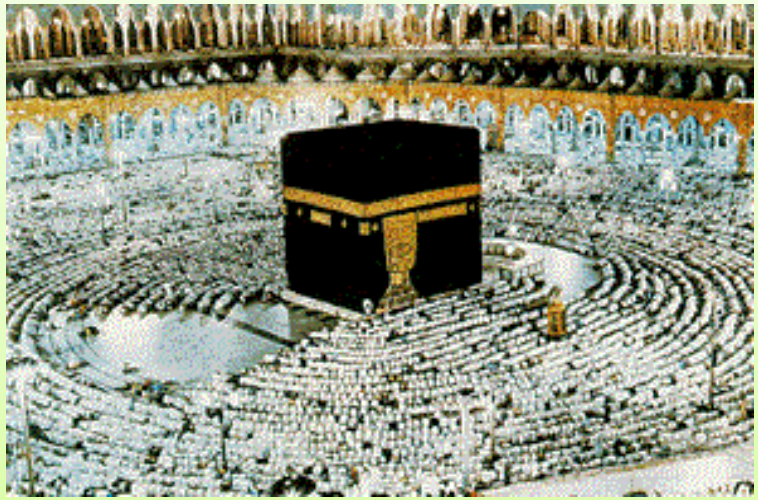


Note: Population estimates are rounded to the ten thousands. Percentages are calculated from unrounded numbers. Figures may not add to 100% due to rounding.

PEW RESEARCH CENTER


Kazakhstan
Turkey
Iraq
Iran
Afghanistan
China
Algeria
Libya
Egypt
Pakistan
India
Saudi Arabia
Mauritania
Mali
Niger
Chad
Sudan
Nigeria
Ethiopia
Tanzania









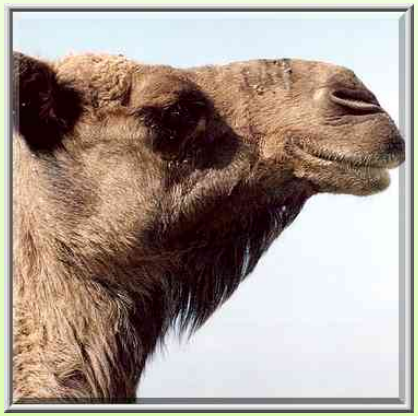
How to Study Islam



"Whoever obeys the Messenger verily obeys God." (al-Nisa, 4:80) [A]



What do we know about pre-Islamic Middle East?





first urban centres in Mesopotamia.

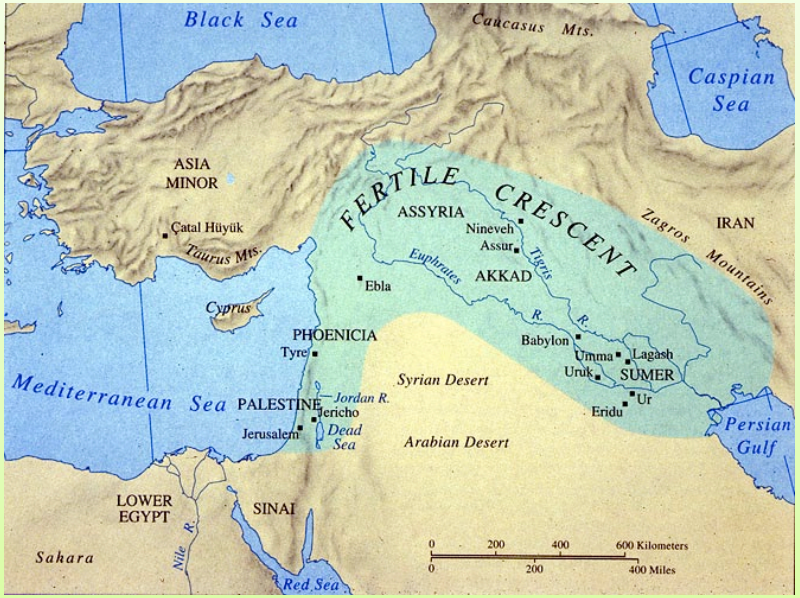
3500-3000 BCE [Before Common Era]:

Sumerian ascendance 3500 BCE.

Writing invented.

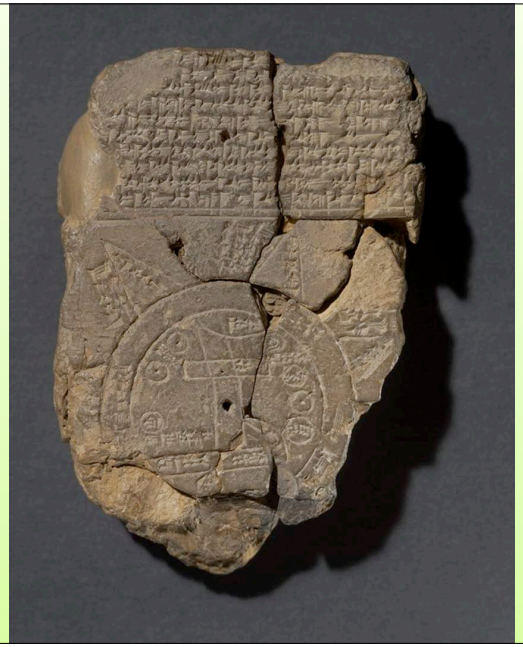
Subsequent civilisations in region include: Sumerian, Akkadian, Babylonian, Assyrian.



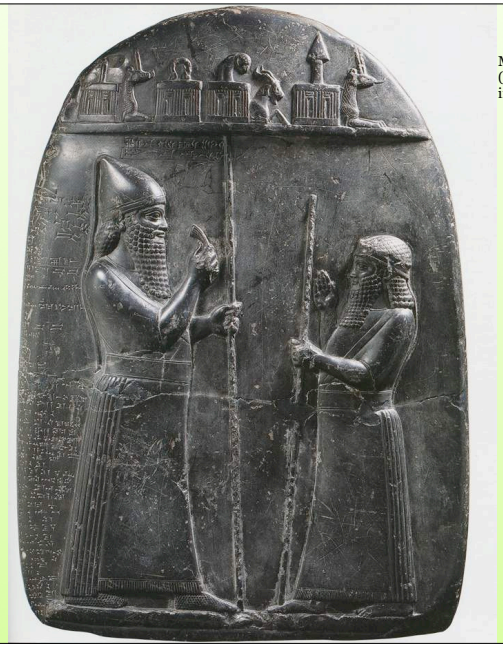


Front of the throne base of Shalmaneser III of Assyria, showing the Assyrian king and Marduk-zakir-šumi I of Babylon shaking hands





The "Babylonian Map of the World", showing the city of Babylon at its centre.



Marduk-apla-iddina II (left) as king of Babylon in 715 BC

Code Hammurabi (c. 1752 BCE): family laws, inheritance: influenced subsequent Hebrew and Islamic law systems.

Includes specific divorce and family laws

Monogamous marriages

Harems

Veiling laws: veils for the upper classes “to differentiate between ‘respectable’ women and those who were publicly available.”

Upper class women had power, influence (marriage, priestesses, businesswomen, property rights, legal rights)

Male dominated, militarily competitive, class based society, with military and temple elites – increasingly specialised occupations



Miniature sculpture of a seated woman wearing a head veil, dated around 2350 - 2250 BC. SYRIA



Unveiling detail from the Bitik terracotta vase, 17th century BC.

"Babylonia" - the south of modern Iraq, stretching from the Baghdad area down to the Gulf.

Greek term - inhabitants in the early first millennium BC who described the region as the "land of Sumer and Akkad", a term attested from the third millennium BC onwards.

Babylonia is frequently called the cradle of civilisation and the inhabitants of ancient cities such as Uruk, Nippur and Babylon would certainly have agreed with this assessment, carefully maintaining their rich heritage of architecture, literature, festivals and communal life.

Source: **Babylon and the cities and tribes of Southern Mesopotamia**
http://www.ucl.ac.uk/sargon/essentials/countries/babylonia/





Chaos Monster and Sun god



Marduk the Babylonian name of a late-generation god from ancient Mesopotamia and patron deity of the city of Babylon, who, when Babylon became the political centre of the Euphrates valley in the time of Hammurabi (18th century BCE), started to slowly rise to the position of the head of the Babylonian pantheon, a position he fully acquired by the second half of the second millennium BCE.

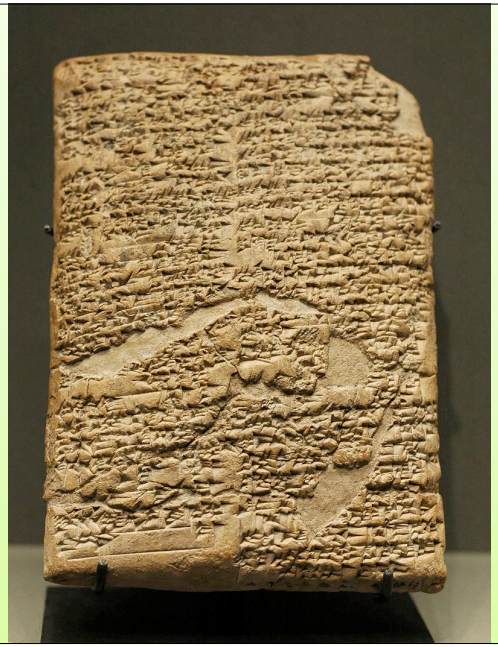
The Code of Hammurabi

Babylonian law code of ancient Mesopotamia, dating back to about 1754 BC.

one of the oldest deciphered writings of significant length in the world.

The sixth Babylonian king, Hammurabi, enacted the code, and partial copies exist on a human-sized stone stele and various clay tablets.

The Code consists of 282 laws, with scaled punishments, adjusting "an eye for an eye, a tooth for a tooth" (lex talionis) as graded depending on social status, of slave versus free man

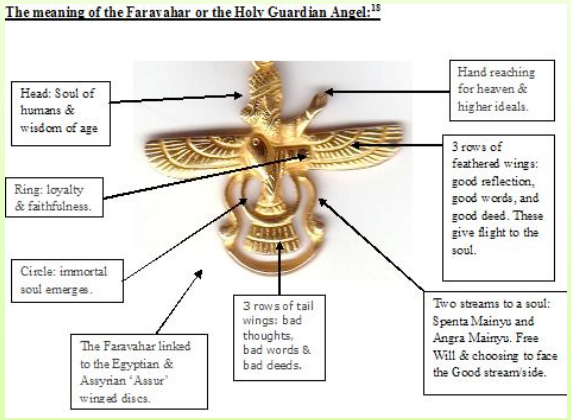


Code on clay tablet

In Persian Mesopotamia, **Zoroastrianism** was the predominant upper class religion. Zoroastrianism dated back to 1000 BCE: supreme God, presiding over a battle between good and evil spirits.



Faravahar (or Ferohar), one of the primary symbols of Zoroastrianism, believed to be the depiction of a Fravashi (guardian spirit)



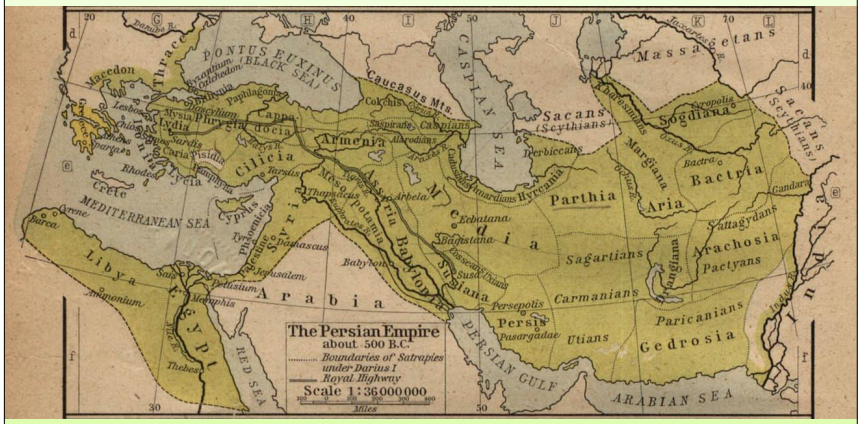


539 BCE: Achaemenid King Cyrus II conquered Babylon + much of Mesopotamia, Syria, Middle East.





The Zoroastrian Achaemenid Empire at its greatest extent was the largest ancient empire in recorded history at 8.0 million km2 (480 BCE).



Babylonia: conquered by Alexander (356-323 BCE):

[Alexander conquered Persia, Egypt, Babylon; crossed from Greece into Asia, Middle East then Indian continent - reached Kashmir, then mutiny of forces stopped progress].





Mediterranean: Greek societies. **Pantheistic.**



Parthians: kingdom on borders of Roman frontier on Euphrates. Withstands Roman power. Strong from 3rd century BC until 224 CE. Conquest by Sasanians.



Sasanians (Iranian empire): 224 CE-640 CE (Muslim conquest). Bureaucracy, state religion (Zoroastrian), crafts, traders (including silk from China).





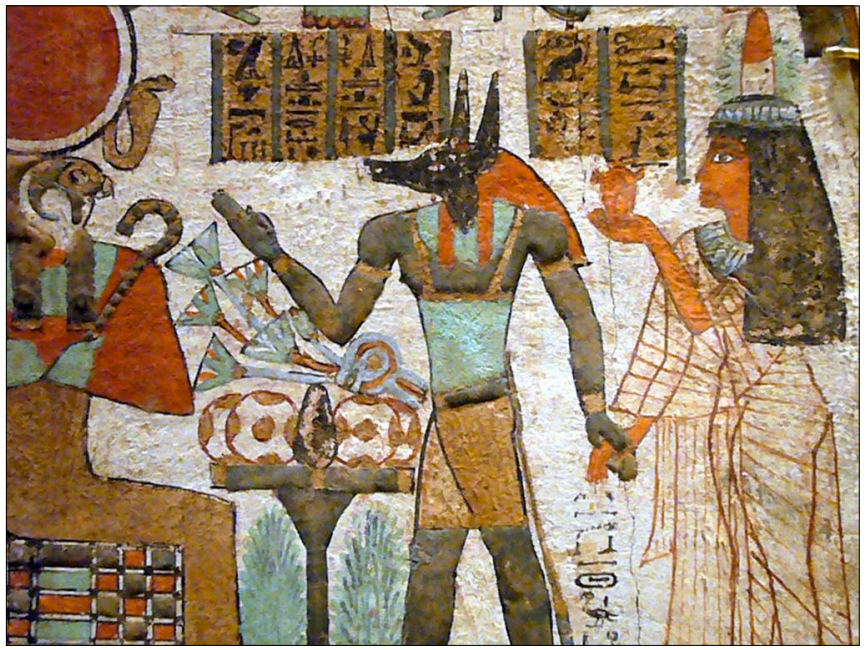


Ancient Egyptian: structures of law, administration, property.





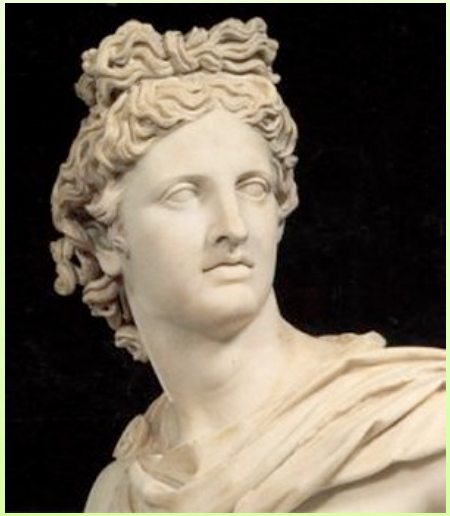






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Roman conquest. **Pantheon.** Legalistic. Gods and goddesses. Europe, N. Africa, Asia, Mediterranean, Egypt. Christian Roman Church.



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Other religions: **gnostics, pagans, polytheists**, Manichaens (early Gnostic religion), Jews, Christians (2nd century on), Zoroastrian.





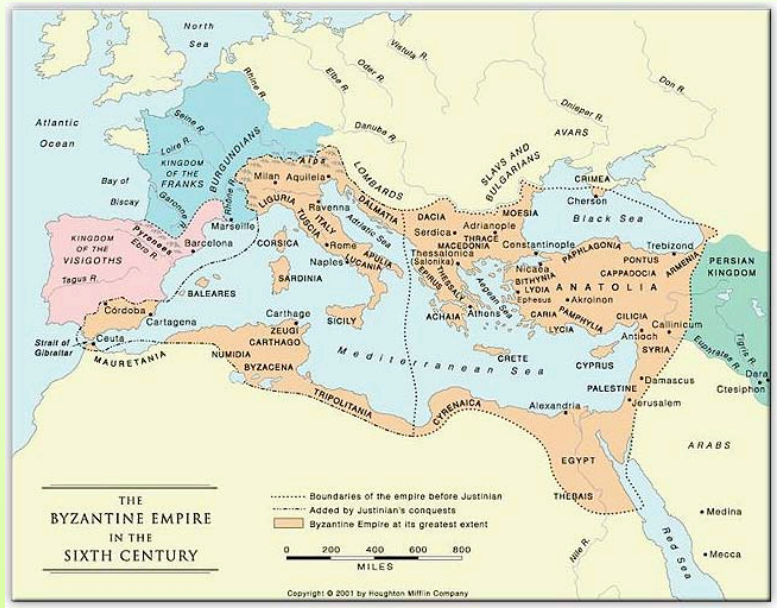
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5th/6th CE: essentially Christian/Jewish Mediterranean Middle East.

i.e. **Byzantine** Christian: Diverse languages & expressions of Christianity: Armenian, Syriac, Coptic.

Gradual divisions emerging, re. nature of Christ. Nestorian, Monophysite, Copts, Syrian Orthodox-Jacobites, Orthodox, Monotheletes.

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Languages:

Persian (varied forms),

Aramaic,

Arabic,

Hebrew.

Greek

Latin

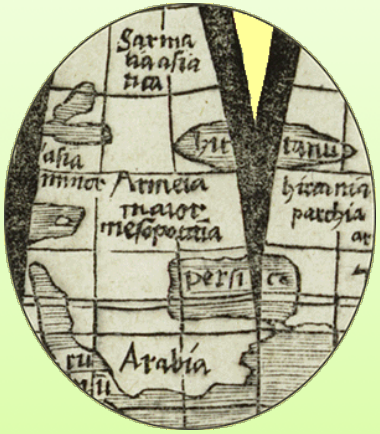
ARABIAN SOCIETY

Arabian society was influenced by the enormity of its desert, the development of sophisticated tribal systems, trading cities, and a highly developed literary tradition.

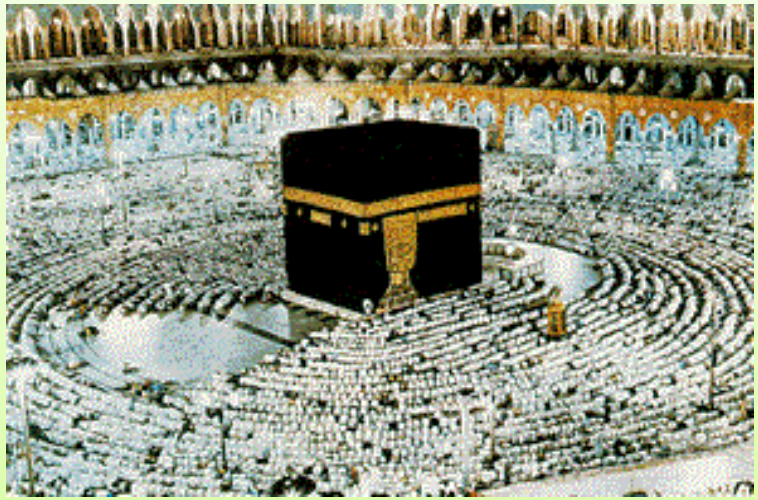
There were diverse religious perspectives, including a variety of gods and deities.

Arabian cultures comprised of nomads (Bedouin) in the desert, settled cultivators, and urbanised traders and craftspeople.



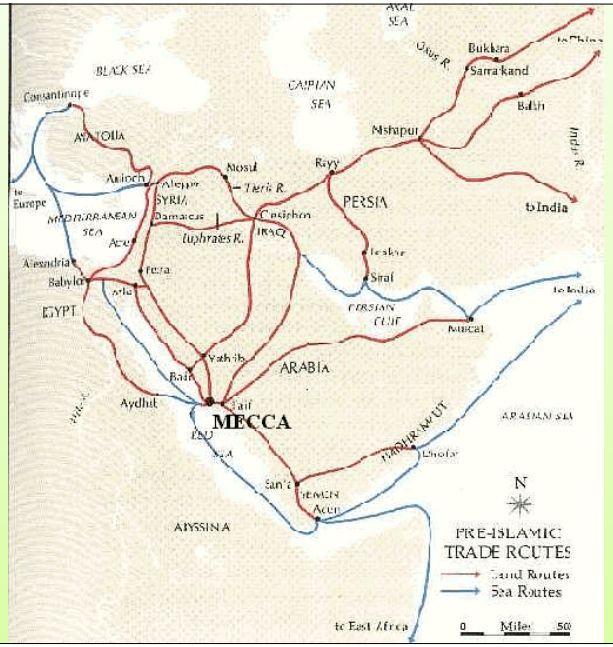




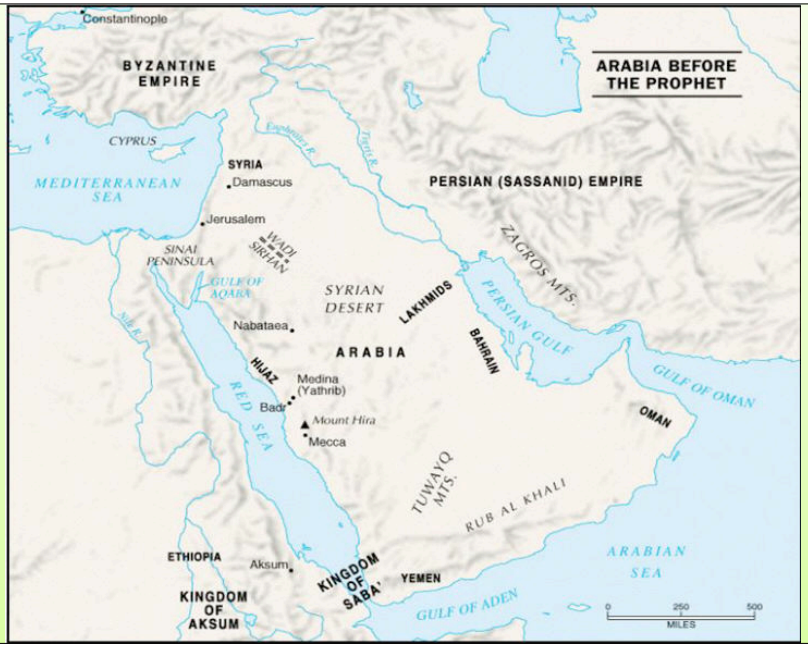



The Middle East
in the 6th Century
Arab Kingdoms and Tribes
BYZANTINE EMPIRE
SASANIAN EMPIRE
INDIA
ARABIAN SEA
ABYSSINIA
MEDITERRANEAN SEA
BLACK SEA
CASPIAN SEA
RED SEA
PERSIAN GULF
Great Desert
Syrian Desert
Nubian Desert
Libyan Desert
Thar Desert
KINDAH
HAWDHAH
YAMAN
JALANDI
MANADHIRAH
GHASSANIDS
NAMES OF TRIBES

69


MECCA
ARABIA
PERSIA
EGYPT
SYRIA
ABYSSINIA
ARABIAN SEA
PERSIAN GULF
RED SEA
BLACK SEA
CASPIAN SEA
MEDITERRANEAN SEA
Constantinople
Damascus
Aleppo
Antioch
Alexandria
Babylon
Ctesiphon
Nishapur
Bukkara
Samarkand
Balkh
Mosul
Rayy
Isfahan
Siraf
Muscat
Yathrib
Taif
Aydhab
Aden
Dhofar
Euphrates R.
Tigris R.
Indus R.
Oxus R.
to India
to China
to Europe
to East Africa
PRE-ISLAMIC
TRADE ROUTES
Land Routes
Sea Routes
N
0
Miles
500

70


ARABIA BEFORE THE PROPHET
Constantinople
BYZANTINE EMPIRE
CYPRUS
SYRIA
Damascus
PERSIAN (SASSANID) EMPIRE
MEDITERRANEAN SEA
Jerusalem
SINAI PENINSULA
WADI SIRHAN
GULF OF AQABA
SYRIAN DESERT
LAKHMIDS
ZAGROS MTS.
PERSIAN GULF
Nabataea
ARABIA
BAHRAIN
HIJAZ
Medina (Yathrib)
Badr
Mount Hira
Mecca
GULF OF OMAN
OMAN
RED SEA
TUWAYQ MTS.
RUB AL KHALI
ETHIOPIA
Aksum
KINGDOM OF SABA'
YEMEN
ARABIAN SEA
KINGDOM OF AKSUM
GULF OF ADEN
0
250
500
MILES


The Middle East
in the 6th Century
Arab Kingdoms and Tribes
BYZANTINE EMPIRE
SASANIAN EMPIRE
INDIA
ARABIAN SEA
ABYSSINIA
MEDITERRANEAN SEA
BLACK SEA
CASPIAN SEA
RED SEA
PERSIAN GULF
Great Desert
Syrian Desert
Nubian Desert
Libyan Desert
Thar Desert
KINDAH
HAWDHAH
YAMAN
JALANDI
MANADHIRAH
GHASSANIDS
NAMES OF TRIBES

72



Arab nomads and traders had travelled into Byzantine-Sasanian areas:
the so-called Fertile Crescent;
Mesopotamia; Persia; Babylonia;
Syria, the lower Euphrates (lower Iraq) and between Euphrates-Tigris (upper Iraq).

Tribal society, based on Bedouin ethos, was a significant influence.

Muhammad's own genealogy is linked into various tribes

His specific tribe is the Quraysh, who had an historical association with the Kabah in Mecca

Qur'an refers to 'religion of Abraham' (2:130)

Practices that God had commanded were to be instituted in the Kaba (God's sacred house) in Mecca.

Later scholars trace the origins back to the beginning of Creation.

Qur'an contains history of prophets from Adam onwards.

PRE-ISLAMIC ROLE OF KABAH

Seen as linked to Abraham

Abrahamic practices retained

Tribal idols

Pilgrims

Value of she-camels

Sira describes ancestors of Muhammad, and their roles in preservi
Abrahamic traditions

"Remember We made the House a place of assembly for the people and a secure place; and take the station of Abraham (maqam Ibrahim) as a prayer-place (musalla); and We have a made pact with Abraham and Ishmael that they should sanctify My House for those who circumambulate it, those using it as a retreat, who bow or prostrate themselves there.

"And remember Abraham said: My Lord, make this land a secure one, and feed its people with fruits, those of them who believe in God and the Last day ...

***"And remember Abraham raised the foundation of the House, yes and Ishmael too, (saying) accept (this) from us, for indeed You are All-hearing and All-knowing."* Q 2:125-7:**

Al-ilah = the god

**Southern Syria, Northern Arabia - Ka'ba was his house.
High god, chief of pantheon.**

Shared Ka'ba with Hubal.

Daughters of Allah:
•Manat - goddess of fate
•Al-Lat – astral deity
•Al-Uzza – astral deity

•PILGRIMAGE WAS IMPORTANT FOR ECONOMIC REASONS
•CONFLICTS COULD BE SUSPENDED
•THERE WERE TEMPLES IN MANY LOCATIONS [II35], INCLUDING ON TRADE ROUTES



The primary sources Muslims use to study the life of the Prophet include:

- The *Qur'an* (Revelation received by Muhammad)
- *Hadith* (the sayings about and of Muhammad)
- *Sunna* (the actions of Muhammad)
- *Tafsir* (commentaries on meaning of the Qur'an)
- *Sira* (biographies about Muhammad).



Muhammad was born c. 570 C.E.

'Abd Allah (father)/Amina (mother)

Year of the Elephant c.570

Abraha - deputy of Negus' (Abysinnian ruler) Vice Regent in Yemen: built cathedral in San'a - hoping to supersede Mecca as pilgrimage place. Cathedral attacked by Hijaz tribe - Abraha seeks revenge.
Goes north. Guide Nufayl (captured, ransomed, to survive had to take Abraha's army). Reach Ta'if, people there fear for their temple: guide Abraha the rest of the way.

Outskirts of Mecca, attack; Abraha's plunder includes 200 camels, property of Abd al-Muttalib [grandfather of Muhammad]. Abraha meets Abd al-Muttalib, seeks return of camels. Seen as head of Quraysh tribe, surprising request granted. 'Temple can look after itself. Has its own Lord'.

Quraysh withdraw to hills; Abd al-Muttalib prays. Leading elephant of Abraha's army kneels on Nufayl's order. Doesn't move. Birds attack. [Ibn Ishaq, p.24]

Simultaneously, Abd Allah, Abd al-Muttalib's son was in Palestine/Syria trading. Died on way home. Amina - Abd Allah's wife - was conscious of light in her. Description of Abd al-Muttalib taking Muhammad to Kabah. [ML]

Early life

Mother Amina died when Muhammad was 6 years old

Brought up by paternal grandfather Abd al-Muttalib b. Hashim (d.578-9??)

Then by Muhammad's uncle **Abu Talib (d.619)** (head of the Hashim clan)

Events in early life are in biographies, but may be apocryphal:

•Trading journeys to Syria

•Meeting the monk Bahira (and other holy men)

“By the forenoon; And the night when it falls calmly; your Lord did not forsake you or scorn you. Surely, the Last Day is better for you than the First. Your Lord shall surely give you [of this bounty]; and so you shall be well-pleased.
Did He not find you an orphan, and then gave you refuge?
And find you in error, and then guided you? And find you in need, and then enriched you?
As for the orphan, you shall not oppress him;
And as for the beggar, you shall not drive him away; And as for your Lord's favour, you shall proclaim it.”

Surah Al-Duha (The Forenoon), Surah 93, [F]



At the age of 25, Muhammad married Khadijah (businesswoman, twice married,* his employer)

Children (with Muhammad):**

- Abd Allah
- Al-Qasim
- Fatima
- Ruqayya. ***
- Umm Kulthum ***
- Zaynab bint Muhammad ***

* Children from Khadijah’s earlier marriages:

Hind bint ‘Atiq
‘Abdullah ibn ‘Atiq
Halah ibn Abi Halah
Hind ibn Abi Halah

** some sources suggest up to 8 children

*** some Shia sources suggest the daughters were Khadijah’s orphaned nieces.

Influences on Muhammad

Zayd* – talks about abstaining from Christianity and Judaism and Idolatry

Zayd seeks Abrahamic religion

* Zayd ibn Harithah - adopted son of Khadijah and Muhammad

RELIGIOUS PRACTICES IN REGION

Hanifiya = religion of Abraham [II 98]

Tribal religions

Judaism (importance of Jewish tribes, miracles, prophecy) [II 94

Christianity

FIRST REVELATION

c.610 – Muhammad retreats to a cave on Mount Hira, in the month of Ramadan [II 105];

"The apostle would pray in seclusion on Hira every year for a month to practice *tahannuth* as was the custom of Quraysh in heathen days. *Tahannuth* is religious devotion." [II 105]

According to bibliographical sources, Muhammad had a pre-disposition towards meditation, and often secluded himself away

It was during this visit that he heard these words – revealed by God through the Angel Gabriel (Jibril):

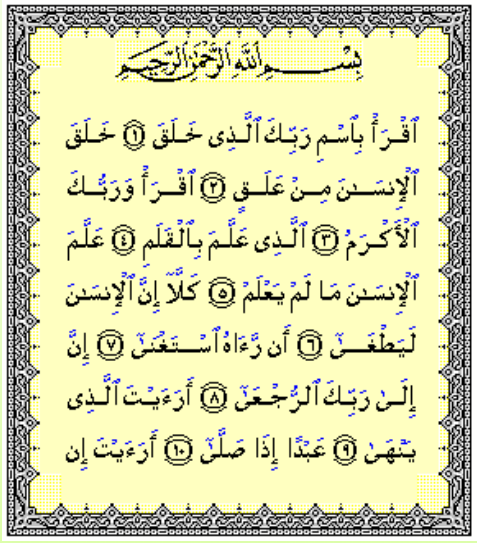
"In the name of God, the Compassionate, the Merciful,
Read in the name of your Lord, Who created
He created man from a clot.
Read, by your Most Generous Lord,
Who taught by the Pen,
He taught man what he did not know."

Surah al'Alaq 'the blood clot', 96:1-5; [F]

Recitation – al-Husary (Mujawwad)

Recitation – Abdul Rahman Al Sudais

Also Life of Muhammad – Yusuf Islam – 9'05" on


بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ① خَلَقَ
الْإِنسَانَ مِنْ عَلَقٍ ② اقْرَأْ وَرَبُّكَ
الْأَكْرَمُ ③ الَّذِي عَلَّمَ بِالْقَلَمِ ④ عَلَّمَ
الْإِنسَانَ مَا لَمْ يَعْلَمْ ⑤ كَلَّا إِنَّ الْإِنسَانَ
لَيَطْغَىٰ ⑥ أَن رَّآهُ اسْتَغْنَىٰ ⑦ إِنَّ
إِلَىٰ رَبِّكَ الرُّجْعَىٰ ⑧ أَرَأَيْتَ الَّذِي
يَنْهَىٰ ⑨ عَبْدًا إِذَا صَلَّىٰ ⑩ أَرَأَيْتَ إِن

" ... By the Manifest Book. We have sent it down on a blessed night. We were then admonishing. Therein, every wise matter is determined, as a command from us. We have been sending forth revelations, as a mercy from your Lord."
Surah Dukhan: 44:2-6 'The Smoke'/'Mist' [F]

"We have indeed revealed this (Message) in the Night of Power"
Surah Qadr 97:1 'The Night of Power' [A]

"Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (between right and wrong)...."

Surah Baqarah, 2: 185 [A]



"When the Qur'an is recited, listen to it and pay attention, that perchance you may receive mercy."

Gabriel teaches Muhammad how to pray. > Muhammad teaches Khadija first.

Then (possibly)

- **Ali (aged 10),**
- **Zayd,**
- **Abu Bakr**

What form did early Revelations take?

- The language is straightforward and easy-to-comprehend.

- The themes would have been familiar to some of the practitioners of other religions in Arabia:

- There is a single God.
- Humanity created by God.
- There is a Day of Judgement, Hellfire and Paradise.
- The power greater than humanity is God.

The Night Journey



Hijrah means migration. The Hijrah refers to the Prophet's migration from Mecca to Medina. This journey took place in the twelfth year of his mission (622 CE). This is the beginning of the Muslim calendar. The word hijrah means to leave a place to seek sanctuary or freedom from persecution or freedom of religion or any other purpose. Hijrah can also mean to leave a bad way of life for a good or more righteous way.

Glory to (Allah) Who did take His Servant for Journey by night from the Sacred Mosque to the Farthest Mosque whose precincts We did Bless in order that We might show him some of Our Signs: for He is the one Who heareth and seeth (all things). *Isra, 17:1*

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ
ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا
ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ
ءَايَٰتِنَآ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ۝١
وَءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَٰهُ هُدًى
لِّبَنِىٓ إِسْرَٰٓءِيلَ أَلَّا تَتَّخِذُوا۟ مِن دُونِى
وَكِيلًا ۝٢ ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ

Al-'Isra 17 1-2



The Migration

•In Mecca, Muhammad's status became less and less secure. Finally, he decided to move to the town of **Yathrib**, where he had business contacts and where some Muslims lived.

•Muhammad and his community migrated to Yathrib, later known as Medina, probably in 622. This migration is known as ***al-Hijrah*** ('the Migration'), and marks year one of the Islamic (lunar) calendar.

•The tradition is that Muhammad was the subject of a murder plot, and that - along with his closest friend Abu Bakr, he hid in a cave in Thawr to the south of Mecca for three days.

•After an exhausting journey of two weeks, the Prophet entered Medina on Monday 27 September 622.This was in the thirteenth year after Revelation first appeared.

Consolidation

During a ten year period in Medina, Muhammad built up a community around Emigrants (***al-muhajirun***) and Helpers **(*al-ansar*).**

•According to tradition, Muhammad tried to eradicate tribal allegiances, creating a single community or ***ummah*** (community, people, nation) whose highest authority was God.

•The Revelations of this period demonstrate the development of this Muslim community, and the problems it faced. The rules became stricter, and Islam became more confident: many of the Revelations indicate what is prohibited, rather than what is allowed (proscriptive rather than prescriptive).

- It is thought that during this period the day of communal worship (***Jum'ah*** prayer: also title of 62nd Sura)) was decided (*Yawm al Jum'ah* - Friday). The direction of prayer (***qiblah***) was altered to face ***al-Masjid al-Haram*** or The Sacred Mosque in Mecca (described in *Surah al-Baqara,* the second Surah in the Qur'an).

- The call to prayer, the ***adhan***, was created (this consists of seven main parts, although there are variations depending on region, linguistic and legal variations).



"Allah is the Greatest (4 times)
I bear witness that there is no god but Allah (twice)
I bear witness that Muhammad is the messenger of Allah (Twice)
Rush to Prayer (twice)
Rush to success (twice)
Allah is the Greatest (twice)
There is no god but Allah."

Recitation

Shi'a *adhan*

God is most great (4)
I testify that there is no God but God (2)
I testify that Muhammad is the
messenger of God (2)
I testify that Ali is the Wali (servant) of
God
I testify that Ali is the proof of God
Come alive to the prayer (2)
Come alive to flourishing (2)
Come alive to the best work (2)
God is most great (2)
There is no god but God (2)

Adapted from Michael Sells *Approaches to the Qur'an*

- On Friday 17 March/2 A.H., 17 Ramadan: **Abu Sufyan,** a Quraysh leader, was en route with a rich caravan from Syria. He feared attack from Muhammad, who had decided to ambush him at **Badr**. A Medinan Muslim 'hypocrite' informed Abu Sufyan of a potential attack, and Abu Sufyan sent to Mecca for help.
- Meccan forces, under **Abu Djahl**, led out an army of over 900 (three times Muhammad's). Muhammad expected to meet a helpless caravan - and found at Badr that they were facing a military confrontation.
- Despite the fear within Muhammad's forces - and the assertion of certain followers that they were only bound to protect Muhammad in Medina - the forces were inspired by his leadership, and beat the Meccan army. Over 800 Meccan troops are routed.

Accounts of Badr suggest that Muhammad saw Gabriel, and that angels on horseback assisted the Medinan forces.

A miraculous sword - **al-awn** - is used in battle.

The concept of martyrdom is stressed. Within the various accounts, there is a theme that 'God has to decide' the fate of the forces.

In later years, there are further conflicts, where Muhammad and his followers are tested, including Uhud.

- **The Treaty of Al-Hudaybiyya** was signed in the year 6 A.H.(627) This allowed for:

- access to Mecca for pilgrimage
- Muhammad's unarmed entrance into Mecca
- a pilgrimage in the year 7 A.H.
- a 10 year truce
- any tribe or person could join either side, or ally with it.

- The Treaty was significant because:

- It established diplomacy with the Quraysh (10 year Truce)
- It brought together diverse groups
- Islam/Muslims recognised as equal to other inhabitants of the region.

- **Entry into Mecca**
- In 8 A.H., according to some sources, Quraysh clients broke the truce of Hudaybiyya after a tribal skirmish. Following this, Muhammad secretly planned to prepare for war.
- Following some minor skirmishing, Muhammad's forces entered Mecca. He stated that its inhabitants should be given immunity, unless they resisted. He then prayed, before dressing in armour and mail, to go to the Ka'bah.

According to one tradition, the idols that were located in the precincts of the Ka'bah, fell to Muhammad. Ali then brought key to the holy sanctuary. After entering the sanctuary, and removing further idols, Muhammad went to the place of his first preaching in Mecca. His enemies sought amnesty and forgiveness, which he gave.

Muhammad's entry into his home city Mecca represents a time of conquest, reconciliation, fulfilment of objectives, and an assertion of power. Spiritual, economic and political power is demonstrated.

- In the year 10 A.H. (632) the first Islamic pilgrimage or **hajj** occurred in Mecca. During this pilgrimage, Muhammad gave what became known as the Farewell Sermon to Muslims, in which he stated:

"I am leaving you with the Book of God and the Sunnah of his Prophet. O men, harken well to my words. Learn that the Muslims constitute one brotherhood."

- A few months later in 632, Muhammad died - perhaps of a fever. He left no surviving sons who could be successors, although his daughter Fatimah played a significant role after his death.

570 Muhammad born; death of Muhammad's father, Abdullah.

576 Death of Muhammad's mother, Amina.

595 Muhammad marries Khadijah

610 First Revelation received

619 'Year of Sorrow': death of Abu Talib and Khadijah

620 Night Journey/mi'raj

622 Hijrah

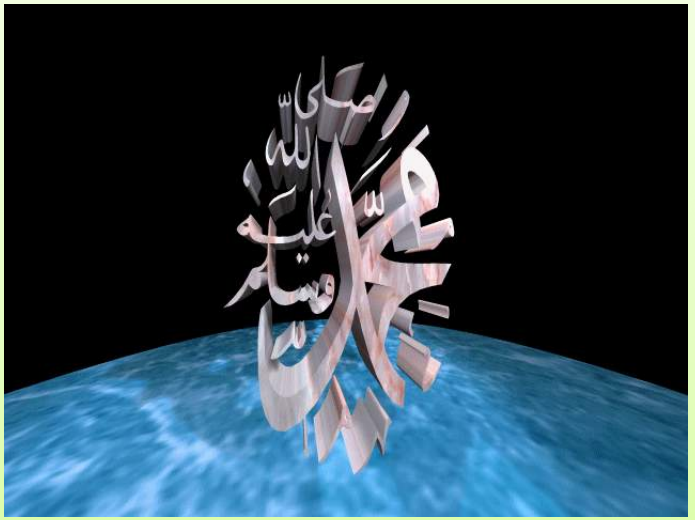
624 Battle of Badr

625 Battle of Uhud

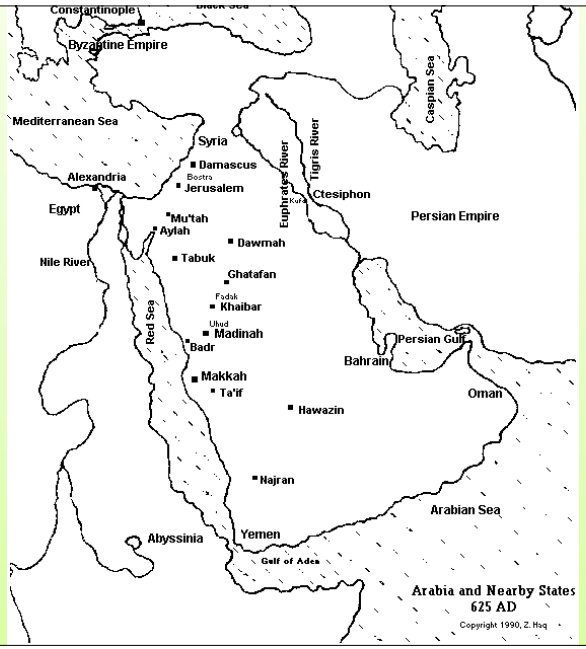
628 Hudaybiyah Treaty

630 Surrender of Mecca

632 Final Pilgrimage of Muhammad; Final Sermon; death of Muhammad



118



119



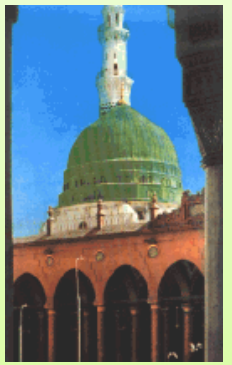
120

"Verily We have granted thee a manifest Victory ..."

"... God's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquility to them; and He rewarded them with a speedy Victory;

And many gains will they acquire (besides): and God is Exalted in Power, Full of Wisdom. **[Surah Fat-h (victory) 48: 1,18] [A].**

"I am leaving you with the Book of God and the Sunnah of his Prophet. O men, harken well to my words. Learn that the Muslims constitute one brotherhood."



After Muhammad



Who was to lead the Muslim community after the death of Muhammad?

- Ultimate sovereign in Islam is God: Muhammad was God's vice-regent on earth (***caliph*** - successor & deputy)

- After the death of Muhammad, there was the problem of who was going to lead the Muslim community. Muhammad was the Final Prophet - therefore no more Prophets would come to lead the community.

- There was a need for leadership, in order that the Revelation could be preserved - and Islam could develop and spread further (keeping the momentum established by Muhammad). There was also the need for an arbiter of disputes and maker of community decisions.

The first caliphs - **Abu Bakr** and '**Umar** - were associated with Muhammad, through marriage and clan ties.

There are a number of references to them within biographical sources relating to the Prophet.

"O men, if you worship Muhammad, Muhammad is dead; if your worship God, God is alive."



- **Abu Bakr** (r. 632-4) affirmed his authority with a series of military campaigns - which carried Islam into (and beyond) the frontier regions of empires. Abu Bakr maintained the momentum of Islam, and was drawn northwards to richer Syria and Iraq with his army, conquering Arabia and entering Palestine.

- These military campaigns were maintained by the second caliph '**Umar ibn al-Khattab** (r. 634-44), who conquered Damascus in 636. By the end of his reign, Islam could be found within the whole of Arabia, part of the former Sasanian Empire, and the conquered Syrian and Egyptian provinces of the Byzantine Empire.

- Tensions and conflicts re-surfaced in the reign of the third caliph, **'Uthman ibn 'Affan** (644-56) who was chosen after **Umar** was assassinated (in a private feud). 'Uthman - an early convert to Islam - came from one of the senior families that had followed Muhammad. Uthman sought to reconcile the factions disputing power.
- However, Uthman appointed members of his own clan as provincial governors. This aroused opposition, in Madina (from the sons of Companions and the Prophet's wife **A'isha** - and in **Kufa** and **Fustat**. Some tribes resented the domination of Meccans in their affairs. This unrest led to Uthman's murder in 656.



- The claimant to the title of caliph was **Ali ibn Abi Talib** (656-61), a Quraysh, an early convert to Islam, and a cousin of Muhammad who had married Muhammad's daughter Fatima. He was opposed, both by Uthman's clan, and by others who disputed his election's validity.

- **Ali** established himself as caliph in **Kufa**. His opponents based themselves in Basra. He defeated them, but was faced by a challenge from Syria.
- The governor of Syria was **Mu'awiyah ibn Abi Sufyan** (661-80)- a relative of Uthman. Their forces met at Siffin, on the upper Euphrates, where after fighting they agreed on arbitration.
- Ali agreed, but was deserted by some of his supporters, who did not want their position compromised. Ali's alliance grew weaker, and he was assassinated in Kufa. Mu'awiya proclaimed himself caliph, and Ali and Fatima's elder son Hasan consented.

- In 61AH/680 **Husayn** (Muhammad's grandson and Ali and Fatima's youngest son) led a force against the Umayyads.
- On 10th Muharram, at **Karbala** in Iraq, Husayn, and most of his family and followers were defeated and killed by an Umayyad force.

- The **Umayyad caliphate** maintained power for nearly a century.
- They became an Arab aristocracy, ruling over non-Arabs (including Muslims), utilising an imperial-style infrastructure, based in Syria, borrowing from pre-Islamic trends.
- The caliphate passed from father to son, with a capital in Damascus.

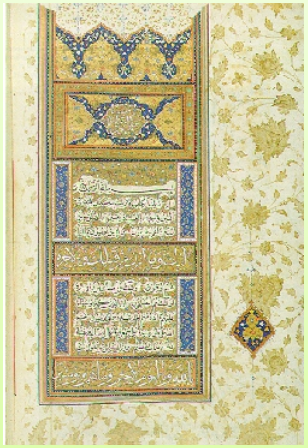




•Within one hundred years of Muhammad's death, there were Muslim communities as far apart as Spain and China. There were also significant divisions and power struggles, reflecting different political, tribal and religious interests.



INTERPRETING ISLAM



"He it is Who has sent down to thee the Book: In it are verses Basic or Fundamental (of established meaning); they are the foundation of the Book; others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except God. And those who are firmly grounded in knowledge say: 'We believe in the Book; the whole of it is from our Lord;' and none will grasp the Message except men of understanding." **Surah al-'Imran (the Family of Imran), 3:7, [A].**



'Who is qualified' to interpret the Qur'an?

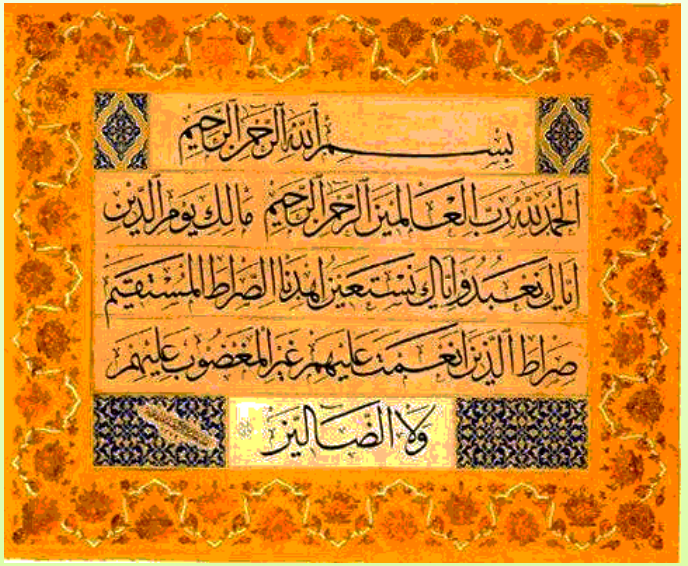
A legalistic path?

Esoteric dimensions?

Notions of religious authority?

What is the true essence of revelation?



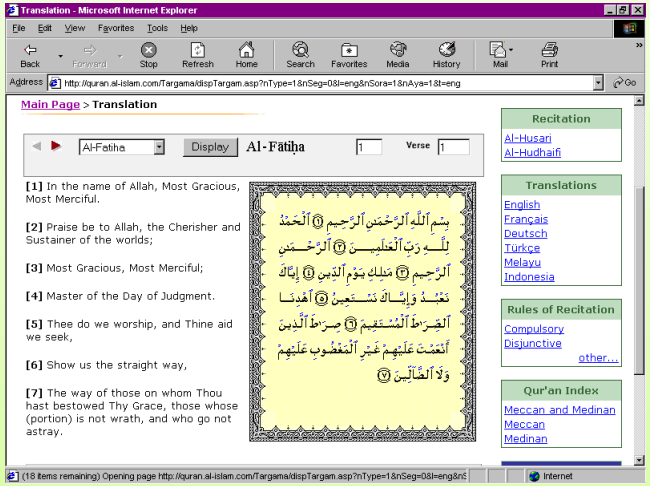


IN THE NAME OF ALLAH THE COMPASSIONATE THE MERCIFUL

Praise be to Allah, Lord of the Creation,
The Compassionate, the Merciful
King of Judgment day!
You alone we worship, and to You alone
we pray for help.
Guide us to the straight path
The path of those whom You have favoured
Not of those who have incurred Your wrath
Nor of those who have gone astray.

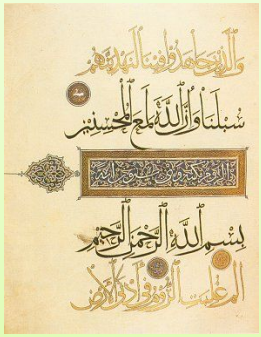
RECITATION

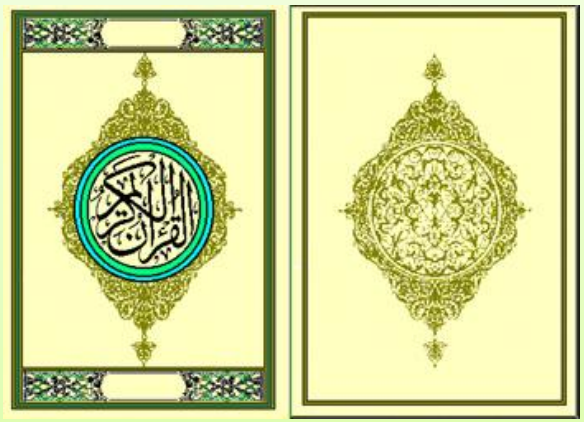




Recitation of the Qur'an is a specific science (***'ilm al-tajwid***)







A Brief Exegesis of Surah al-Fatihah

بسم الله الرحمن الرحيم

In the name of Allah the Compassionate the Merciful

•***al-Rahman***, *the* Merciful

الرحمن

الرحيم

al-Rahim, the Compassionate.



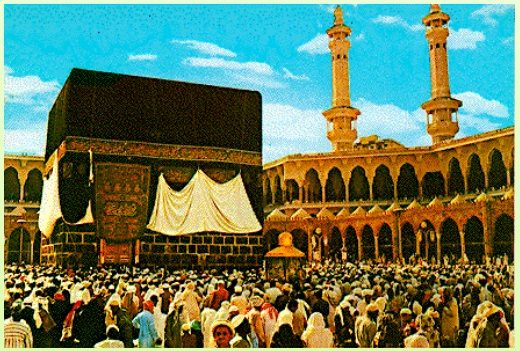




"Praise be to Allah, Lord of the Creation, the Compassionate, the Merciful, King of Judgment Day."



You alone we worship, and to You alone we pray for help.



Guide us to the straight path, the path of those whom you have favoured



"I bear witness that there is no deity except God and I bear witness that Muhammad is the Messenger of God."







March 2019

Jumada Al-Akhirah 1440 - Rajab 1440

March | 2019

March	Jumada Al-Akhirah	Day	Fajr	Sunrise	Dhuhr	Asr	Maghrib	Isha	Qiyam
1	24	Fri	05:10 AM	07:03 AM	12:29 PM	03:19 PM	05:56 PM	07:42 PM	01:24 AM
2	25	Sat	05:07 AM	07:01 AM	12:29 PM	03:20 PM	05:58 PM	07:44 PM	01:24 AM
3	26	Sun	05:05 AM	06:58 AM	12:29 PM	03:22 PM	05:59 PM	07:46 PM	01:23 AM
4	27	Mon	05:03 AM	06:56 AM	12:29 PM	03:23 PM	06:01 PM	07:48 PM	01:21 AM
5	28	Tue	05:01 AM	06:54 AM	12:29 PM	03:24 PM	06:03 PM	07:50 PM	01:21 AM
6	29	Wed	04:58 AM	06:52 AM	12:28 PM	03:26 PM	06:05 PM	07:52 PM	01:19 AM
7	30	Thu	04:56 AM	06:49 AM	12:28 PM	03:27 PM	06:07 PM	07:53 PM	01:19 AM
March	Rajab	Day							
8	1	Fri	04:54 AM	06:47 AM	12:28 PM	03:28 PM	06:08 PM	07:55 PM	01:18 AM
9	2	Sat	04:51 AM	06:45 AM	12:28 PM	03:29 PM	06:10 PM	07:57 PM	01:16 AM
10	3	Sun	04:49 AM	06:43 AM	12:27 PM	03:30 PM	06:12 PM	07:59 PM	01:16 AM
11	4	Mon	04:46 AM	06:40 AM	12:27 PM	03:32 PM	06:14 PM	08:01 PM	01:14 AM
12	5	Tue	04:44 AM	06:38 AM	12:27 PM	03:33 PM	06:16 PM	08:03 PM	01:14 AM
13	6	Wed	04:41 AM	06:36 AM	12:27 PM	03:34 PM	06:17 PM	08:05 PM	01:13 AM
14	**7**	**Thu**	**04:39 AM**	**06:33 AM**	**12:26 PM**	**03:35 PM**	**06:19 PM**	**08:07 PM**	**01:11 AM**
15	8	Fri	04:39 AM	06:33 AM	12:26 PM	03:35 PM	06:19 PM	08:07 PM	01:11 AM
16	9	Sat	04:34 AM	06:29 AM	12:26 PM	03:37 PM	06:23 PM	08:11 PM	01:09 AM

Source: islamfinder.com



Zakah - 2.5% of an individual's capital

Sawm - Fasting in the month of Ramadan



abstention - ***imsak*** - from eating, drinking, smoking and sexual activity







Not of those who have incurred Your wrath, Nor of those who have gone astray



Seek Knowledge as far as China





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Ensure that you undertake your own reading on the subject.

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