

RABIA AT THE TIME MUHAMMAD

OUR KNOWLEDGE of the life of the prophet Muhammad is based primarily on Islamic sources written at least a century after his death, eighth- and ninth-century texts such as the *Sirah* (biography of the Prophet) and Quranic commentaries. Muhammad ('the praised one') was born around 570 CE in the Hashim clan of the wealthy Quraysh tribe at Mecca. His father 'Abd Allah died before he was born and his mother Aminah died during his infancy. As an orphan, he was only able to be a part of the tribal society under the tutelage of his grandfather and later the uncle of his well-respected uncle Abu Talib.

According to tradition, he worked in the caravan trade, aged twenty-five, married his employer's widow, a rich widow a few years his senior. They had children but only four daughters survived their infancy. At the age of forty, during one of his periods of isolation and retreat in a cave near Mecca, Muhammad received his call to prophethood: 'Recite in the name of your Lord who created, created man from a clot of red and encouragement in his wife Khadijah who, according to tradition, became the first Muslim 'convert'. Revelations continued, mostly in the form of a voice reciting verses which Muhammad memorized. The revelations, at first powerful and apocalyptic, insisted on a new morality and on accountability for one's own actions, as well as on the belief in one creator and just ruler ('the God').

In response of Meccan society and, in particular, of the Quraysh tribe to such a message was hostile. Twelve years after his first revelation, Muhammad had only a few devoted supporters coming mostly from the Quraysh (like Muhammad himself) from the less powerful clans of the Hashim tribe, but also from the poor, the slaves, the freedmen and the younger members of rich families.

Hejira and the Later Life of Muhammad

Muhammad and his supporters were constantly persecuted in Mecca, and the situation worsened when the king and protection of the Hashim clan was withdrawn in 619 with the death of its leader, Abu Talib. Muhammad's wife Khadijah also died around this time; his marriage had been monogamous but, after her death, Muhammad married several times, mostly for political reasons. After searching for possible places to spread the message, Muhammad opted for Yathrib, an oasis cultivated mainly with date palms, 200 miles north of Mecca. Because of its agricultural basis, Yathrib did not exclusively depend on Meccan-related trade, and, because of the presence of Jewish tribes there, it had proven a fertile ground for Muhammad's new religious message.

In 622, Muhammad sent his companions ahead, and he followed at night from the south, reaching Yathrib along a secret route. The Hejira or 'emigration' to Yathrib, renamed Medina ('the city [of the prophet]'), marks the beginning of a more active phase of preaching. An immensely successful preacher in his own city, Muhammad now became a respected military commander, as well as being a political and religious leader among several tribes. Medina did indeed prove a more receptive ground for the Prophet's message, although it was not accepted by all Jewish tribes (map 1). As the Muslim community grew, Muhammad defined its identity, the direction of prayer (*qiblah*) changed from Jerusalem to Mecca and the obligatory pilgrimage (*hajj*) was to be performed in Mecca. This

The Prophet's footprint, Topkapi Museum, Istanbul. Popular piety expresses its veneration of the Prophet through the belief that relics associated with him transmit a special blessing power (barakah) to those who touch them. Several such relics are found throughout the Muslim world and include the Prophet's coat, his hairs and beard and his footprint (qadam rasul).



Pilgrims during the hajj. Early descriptions of the Prophet Muhammad emphasize the beauty of his thick beard. In emulation of him, many pious Muslim men grow a beard. The symbolism of hair is present during the hajj rituals where both men and women pilgrims trim a few of their hairs to mark the beginning and the end of the hajj proper.

the place where Allah had first revealed his message to him. After a series of battles and raids on Meccan caravans, the treaty of Hudaibiyah (628) allowed Muhammad and his supporters to enter Mecca and perform the *hajj* there (map 2). His involvement in warfare has been criticized by Christian commentators, but there are several militant Biblical antecedents, such as Moses. In Muhammad's social and historical context, raids were commonly used as a source of revenue and a strategic tool to undermine Meccan trade.

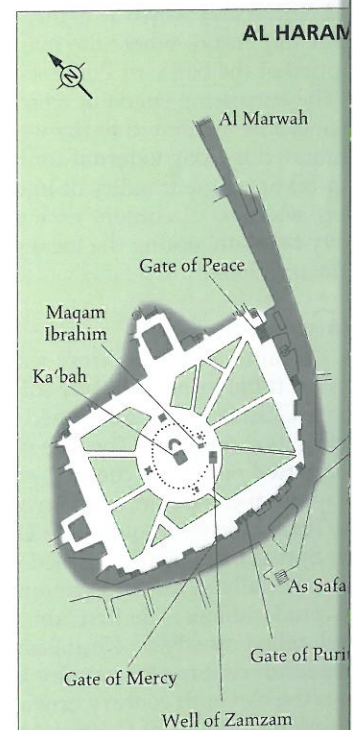
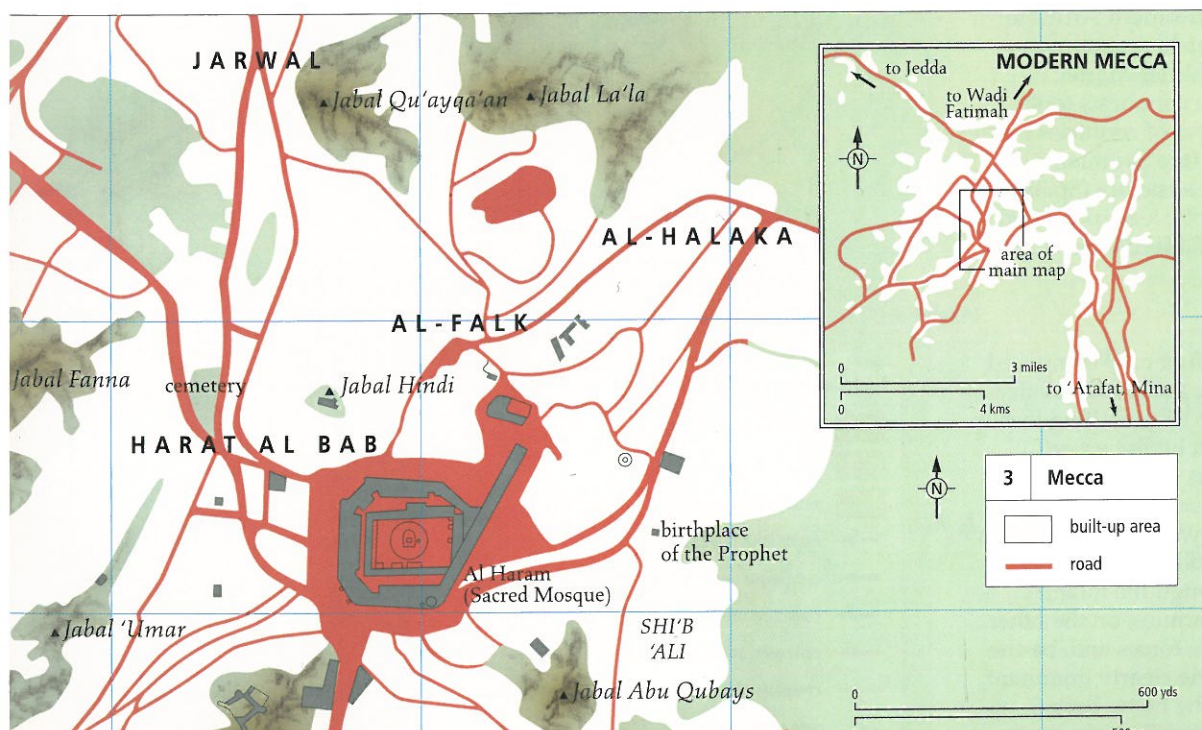
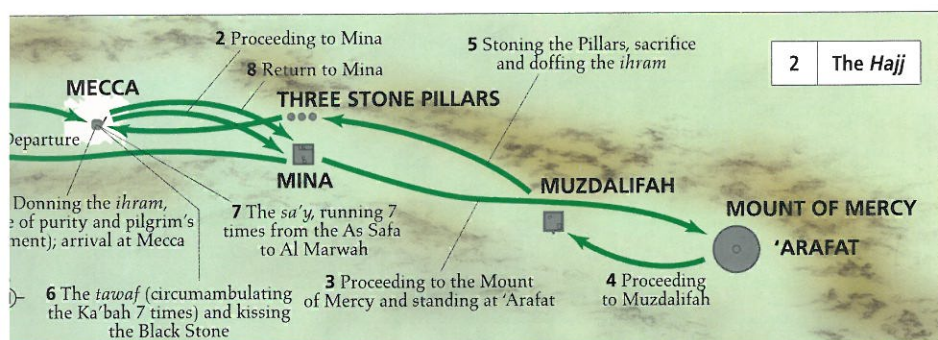
At Mecca in 630, Muhammad 'purified' the Ka'bah, devoted it to the worship of Allah and excluded non-Muslims from entering the city. On the last year of his life, the prophet performed the so-called 'Farewell pilgrimage' delivering a touching address to

all Muslims which emphasized the unity of their community based on the concept of brotherhood in faith. Following a brief illness, Muhammad died, attended by his favourite wife 'Aishah, in his home at Medina in 632.

The Ummah and the Hajj

The new community of faith (*ummah*) that Muhammad had built was gradually defined, shaped and organized. Its constituent elements, however, were already present during the Medinan period of revelation: a form of welfare system for the needy (*zakat*), dietary laws, norms of family law emphasizing the nuclear rather than tribal unit and, above all, a set of religious duties enjoined by Allah. One of these duties, the *hajj* had been inherited from the 'pagan' past and then re-interpreted in an Islamic manner: the association of the Ka'bah and the Meccan shrine with Abraham (Ibrahim) and Ishmael epitomizes the place of Islam within the monotheistic tradition. Moreover, the ritual actions during the *hajj*, seen as the exact re-enactment of Muhammad's last pilgrimage, constantly reaffirm – to this day – the status and prophetic authority of the Seal of all monotheistic prophets (map 3).

To perform the *hajj*, for today's Muslims, is a religious duty, but also a way to reinforce faith through the affirmation and display of the unity, the identity and the sacred history of the Muslim community.



THE SPREAD OF ISLAM

WITH THE DEATH of Muhammad, the Muslim community found itself without a leader. While the 'seal of the prophets' he could have no successor as a political guide Muhammad was succeeded by four 'rightly-guided' caliphs, the *al Khulafa' al Rashidun*, the four 'rightly-guided' who were chosen from his most loyal companions. It was during the leadership of these caliphs and particularly under the second caliph and his successor 'Umar ibn al Khattab (634-44), that the Muslim territories outside Arabia began. Influenced by the administrative systems of these conquered areas, the Islamic system became hereditary, and the Umayyad dynasty emerged out of the aristocracy of the Quraysh. The Rashidun caliphs were based at Mecca and the Umayyads moved the seat of power to Damascus. Their successors, the 'Abbasids (750-1258), were Arab-centred, built a new capital, Baghdad, in a fertile area on the main routes between Iraq and Syria.

Early Conquests

Conquests started as sporadic tribal raids. A caliph was probably not organized before 634, but after it, it made expeditions eastwards towards the Persian Empire and northwards towards Palestine and Syria. The Byzantine empire (map 1). Under the leadership of commanders such as 'Amr ibn al 'As and 'Umar al Walid, the army defeated the Byzantines at Yarmouk (636), and the newly organized Muslim navy defeated the Christian fleet at the Battle of the Masts near Constantinople was sporadically besieged during the seventh century though never captured. On the oriental front, an army suffered a crushing defeat at the battle of Yarmouk (637), and Ctesiphon was taken soon after. This caused the disintegration of the Sasanian Empire. 'Umar ibn al 'As then moved westwards towards Persia, and by 646 Heliopolis and Alexandria had fallen. The city of Fustat was founded in 643, and North Africa was occupied. From Alexandria, naval expeditions were launched against Cyprus and Sicily and the Umayyad dynasty the Muslims emerged as a world power. The eighth century saw further conquests eastwards as far as the river Indus and the westwards through northern Africa to France where the over-stretched army was defeated at the battle of Poitiers by Charles Martel. The increasing speed at which the conquests took place was attributed to the weakness of countries involved in long external conflicts (the Sasanian Empire) and the fragility of internal structure (Spain). Also discontent with despotic leadership and division among the local population, especially in Persia.

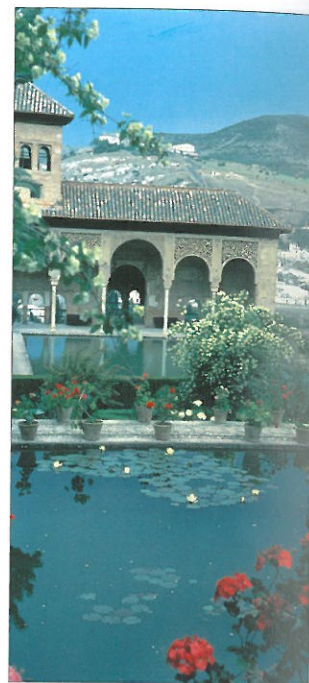
Society

The Muslim army was at first only composed of Arab groups, mostly infantry and some cavalry. It eventually transformed itself by recruiting locally available troops. The role played by the *mawali* (non-Arab clients), such as Berber warriors in the campaign to Spain and, eastwards, Persians is well-known. The Umayyad armies relied on Arab corps and increased the role of the cavalry. The role of units in armour, though the infantry remained dominant. The first Abbasid armies, on the other hand, were mostly on Khurasani elite forces and, by the eighth century, the cavalry became clearly dominant. In the tenth century onwards the horse-back warriors of Central Asia and Turkish soldiers

Muslim commanders left the social structure of the conquered territories almost intact by appointing local Muslim governors and relying on local administrative and financial systems. The populations were not converted *en masse* but in time the frequency of conversions increased. The reasons for embracing Islam ranged from a desire to come closer to the new masters and share their privileges, to an acknowledgment of, or belief in, the tolerant and syncretistic nature of the new faith. Tolerance, however, could only be granted to the *Ahl al Kitab* ('the people of the Book') that is, those people whom the Qur'an cites as having received revealed scripture: Jews, Christians and the 'Sabians'. These could not, in principle, be forcibly converted (as could polytheists and disbelievers), and were guaranteed protection and religious autonomy against the payment of a special tax.

Islam in Spain

By the end of the first Muslim campaign into Spain (711-13) all but the northwest corner of the Iberian peninsula came under Arab rule (map 2). When the Umayyad dynasty collapsed in Damascus at the hand of the 'Abbasids, one of its few surviving princes, 'Abd al Rahman I, moved to the far west and seized Cordova in 755, founding the Umayyad dynasty of Spain which was to last for over 300 years. The achievements of this period



Alhambra Palace, Granada, fourteenth century. Abstraction, one of the characteristics of Islamic art, is achieved through the transfiguration of materials: mass and weight are disguised by arches, decorative patterns and landscaping.

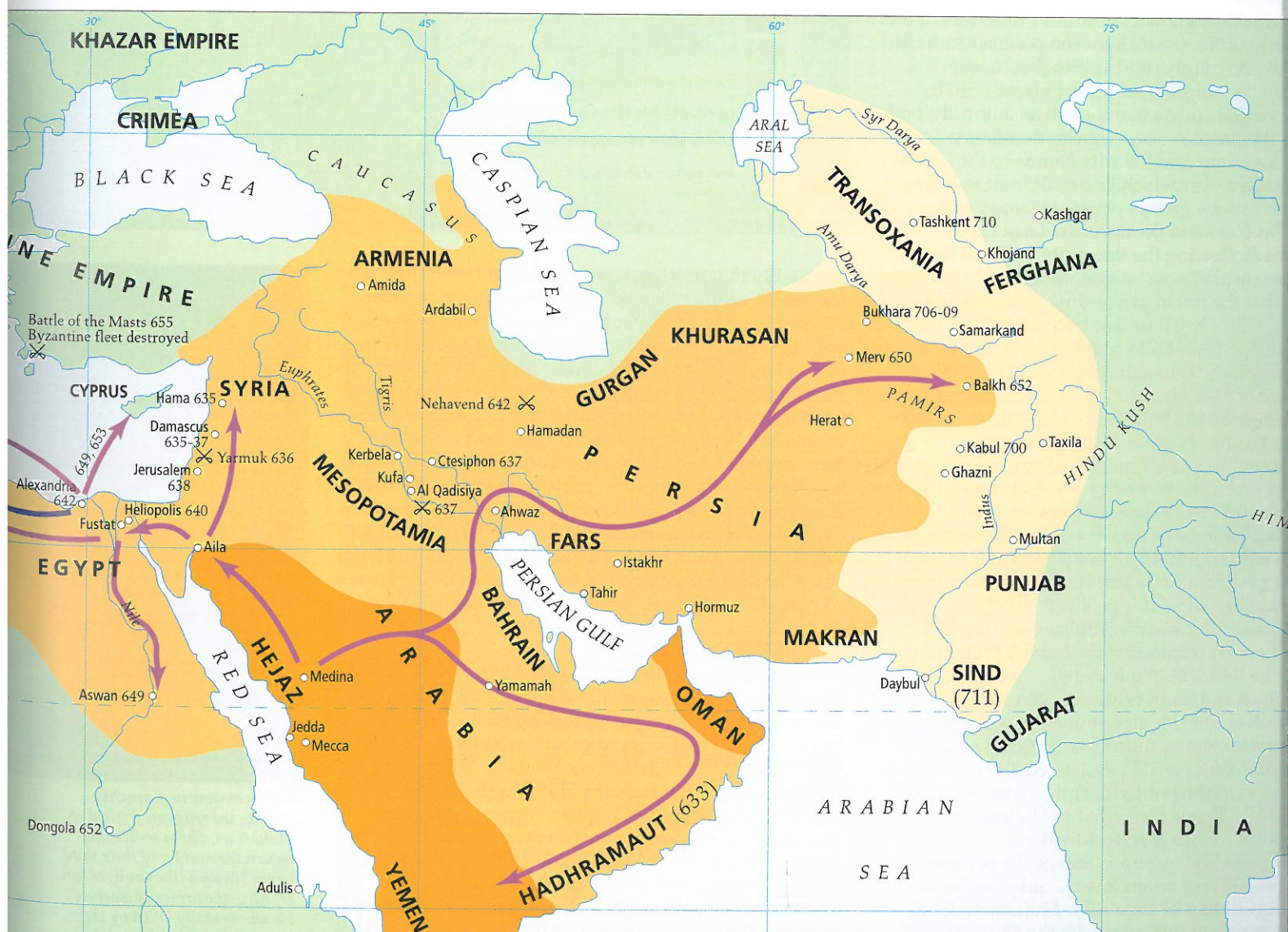
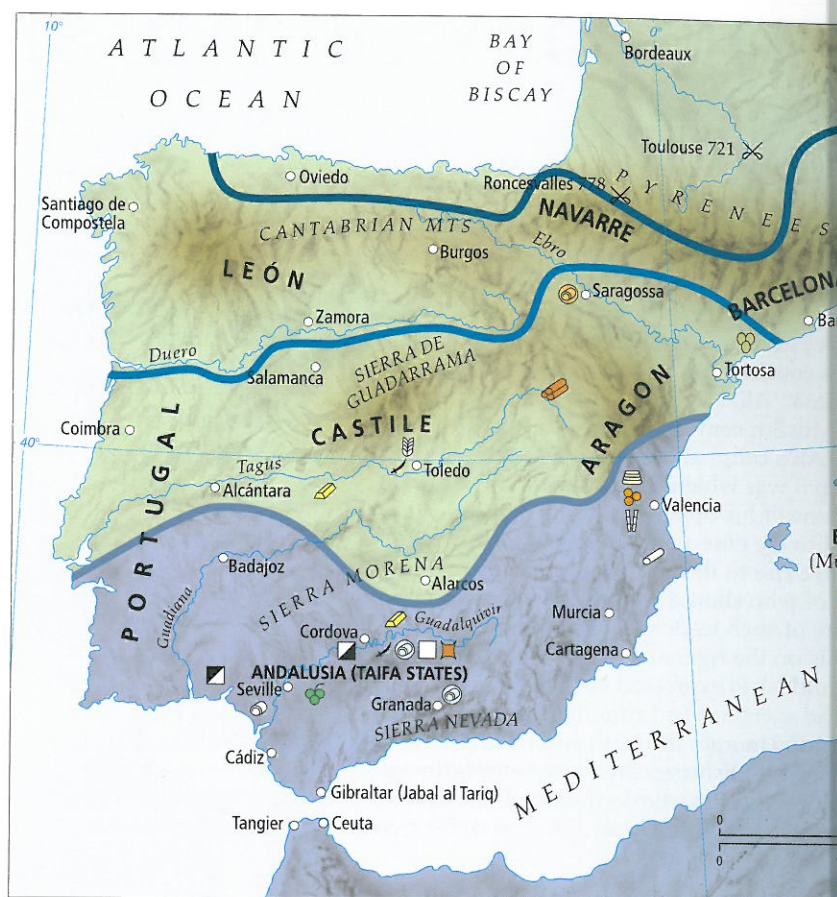


are embodied in the building in 788 of the Great Mosque of Cordova, which became a vibrant centre of learning. In time, however, the central authority of the state declined and, by the early eleventh century, Spain had broken up into a multiplicity of small kingdoms. The Christian states of the north captured Toledo in 1085 and this marks, to some extent, the first step towards the Crusades of the Middle Ages (see pp. 150–51).

Islamic Spain then came under the rule of Berber dynasties such as the Almoravids (1056–1147) and the Almohads (1130–1269), who held the entire political power of the western lands of Islam. The coalition of Christian states eventually reduced the presence of Islam to a strip of country in the southeast around Granada where, for a further 250 years, the Nasrid dynasty ruled. The Alhambra ('the red' castle) at Granada, the architectural masterpiece of Western Islam, belongs to this last period of Muslim rule. In 1492, Granada surrendered to the Christians and, within a few years, all Muslims (and Jews) were expelled from Spain. Islamic Spain had played an important role as the intellectual Muslim centre in the West, through which Far and Near Eastern as well as Greek and Arabic technical, scientific and philosophical knowledge reached medieval Europe.

2 Islamic Spain to the 13th century

northern limit of Muslim territory, 713	Muslim territory, 1269
northern limit of Muslim territory, 1021	
natural resources	
arms	gold
cotton	grapes
glass	honey
iron	lead
linen	olives
paper	silk
timber	wheat
oranges	sugar cane
leather	



THERE ARE TWO main traditions within Islam: the Shi'a and the Sunna. The origins of the Shi'a ('party of Ali') have traditionally been associated with a group of supporters of 'Ali ibn Abi Talib. They claimed that he was entitled to be Muhammad's immediate successor on the basis of his appointment by Muhammad, of his blood links to the prophet (he was Muhammad's cousin) and his marriage to the prophet's daughter Fatima. 'Ali's caliphate (656-61) was marred by dissent and civil war which culminated in his death at the hands of one of his opponents. This political instability led to the emergence of a new force which eventually gave rise to the Umayyad dynasty.

The issue of who should lead the Muslim community and the nature of such leadership has divided Islam. The Shi'a emphasis on the figure of 'Ali and his descendants, the imams (guides), is expressed both doctrinally ('Ali is included in the *shahadah*) and ritually (there are special festivals to commemorate the birth and death of the imams and associated shrines are places of pilgrimage). Shi'a eschatology, their martyrdom-related vision of history and some aspects of family law also differ from mainstream Islam.

Shi'i Groups and Dynasties

Mainstream Muslims, known as Sunnis ('followers of the *sunna* [custom]), differentiate between political authority, represented by the caliphs, and spiritual authority, represented by the religious scholars ('*ulama*'). Shi'is, instead, believe that spiritual and political authority, both embodied in the prophet, were transmitted first to 'Ali and then through him and his wife Fatima to the imams. The Shi'is disagree over which line of descent to follow and from this, various groups originate, broadly: the Zaydis, the Twelvers and the Seveners (map 1).

The Zaydis (following the line of imam Zayd ibn 'Ali, d. 740) are seen as the most 'moderate' of all Shi'i groups; they believe that the imam can be any pious Muslim descendant of 'Ali. They founded two states, one south of the Caspian Sea (864-1126), another in the northern mountains of Yemen where, despite internal feuds and external invasions, they succeeded in holding power until the Republican coup in 1962. Today's Zaydis are still an important social and religious force in Yemen.

The Twelvers, the largest group, acknowledge a line of twelve imams, from 'Ali through his sons Hasan (d. 669) and Husayn (d. 680) to the last, Muhammad al Muntazar, who they believe went into occultation (withdrew from the world) in 874. This 'hidden' imam eventually cut off all links with the community in 941, thereby initiating the 'greater occultation' and – it is believed – will reappear at the end of time to fill the earth with justice. Since the 'greater occultation', religious authority has been exercised on behalf of the 'hidden' imam by religious dynasties. During the ninth and tenth centuries, several dynasties professed Twelver Shi'ism, upholding Shi'ism also as a political means to oppose the Sunni 'Abbasid power. In 1501 the Safavid king Isma'il proclaimed Twelver Shi'ism the state religion in the predominantly Sunni region of Persia. Gradually, Persia converted to Shi'ism, becoming a reference-point for Shi'ism worldwide.

The third main Shi'i group is that of the Seveners (or Isma'ilis) whose line of seven imams ended in 760 with Isma'il (or Muhammad ibn Isma'il). Belonging to this group are the Qarmatians, who ruled from a principality around al Ahsa'. In 930 they entered Mecca taking the Black Stone to their capital, only to return it in 951. Later, their power was

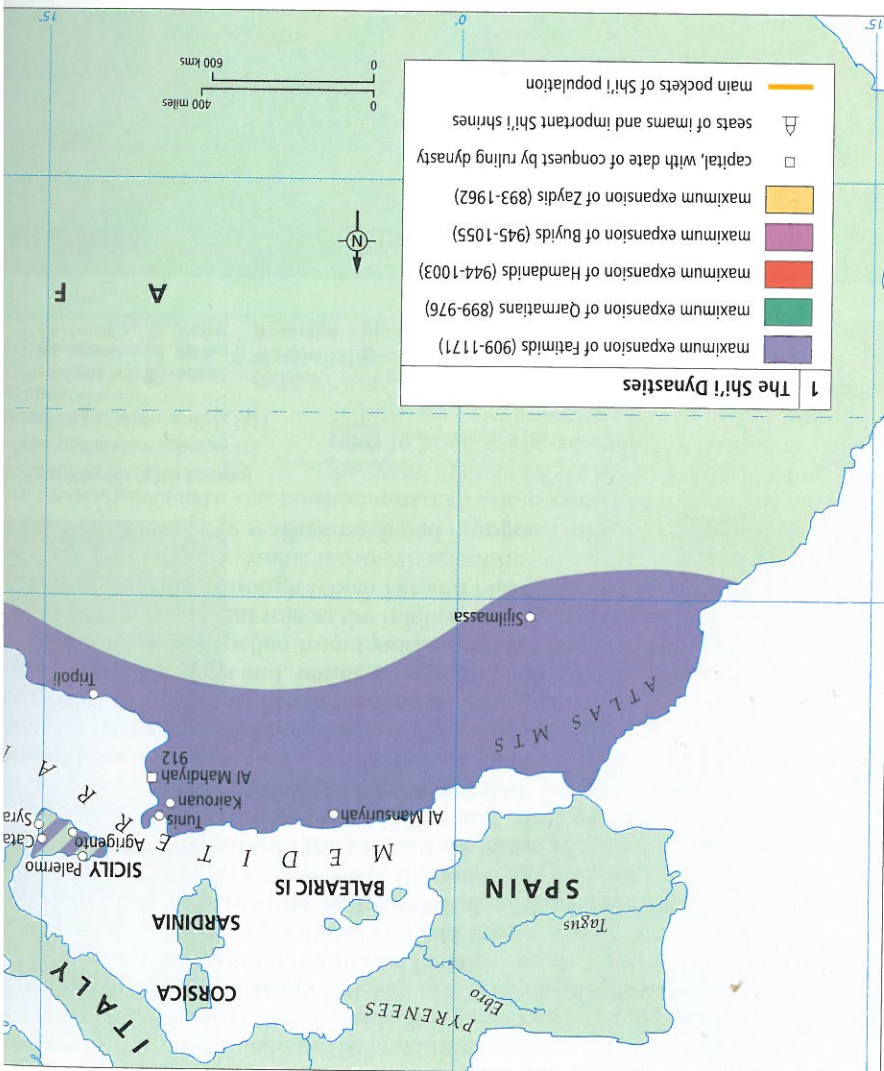
reduced to that of a local dynasty which lasted until the fourteenth century. Another group within the Seveners claimed that the line of imams had continued secretly until the emergence in 909 of the imam al Mahdi. He was the founder of the Fatimid dynasty (909-1171) which, first from Mahdiyyah and later from Cairo, controlled a vast territory, from the Mediterranean to the Yemen. Fatimid imams had both religious and political authority; they were considered infallible but still human. However, the Druzes, an offshoot branch, considered one of the Fatimid imams to be a manifestation of the divine. Since the Fatimids, the line of imams has reputedly continued to this day with the forty-ninth imam, the Aga Khan Karim, being acknowledged as the religious leader of the Isma'ilis communities scattered throughout the world.

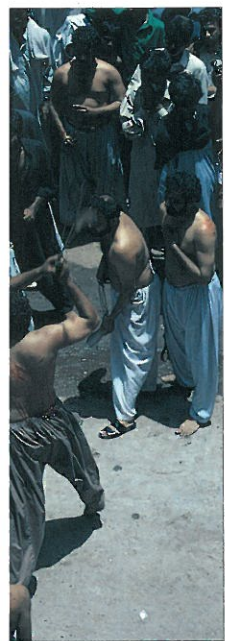
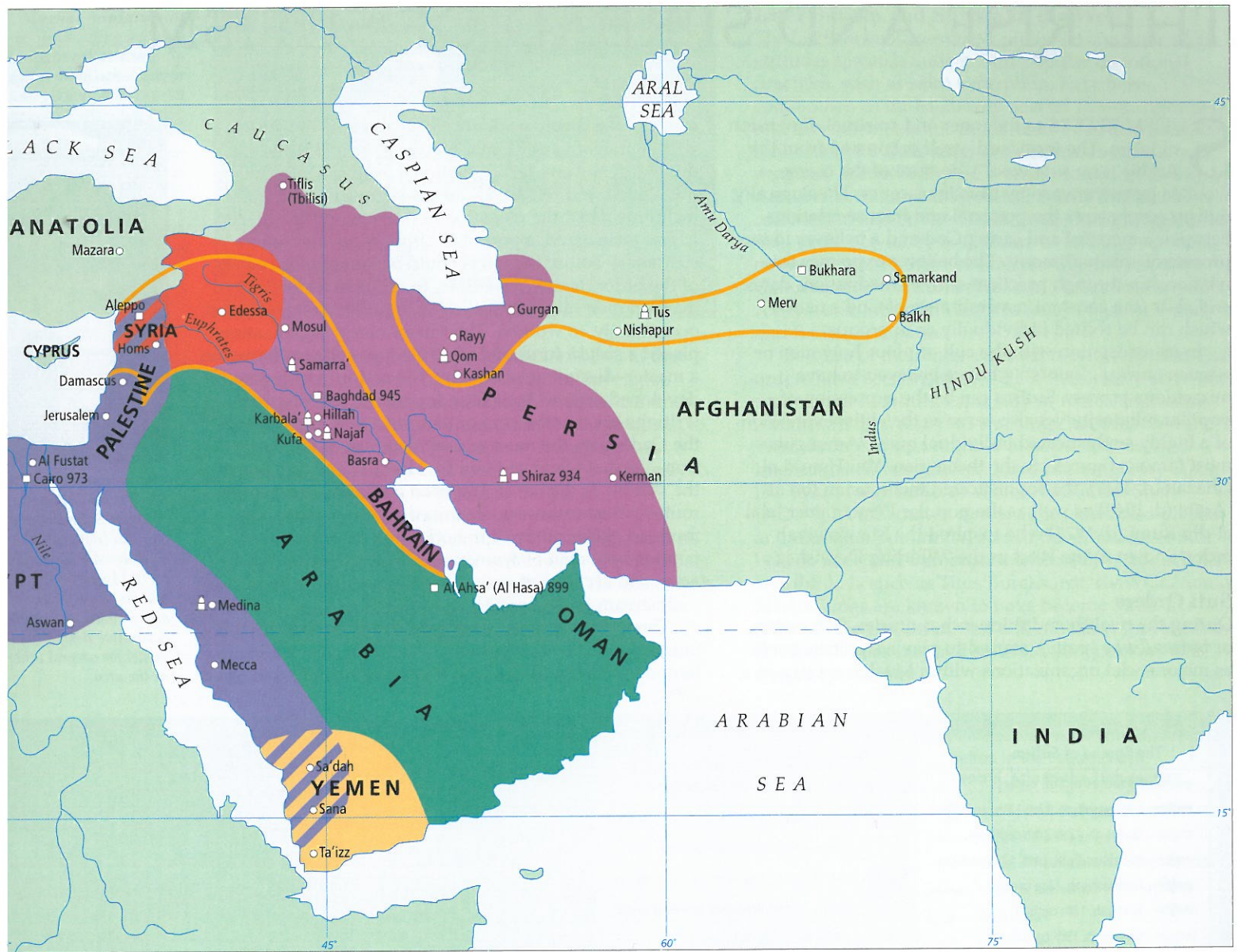
The Shi'is Today

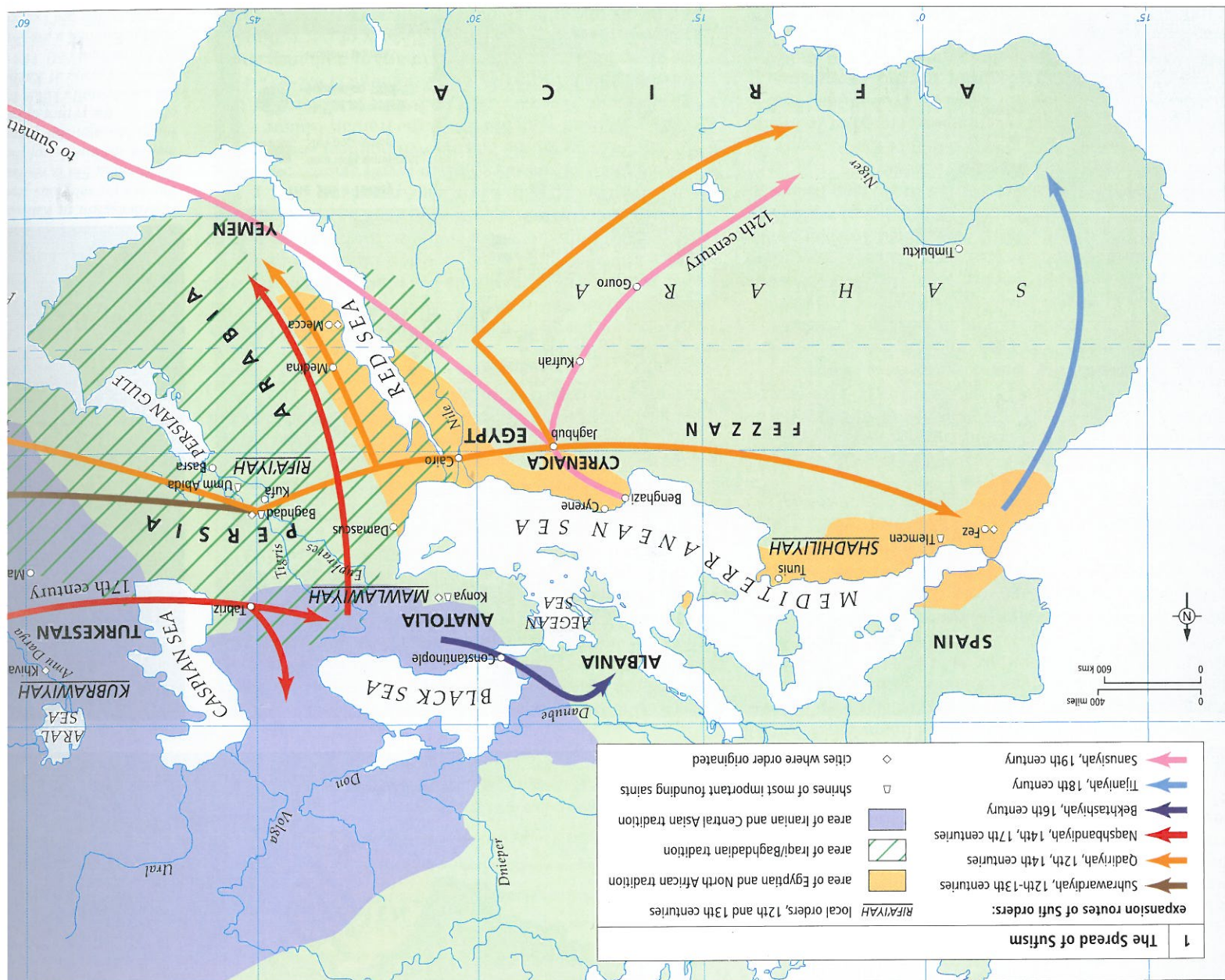
Shi'is constitute around 10 per cent of the overall Muslim population and are especially concentrated in the Middle East and parts of Central Asia (map 2). The Western media has clearly associated some groups with local conflicts: the Druzes in the Lebanese civil war, the Shi'is among the *mujahidin* in Afghanistan, the Shi'i Azeris in the Nagorno-Karabakh conflict with Christian Armenians, and the Shi'is of southern Iraq in revolt against Saddam Hussein. But by far the best-known political and social event associated with Shi'ism is the Iranian Islamic Revolution of February 1979 under the leadership of the cleric Ayatollah ('sign of God') Khomeini (1902-89). This has given Shi'ism in general an image of militancy and intolerance, thereby ignoring its history of persecution and its deeply spiritual nature.



A procession in Karach during the religious festival of 'Ali', the prince of martyrdom had a profound impact on the Shi'i community.







SUFISM REFERS to the inner and spiritual dimension of Islam. The term 'sufi' itself originated from the Arabic term *suf* ('wool'), because of the coarse woollen garment worn by Muslim ascetics. Theologically, Sufism emphasizes the personal and intense relations between a merciful and caring God and a believer in the process of spiritual ascent. The believer expresses this relationship through practices such as meditation, dance and *dhikr* (the constant remembrance of God's name) which can be recited individually or in groups. In its association with the cult of pious holy men or women (*awliya*, 'saints') who are believed to have miraculous powers, Sufism can be the expression of popular religiosity yet also serve as the elitist expression of a highly sophisticated individual quest. Among its most famous figures are the theologian Abu Hamid al-Ghazali (d. 1111), the sophisticated theoretician Ibn al-'Arabi (d. 1240) as well as the popular Persian poet Jalal al-din Rumi (d. 1273) who inspired the Mawlawiyyah order, known in the West as the 'Whirling Dervishes'.

Sufi Orders

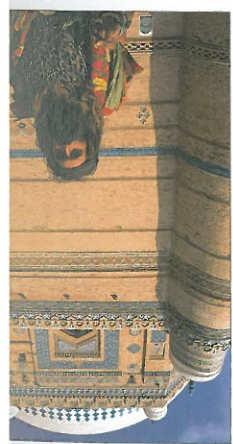
During the twelfth and thirteenth centuries, Sufi orders, or *tarīqas* ('way/path'), started to play a significant role as major social organizations within Muslim society, as a

result of the theologically-based acceptance of Sufism within mainstream Islam. The two principal rituals of these orders were daily devotional exercises, such as meditation and retreat, and regular group meetings including *dhikr*, the recitation of prayers and songs. As *tarīqas* formalized, a period of apprenticeship became customary before followers could become full members of the order. *Tarīqas* were open to celibates as well as married men (like the Qadiriyyah and Bekhtashiyyah), and, occasionally, to women. Their hierarchical organization placed a *shaykh* (or founder) at the top, and was based on a master-disciple relationship. The majority of orders developed around their founder, whose teachings or writings became the core of their doctrine. For example, the Qadiriyyah, the most widespread Sufi order, derived from 'Abd al-Qadir al-Jilani (d. 1166). The reputation of the *shaykhs* of the *tarīqas* travelled along the main trade routes where followers organized meeting places and founded shrines (*mazars*) in honour of the founders or famous holy men or women. In this way Sufism reached areas and sections of society previously untouched by mainstream Islam (map 1).

Three main areas of tradition have been identified in Sufi orders. The Mesopotamian tradition, centred in Baghdad, is seen as closer to mainstream Islam than other

in the area.

The mausoleum of Rumi in Konya, Turkey, is a masterpiece of Seljuk architecture and its three-floored structure and its wooden and cut-brick decorative design became a model for several other buildings in the area.



A Mughal miniature of a female Sufi visiting a female Sufi, eighteenth century. By using spiritual achievement and playing down social structures, Sufism has been, in its early times, relatively open to women. Apart from famous female Sufis such as Rabiya al-Adawiyya (d. 838), and the existence of 'convents' for women as early as the twelfth century, there have been numerous women 'saints'.



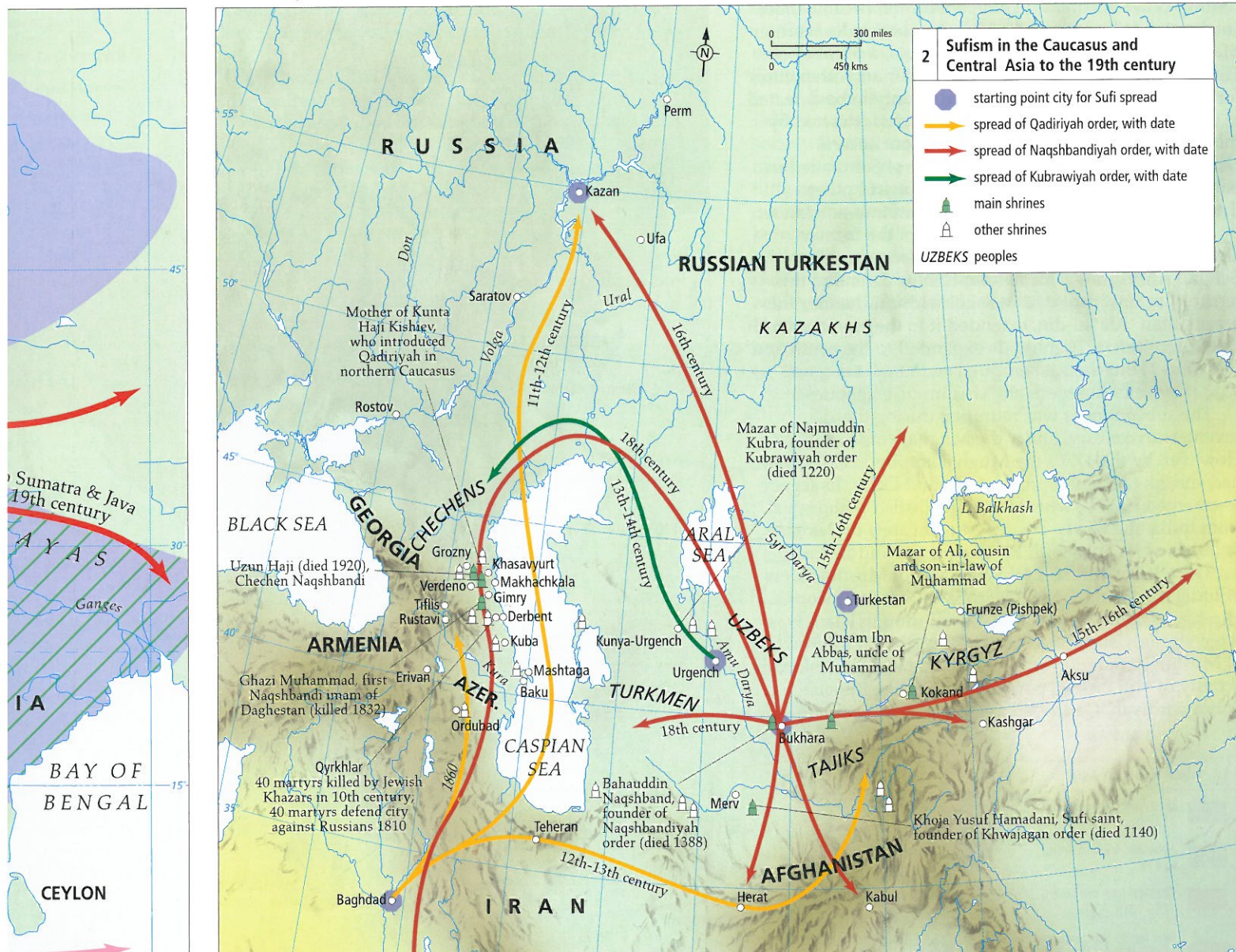
traditions. Adverse political circumstances meant that the Egyptian and North African tradition developed slowly and did not extend beyond its original confines. The third tradition spread from Central Asia and Iran to Turkey and India; it exhibits greater divergent and antinomian tendencies and, in some cases (Bekhtashiyah and Ni'matullahiyah), is linked to the Shi'a.

The different orders emphasized many different paths to spiritual achievement. The Chishtiyah, with its vow of poverty, was an ascetic order, while the members of the Shadiliyah earned their own living. The Sanusiyyah and the Qadiriyyah, both politically active orders, were instrumental in organizing anti-colonial movements. The members of the more ecstatic Mawlawiyyah used dance and music to achieve spiritual ascent.

Later Sufism and Sufism in the West

The last two centuries have witnessed dramatic shifts in attitudes towards Sufism. Sufi popular devotional practices, such as saint veneration, have been condemned as un-Islamic by several Islamic reformers and revivalists. Islamic modernists have also attacked Sufi orders for their alleged resistance to change and progress, and in 1925 they were outlawed in Turkey by Atatürk. Yet significant political events like Western colonialism and Soviet Communism have revealed the major role played by Sufi orders in forming ethnic or national identity in areas such as Afghanistan, the Caucasus and the former Russian Turkistan (map 2). In Algeria and Libya Sufi leaders fought against French and Italian occupation.

Because of their inter-regional network system, Sufi orders have been instrumental in missionary activities among non-Muslims, especially in Africa and, more recently, in the West. Sufi teachings have reached the West through a vast number of popular as well as intellectual texts by classical and contemporary Sufis like Javad Nurbakhsh or writers like Idries Shah (1924-96). Well-known personalities have also played an influential but limited role in the diffusion of Sufi beliefs: in certain European intellectual circles, scholars and thinkers such as Titus Burckhardt, René Guénon or Martin Lings are known to have become Sufis. In America the Chishti master and musician Inayat Khan (1882-1927) has inspired several young seekers of a deeper spirituality.



THE SPREAD OF ISLAM IN SOUTH AND SOUTHEAST ASIA

WITH NEARLY 550 million Muslims altogether, South and Southeast Asia encompass the largest Muslim population in the world. Characterized by linguistic and ethnic variety, the majority of Muslims in the area is Sunni, but significant Shi'i communities can be found in Kashmir, Sind and Pakistan (see also pp. 48-9). There are two constants associated with Islam in the region: the role of trade and the missionary activities of Sufi orders. The symbiosis with other world religions such as Hinduism and Sikhism in India, Buddhism in Thailand or Christianity in the Philippines, at times erupts into direct confrontation. At a popular level, there is more than one instance of religious syncretism, where ritual practices such as pilgrimages to holy places are shared across the official religious divide.

Islam in South Asia

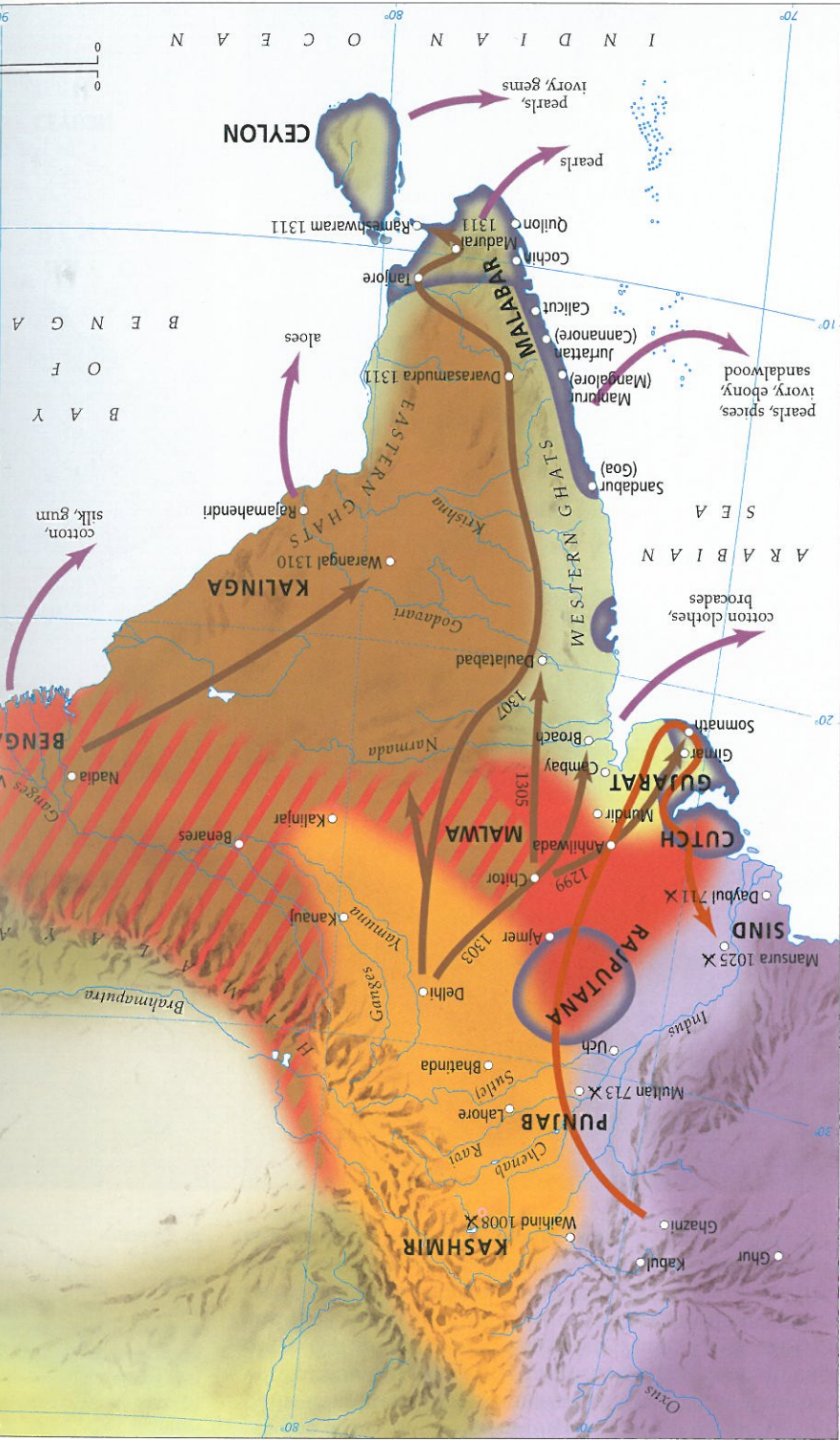
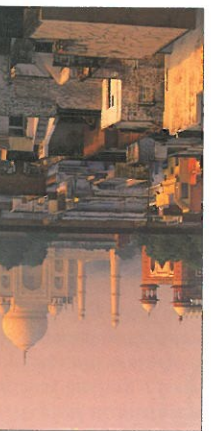
Islam entered India via two main routes: from the south, where Arab traders' colonies along the southwest coast of India are recorded since pre-Islamic times, and from the north, where Islam arrived through military conquest by land from Central Asia. In the north, Sind was a crucial outpost for the diffusion of Islam, which spread from there to Punjab and Gujarat. But it was from the eleventh century onwards that Muslim penetration became more substantial. When a new Turkish dynasty under its ruler Mahmud started to expand from Ghazni, a number of Hindu rulers from Delhi, Kalinjar, Ajmer and other cities formed a confederacy to oppose him, only to be defeated at the battle of Wairhind in 1008. Mahmud, attracted by the wealth of the Hindu rajahs, carried out several campaigns, culminating in the capture of Somnath, but only annexed Punjab. After the Ghaznavids, other dynasties succeeded in expanding Islam into new areas: by 1212, the Ghurids controlled most of the former Ghaznavid territories and had expanded as far east as Bengal. After a few decades, the Khaljis defended this territory against repeated Mongol raids and, under the great sultan 'Ala' al-din, extended it to the extreme south. The Turco-Indian Tughluqs expanded to the south and east (map 1) but the vast empire began to disintegrate with the rise of independent Muslim principalities. The subcontinent was reunified during the seventeenth century, under the Mughal emperors. However, by the 1770s the Mughal empire (1526-1858) had shrunk to a small province around Delhi. Its legacy re-emerged in 1947 when, upon the British withdrawal from India, the newly-created Muslim state of Pakistan affirmed its links with Persia and the Middle East. The religious stand of the majority of Muslim rulers of India has been that of tolerance, mass conversion of Hindus being an impossibility. Even though Islam was often strongly supported by the state, the rapid growth of Muslim population was mainly due to the missionary activity of Sufi orders, particularly the Chishtiyah, Suhrawardiyyah, Qadiriyyah and Naqshbandiyyah.

1	Islam in South Asia
	Umayyads' eastern limit, 713-50
	area conquered by Mahmud 1004-22
	independent territories, to 871
	Ghurids' new territories, 1150-1215
	new territories conquered by Khaljis (1290-1320) and early Tughluqs (1320-35)
	raids and conquests under Khalji Sultan 'Ala' al-din 1296-1316
	cotton
	traded commodities

Islam in Southeast Asia

Islam in Southeast Asia is also linked to trade, which had been controlled by the Arabs from the twelfth to fifteenth centuries (map 2), when the Portuguese entered the international maritime commercial arena. From the fourteenth century onwards, local rulers converted to Islam, and within two centuries almost the entire region was Islamized. By the mid-fifteenth century Malacca had become the chief trading-centre for Southeast Asia as well as the main centre for the spread of Islam (map 3), which came to be identified with the state and with its main language: Malay. The mass conversion in this area was the result of many factors: the missionary activities of Sufi orders; political opportunism and obedience to the

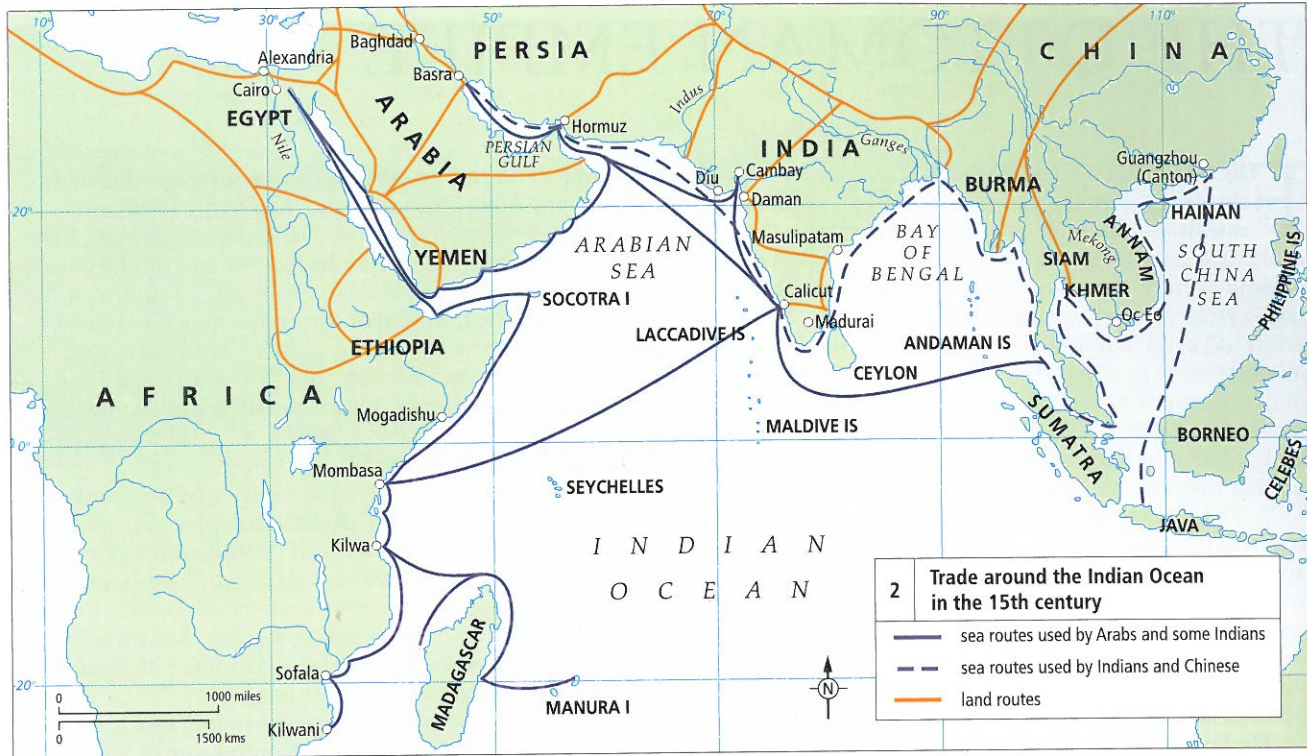
The Taj Mahal, a mausoleum built just outside Agra, was the wife Mumtaz Mahal's famous for its immaculate white marble proportions and ornate





Islam in Maritime Southeast Asia in the 18th century

early Muslim colonies
Muslim sultanates
approximate borders of Muslim sultanates from the 16th century
non-Muslim populations
date of Spanish colonization
date of Portuguese colonization
date of Dutch colonization
trade routes
commodities:
birds' nests ○ pepper
cloves ○ rice
gold ■ sandalwood
nutmeg ▲ tin



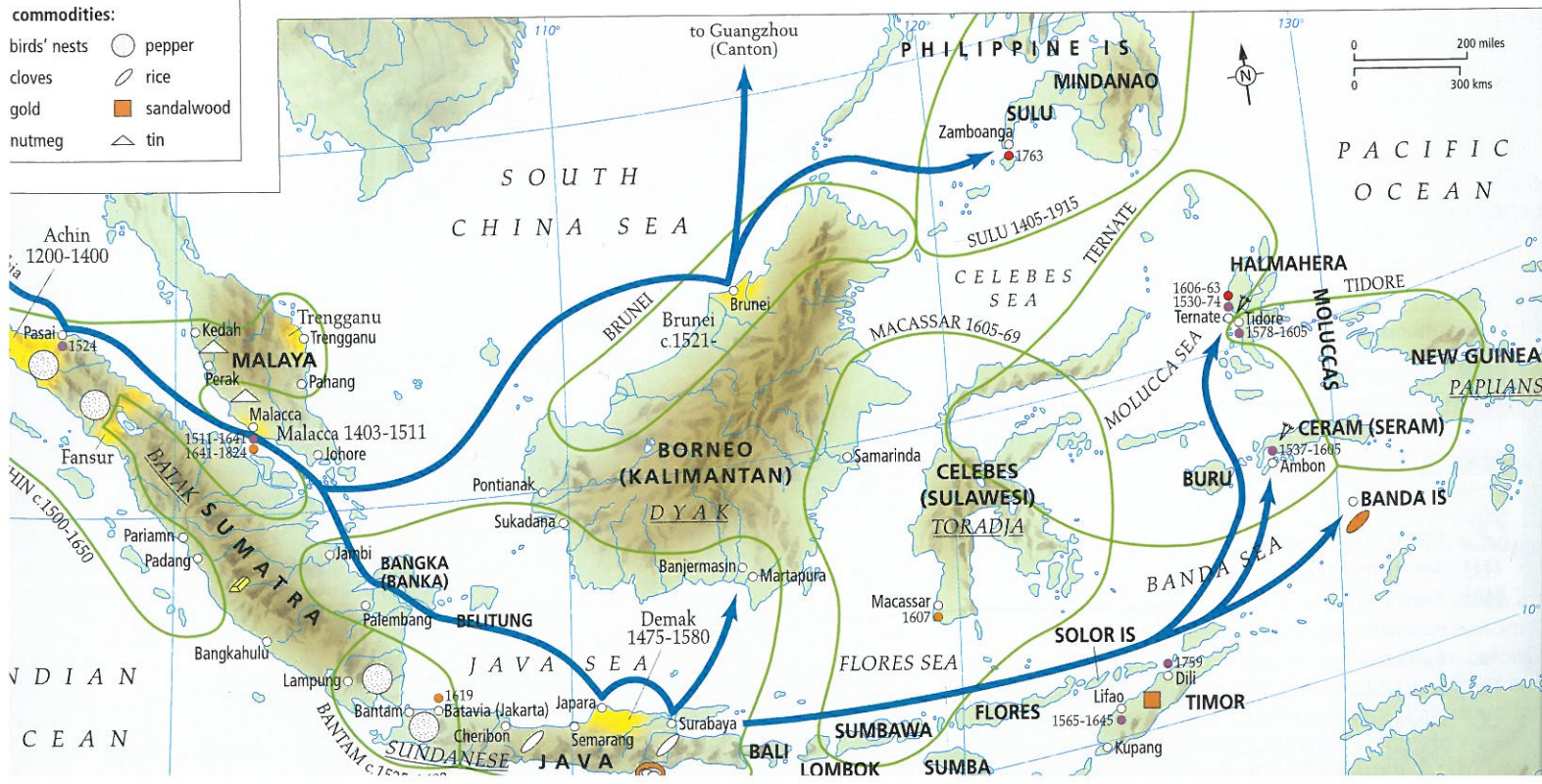
Muslim sultans; old and repeated contacts with Muslim traders; and, after the arrival of Christian missionaries with the Portuguese, a revival of Islamic proselytism. With its strong emphasis on mysticism and speculative theology, Islam is characterized by intermingling with local custom, especially in both family and civil law.

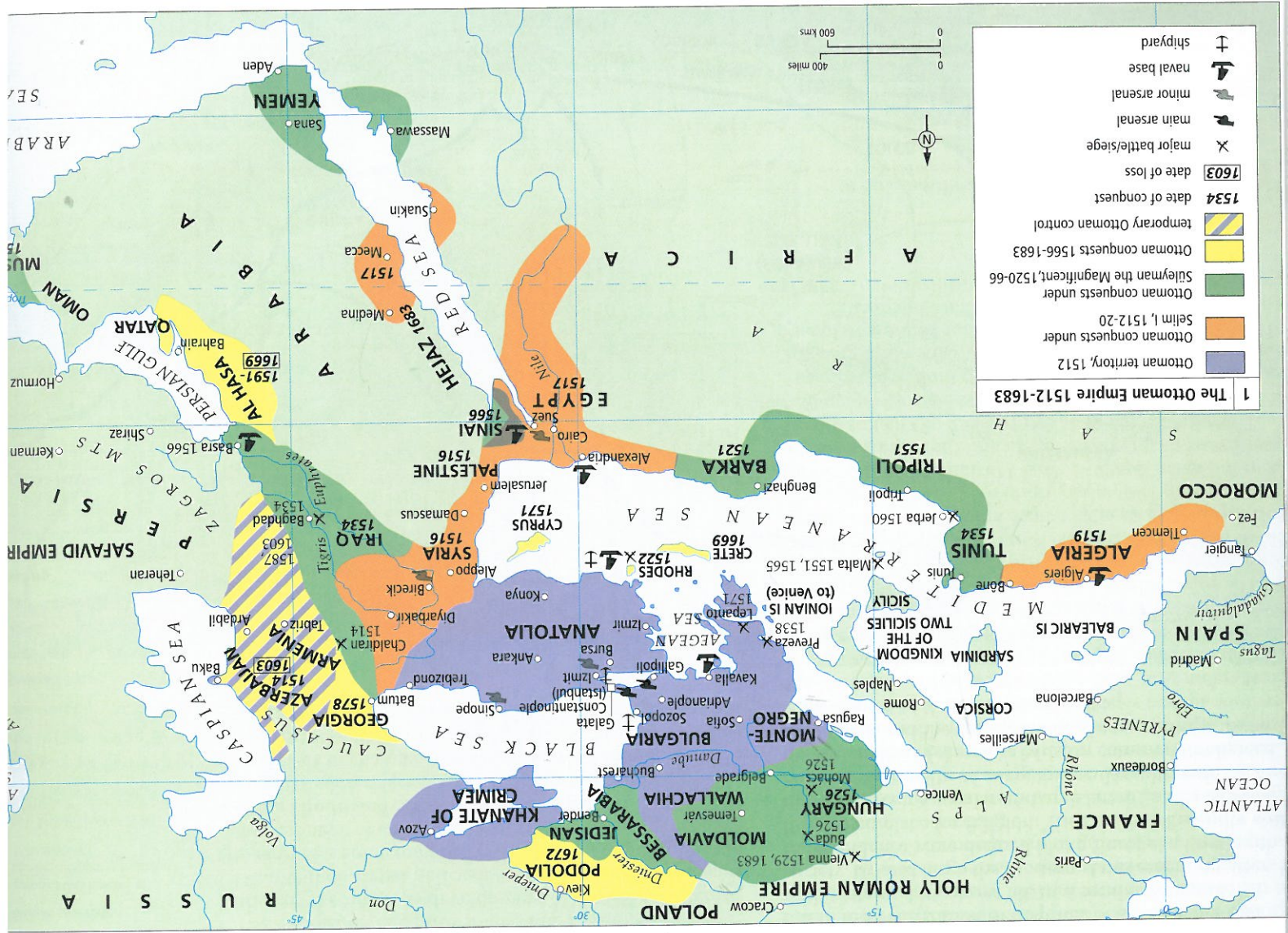
The Impact and Legacy of Western Colonialism

The imposition of British rule in India profoundly affected the religious development of the subcontinent. Despite their initial policy of tolerance, the British began to suppress some religious practices, favoured English as the language of administration, increased the influence of the Hindu and Sikh communities and, gradually, made Muslim religious law redundant. The Muslim responses to change were either moderate modernism, outright rejection of Western values, or the creation of a modern Muslim political identity. This latter position led

to the formation of West and East Pakistan in 1947, as a nation for the Muslims of India. The issue of national or religious identity was not really solved and, eventually, the national element prevailed in East Pakistan which became the independent state of Bangladesh in 1971.

Control of trade as well as exploitation of natural resources motivated European colonial interests in Southeast Asia. The effects of the colonial presence are felt in the polarization of disputes between states and within states, but, above all, in a secularization of society. By and large the modern states emerging after independence were defined along European lines, with little or no place for religion. The conflict of identity still exists between a secular and an Islamic Southeast Asia, between the reality of a largely secular (although nominally Islamic) state, a Muslim communal religious movement and the commitment of some groups to the achievement of the ideal Islamic state.





FROM OBSCURE BEGINNINGS at the end of the thirteenth century under a minor Turkish leader in northwest Anatolia called Osman I (hence the name of the dynasty: Osmanlı, Ottoman), the Ottoman dynasty expanded from their base around Bursa, and came to control vast territories stretching from eastern Morocco to western Persia. Under Sultan Selim I (r. 1512-20), the annexation of Egypt and parts of Persia, which were major commercial and intellectual centres of Islam, marked a significant step in the history of the empire. Under Süleyman (r. 1520-66) the empire expanded further into Europe with the conquest of Hungary in 1526. Three years later Ottoman forces besieged the Habsburg capital, Vienna. Even though, because of the approaching winter, the siege was lifted after three weeks, it resulted in the continued presence of Ottoman armed forces in the heart of Europe. A powerful navy was also created to oppose the Habsburg power and, under the leadership of the governor of Algiers, the Mediterranean came under Ottoman control (map 1).

Under Süleyman the Ottoman administration achieved its classic form, dividing society into two main classes: a very small, basically Muslim ruling elite and a larger class of Muslim and non-Muslim subjects. Members of the elite were either from old Turkoman families, or 'slaves' recruited from Christian subjects through the *devshirme* (levy) recruitment system. This levy, introduced on a regular basis around the mid-fifteenth century, selected young men, carefully trained

them for military or administrative service, educated them in Arabic, Persian and Ottoman Turkish, and converted them to Islam. By the sixteenth century, they came to dominate key administrative and military positions. Some non-Muslims were also included in the Ottoman elite: from Greek Orthodox high clergy and wealthy Christian Balkan and Greek families to rich Jewish traders and bankers who had emigrated from Spain as a result of the 1492 expulsions (see also pp. 158-9).

Religion in the Empire

Muslim subjects were organized into several schools of law and Sufi orders, and, under a complex educational system, the state supported and controlled religious instruction. Sufi organizations were particularly important because of their role at a local, rural and popular level: they inspired warriors in battle, safeguarded travellers and pilgrims in hospices (*tekke*), and transmitted and kept alive literary and religious culture.

Two Sufi orders were particularly influential: the Bektaşhis who, during the sixteenth century, were brought under state control by becoming the regular 'chaplains' of the Janissari (infantry) corps; and the Mevlevi, who played a principal part in the ceremonial investiture of the sultan. But state control of religious knowledge and Sufi orders eventually led to a loss of autonomy for religious organizations, which came to be identified with the Ottoman regime and its interests.

Non-Muslim subjects were organized according to

The siege of Vienna of September to October 1526. Süleyman holds a council after which he will decide the siege because of the ap





religious denomination and granted internal and localized self-government status under their own leaders, subject to payment of a poll-tax. The religious leaders were usually appointed by the Muslim government and were responsible for relations with the authorities but also for community disputes and local taxation. In official documents the main *millet* ('religious community') are identified as Greek Orthodox, Armenian, and, later, Roman Catholic and Jewish.

Before the Turkish migrations of the thirteenth century, the vast majority of the population in Anatolia was Christian; by the end of the fifteenth century, 90 per cent had become Muslim. This was due to widespread Muslim immigration, but, above all, to the conversion of Christians to Islam. Such a successful rate of conversion can be traced back to the weakening of both the Byzantine state and the Greek Orthodox church. The consequent demoralization of the Christian population, and the breakdown of Anatolian society enhanced the appeal of Sufi missionaries. They presented Islam in terms of religious syncretism, and emphasized mutual beliefs as well as the high status of Jesus in Islam.

Islam in the Balkans

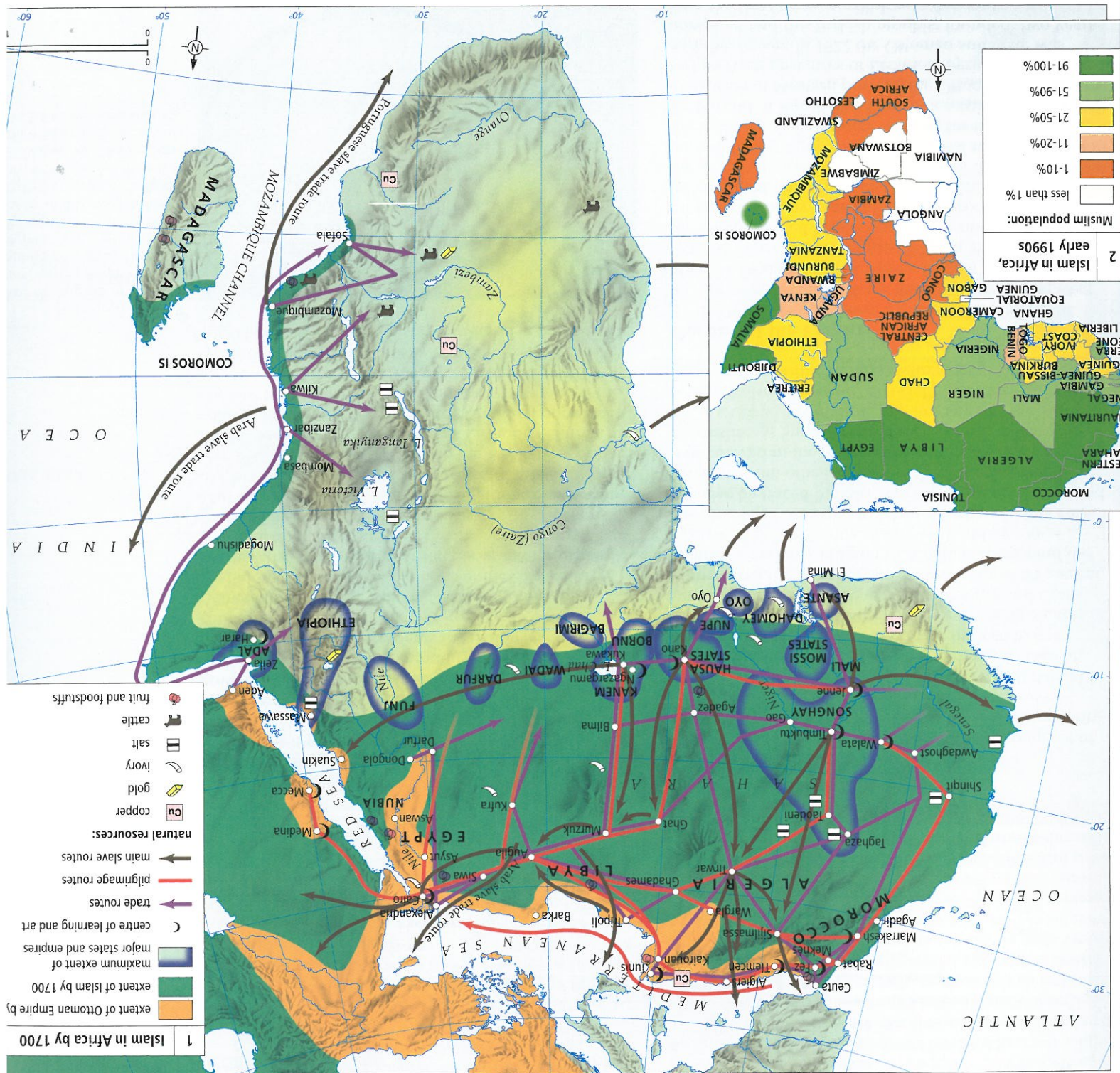
By contrast to Anatolia, after the Ottoman conquest of the Balkans during the fourteenth century, the majority of the population remained Christian. A census of 1520–30 reveals that 81 per cent of the overall Balkan population was Christian, with a high percentage of Muslims (45 per cent) concentrated in Bosnia. In a second wave of Islamization during the seventeenth century, Albania, Montenegro, Macedonia and Crete witnessed a high percentage of conversions. At present, Islam is a majority religion in Albania, Bosnia and the Kosovo region of Serbia. Along with indigenous peoples who converted to Islam, Muslims in this area can also be traced back to Turkish-speaking settlers and Muslims from other regions of the Ottoman empire who arrived in the wake of the conquests. The majority of Muslims is Sunni of the Hanafi school, with some Shi'is (Alevis) in Bulgaria. The influence of the Sufi orders is also important, especially the Bekhtashiyah, a syncretistic egalitarian *tariqa* with strong Shi'i features.

Decline of the Empire

By the 1792 Treaty of Jassy, the empire lost all its territories north of the Black Sea to Russia. In the west, after the second siege of Vienna in 1683 and the Ottoman retreat from an Austro-German-Polish army, the empire pulled back to its 1512 frontiers while, in other areas, many local rulers had become virtually independent (map 2). From the mid-nineteenth century the disintegration extended to parts of the Arabian peninsula and Egypt; Algeria was lost to the French and the Balkan provinces were fighting for their autonomy. By the end of World War One, as a result of the colonial expansion of Western powers, the Ottoman empire had lost its Arab provinces of Lebanon, Syria, Palestine, Iraq and the Yemen. In 1922 the Ottoman sultanate was abolished and the Turkish republic founded: two years

tail of the tughra of Sultan
zyman, known in the West as
magnificent' and by Turks as
lawgiver'. The tughra was a
ating signature of the sultan,
igned by skilled calligraphers,
ind was put on all the official
documents coming from the
rial Chancellery. This tughra
'Sultan Süleyman, the son of
Selim, ever-victorious'.





The Spread of Islam in Africa

The Muslim penetration of Africa has traditionally been associated with conquest, trade, migration and missionary activities (map 1; see also pp. 208-9), occurring in four main phases. The first dates to the seventh to eighth centuries, with the military conquests of Egypt and much of North Africa. Islamization of the area slowly followed the military presence, with the conversion of much of the Berber population. During the second phase (eleventh to fourteenth centuries), Islam spread across the Sahara into West Africa and up the Nile into the Sudan, travelling along the expanded trade routes which connected West to North Africa. From an area between Morocco and Senegal new Berber converts, later known as the Almoravids, conquered Morocco, crossed to Spain,

The RELIGIOUS SITUATION of Africa today is diverse and fluid, reflecting a rich variety of historical developments. Islam and Christianity have co-existed with, and partly assimilated indigenous religions, where the emphasis is on harmony and unity within the clan and the family as well as with the dead and the spirits. While there are Christians of many denominations, the overwhelming majority of Muslims are Sunnis of the Malikiite legal school. Exceptions to this can be found in scattered areas of North and East Africa where the Ibadiyah tradition is still present, among Sufi *tariqas* and in areas of Asian Muslim immigration such as East Africa. Estimates of the number of African Muslims range from 250 to over 400 million – confrontations between Christian and Muslim missionaries make information about religions in Africa unreliable.

Mud-built mosque of Delta region, Mali. Mu are one of the traditional building materials in a they are laid with layer mortar to bind them to, projecting from the wall bundles of palm sticks serve as decoration and scaffolding for maintain



fought the Christian rulers, and ruled there for nearly a century (1056–1147). In East Africa, Islam travelled down the coast with seafaring Arabs, some of whom settled there and built up coastal cities, such as Sofala and Kilwa, which were major gold-trade ports.

During the third phase (sixteenth to eighteenth centuries), the influence of Muslim scholars and Sufis, along with Muslim traders, was instrumental in the formation of states ruled by Muslim princes, such as the Muslim sultanate of Funj, or the kingdom of Kanem-Bornu, which became a great trading and military power in the late sixteenth century, famous for the devotion of its rulers and the authority of its 'ulama'. The greatest state of Saharan Africa was the Songhay empire, Muslim since 1493, which controlled the trans-Saharan gold trade until its power diminished in the early seventeenth century. During this period, Malays and Javanese emigrated from the Dutch East Indies to South Africa, especially the Cape Town region – the first settlement of Muslims in South Africa.

Islamic Revival and the Colonial Period

The fourth phase of Islamic expansion into Africa began in the eighteenth century and was characterized by the influence of Sufi orders, especially the Qadiriyyah and the Tijaniyyah, as well as Islamic revival and activism,

upheld by militant Sufi leaders who declared a *jihad*, seized political authority and aimed to establish 'pure' Islamic governments. The best-known example is the Sokoto state in Hausaland, established in 1804 by Uthman Dan Fodio, while the Mahdist state of Eastern Sudan (1882–96) was the result of a religious-political movement of Islamic renewal fighting against colonists.

The symbolic start of the colonial era was Napoleon's invasion of Egypt in 1798. French expansion across North and West Africa had a great impact on both cultural and political developments in the area. The British held the other main share of power, absorbing the sultanate of Sokoto in the West, and controlling a large area of Eastern Africa (map 3). In some countries Sufi orders played a major role in resisting foreign domination. In Libya, for example, a vast network of Sanusi lodges stretched as far west as Timbuktu. The Sanusiyah, with its role in the development of trans-Saharan trade, its organized structure and its local tribal links, served to spread Islam and to organize anti-colonial resistance.

Contemporary Islam

In the last few decades there has been a revival of Islam in Africa (map 2). In some instances it was a response to secularism, whether imposed from above, as in Nimeiri's Sudan in 1983, or arising from a popular level as in Nigeria. Islamic missionary activities, often using local missionaries, are flourishing. The close relation of Islam with some African beliefs, for example the belief in good and bad spirits, which is associated with the Muslim belief in *jinns*, is another reason for Islam's expansion.

Recent immigration waves from South and Southeast Asia to East Africa and, as a result of Ugandan ruler Idi Amin's (1971–9) persecution of Asians, to South Africa, have added to the variety of Islam in the continent. Among them are Sunnis of the Shafi'i legal school, Shi'is and Pakistani Ahmadis.

Sufi shrine at the Nefta's, Tunisia. The part of the shrine surmounted by a dome usually indicates the tomb of a saint. After the mosque, the shrine represents the other main focus of Muslim piety, and their visitation (ziyarah) is especially taken by women. Of all the Sufi schools, the Hanbalis and the Wahhabis of Saudi Arabia are the only ones to forbid women from ziyarah.



ISLAMIC MODERNISM AND ISLAMIC REVIVAL

ISLAMIC MODERNISM and revival are two of the many intellectual responses, operating within an Islamic framework, to Western colonial influence and to the eighteenth-century political decline of Muslim powers. Islamic modernists, while acknowledging with varying degrees of criticism or emulation, the technological, scientific and legal achievements of the West, aimed to overcome a perceived impasse in the development of Islamic societies. Islamic revivalists objected to Western colonial exploitation of Muslim countries and the imposition of Western secular values. They aimed to reassert 'original' Islamic values.

Islamic Modernism

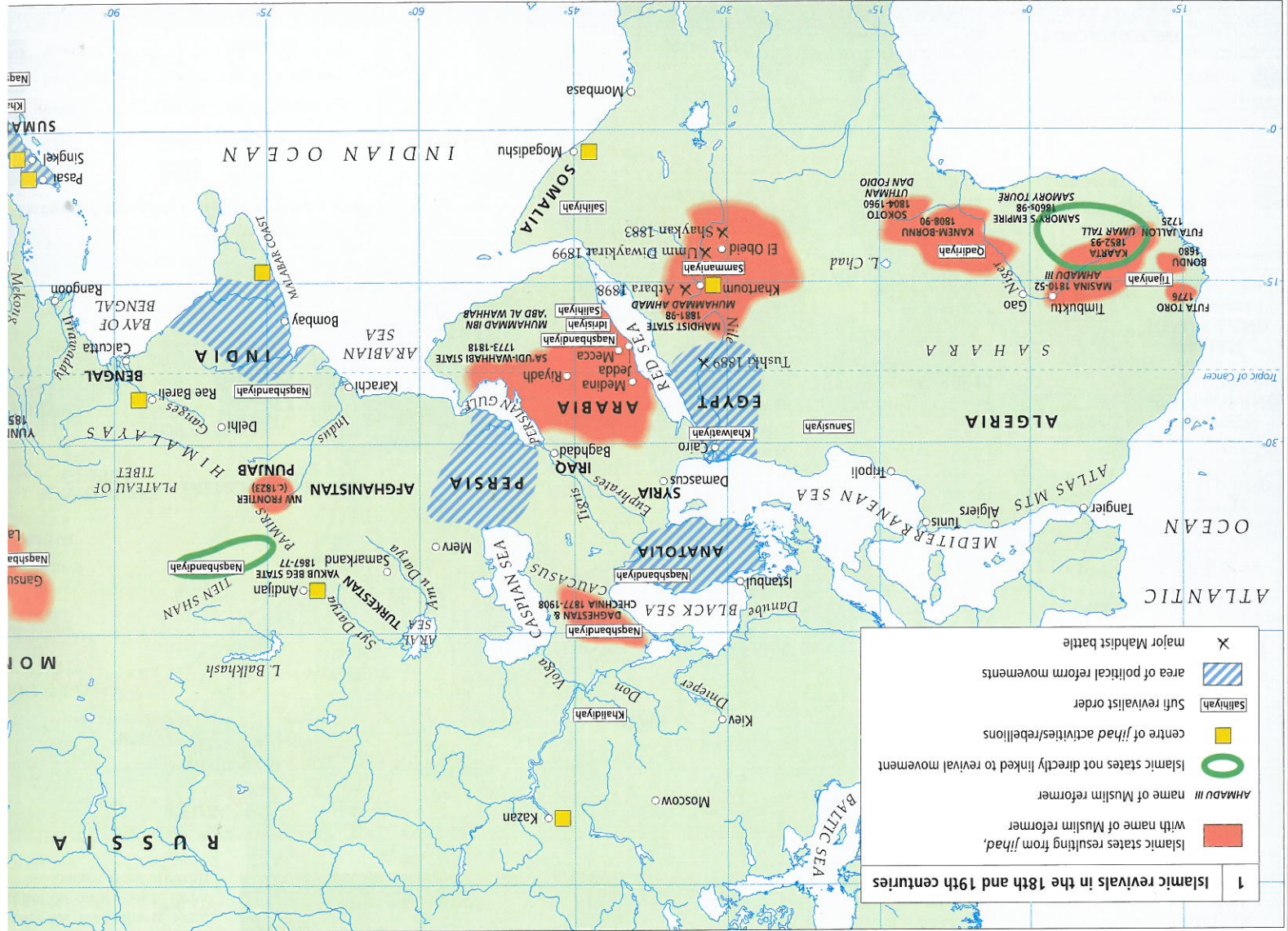
Islamic modernist ideas promoted a re-interpretation of Islam which would fit in with the modern world. They were formulated during the last decades of the nineteenth century and implied an acknowledgement that the Muslim world had lost its position in the world. For many modernists the reason for this loss rested in the lack, in Muslim countries, of a modern and dynamic understanding of science. Ironically, they claimed, Islamic medieval knowledge with its transmission of classical science to the West was instrumental in the development of modern European science and technology. Countries such as Egypt, Turkey, Persia, Indonesia and India were influenced by Islamic modernist ideas

(map 1). In Egypt scholars such as al-Tahtawi (d. 1873) and Muhammad 'Abduh (d. 1905) re-discovered the role of Islamic philosophical principles, and affirmed that revealed knowledge and individually-sought rational knowledge could co-exist. Thus, they sanctioned the study of Western science as acceptable to Islamic education. In Turkey during the 1860s, the Young Ottomans movement discussed constitutional and political principles along western lines. Jamal al-din al-Afghani (d. 1897), while condemning European colonial aggression and opposing its political domination of Muslim countries, called for the need to acquire the tools of modern science to combat the West. In India, where in 1857 the British had abolished the Muslim Mughal dynasty, the emphasis was again on reforms in the educational field. Indonesia, under Dutch rule, was also active in implementing modern curricula combining religion with modern sciences.

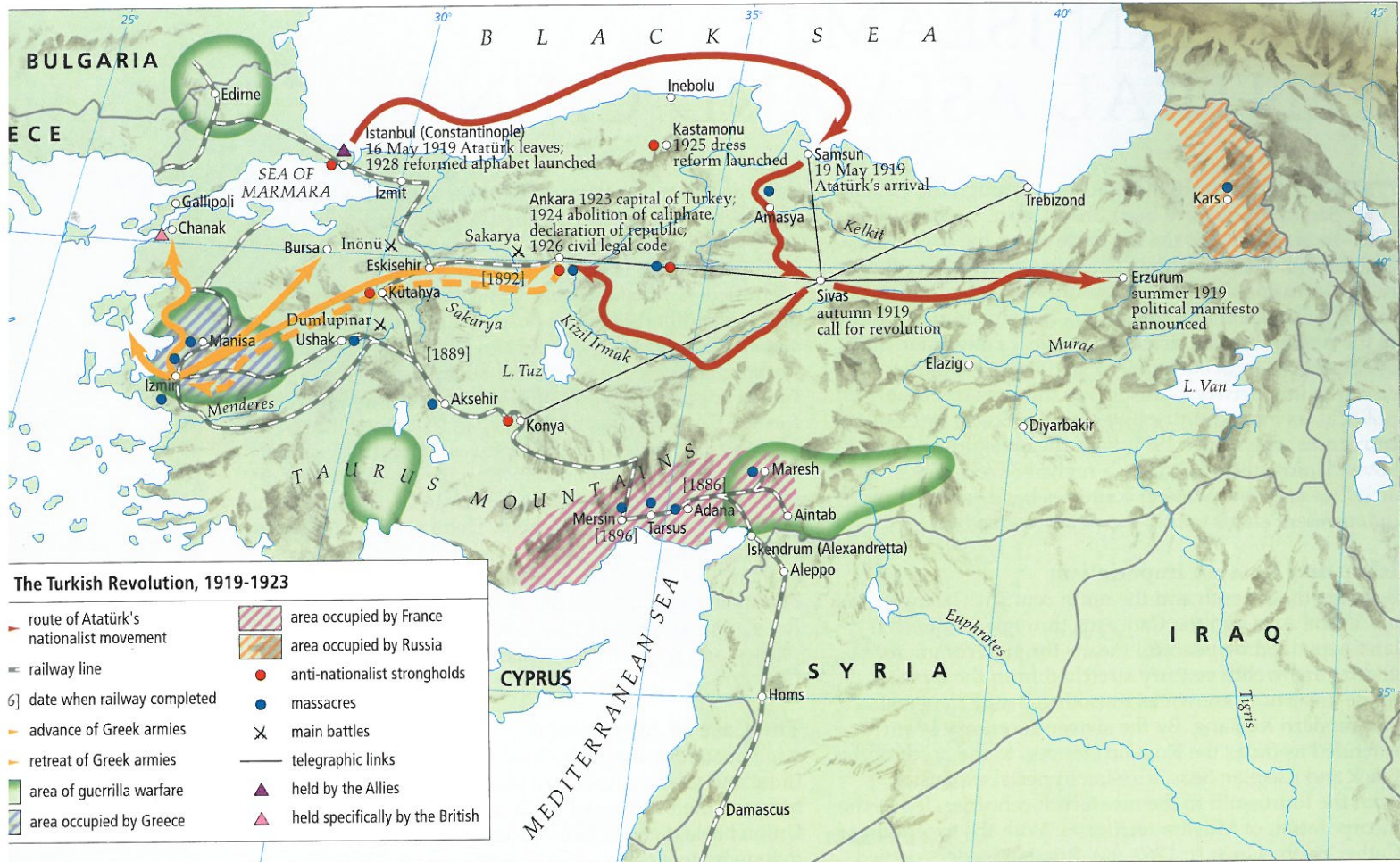
The Reforms of Atatürk and Reza Shah

The legacy of the debates among modernist scholars, combined with Western-inspired nationalist ideas, re-emerged in the reforms brought about in Turkey by Mustafa Kemal 'Atatürk' (the 'father of the Turks') (d. 1938) and in Persia by Reza Shah Pahlavi (d. 1944). Unlike the modernists before them, both Atatürk and Reza Shah created secular modern nation-states. Although they were not necessarily anti-Islamic in their

- 1 Islamic revivals in the 18th and 19th centuries
- Islamic states resulting from jihad, with name of Muslim reformer
 - Islamic states not directly linked to revival movement
 - centre of jihad activities/rebellions
 - Sufi revivalist order
 - area of political reform movements
 - major Mahdist battle



A schoolgirl in Turkey the 1923-38 period Atatürk's reforms positively affected women. Education played a major and lasting role in primary education and free for children and in 1926 the system became co-educational (vocational schools except)



programmes, and despite the very different political outcomes, both Atatürk and Reza Shah faced stern opposition from the '*ulama*' classes. In Turkey (*map 2*), political reforms led to the declaration of the Turkish republic and the nationalization of railways, ports and utilities. Economic reforms promoted industrialization. It was in the cultural field, however, that the reforms had their most far-reaching consequences. Organized institutions of Islam such as the sultanate and the caliphate were abolished, Sufi orders were declared illegal in 1925 and the '*ulama*' were placed under the authority of a state-controlled office of religious affairs. The Arabic script was replaced by Latin characters. In family law, a Swiss-modelled legal code replaced the *shari'a*: in 1924 polygamy was abolished, divorce was no longer a male prerogative but became subject to court ruling. Gender equality was constitutionally guaranteed in education, employment and in the right to vote (1934).

In Persia similar modernizing reforms affected the military, the administration, the economy and

education while constitutionally the country was declared a monarchy in 1925. However, no equivalent political reforms were introduced. As in Turkey, the secularization of education and state control of religious funds aimed to reduce the influence of the '*ʿulama*'.

Islamic Revival

Islamic revival (*ihya'*) refers to the support for an increased influence of Islamic values on the modern world as a response to Western and secular trends. Accordingly, a return to Islam in its purest form is seen as the solution for the ills of Islamic societies and modern society as a whole. One expression of *ihya'* was the Salihyah movement, especially in its Wahhabi form. Muhammad Ibn 'Abd al-Wahhab (d. 1791) was concerned about the survival of religion and sought to rectify the dangerous innovations that had been introduced into Islam. By emphasizing the concept of *tawhid* (the unity and oneness of God), he rejected all forms of mediation between Allah and the believer. In particular, he aimed to eliminate Sufi ideas and practices, such as the veneration of holy persons and the *ziyarah* to their tombs, as well as condemning excessive veneration of the prophet Muhammad. Wahhabi ideology shaped the religious character of the first Sa'udi-Wahhabi state, which was crushed by Egyptian forces in 1818. The second Sa'udi state, which was proclaimed the Kingdom of Saudi Arabia in 1932, continues to be shaped and informed by Wahhabi ideology.

Other formulations stemming from the Salafiyah include *jihad* movements such as the Mahdiah of Sudan and activist Sufi orders like the Sanusiyah of North Africa, both of them revival movements spurred by the struggle against Western control

A twentieth-century development of revivalist ideas is the so-called 'Islamic fundamentalism', or radical Islamism. Fundamentalism in fact originated in the 1920s among conservative Protestant circles in America, and is the militant statement of the infallibility of



Iranian women at Persepolis. Modernist legislation introduced Western-style dress for men and women, and the wearing of the veil for women was prohibited in Turkey in 1935 and in Iran in 1936. In response to such reforms, Muslim revival movements re-claimed

CENTRAL ASIA AND CHINA

THE LANDS from the Black Sea through the Caspian Sea to China have been linked since medieval times by trade routes: the fur route along the River Volga and the Silk Road to China. Islam expanded along these routes, occasionally through conquest but predominantly through trade and Sufi missionary activity. Initially, Islam in the region was characterized by slow conversion and adaptation to local customs. In modern times the common link between Muslims in this area has been political, as most countries were under Soviet or Chinese communist rule. Since 1991, with the breakdown of the Soviet Union, there has been a revival of religious activities and new Muslim countries have emerged as independent states within the newly formed C.I.S.

Islam and Russian Imperialism

Between the seventh and the ninth centuries Islam spread to Central Asia and the Caucasus through conquest. It later expanded by peaceful means through commerce, and by the twelfth century stretched from the Urals to the areas now known as Kazakhstan and Kyrgyzstan and modern Xinjiang. By the sixteenth century Islam extended as far as the Russian steppes, to the north of the Black and Caspian Seas. Russian imperial expansion, from the fourteenth to the nineteenth centuries, led to the incorporation of Muslim territories. With the exception of Catherine the Great (r. 1762–96), Russian leaders denied Muslims religious rights. Sufi-inspired *jihad* movements, like that of the famous Naqshbandi imam Shamil (r. 1834–59) and Uzun Haji (d. 1920), were organized against the Russians in the northern Caucasus (see also p. 179). With the Bolshevik revolution of 1917 and the ensuing anti-religious policy, overt religious rituals and practices were greatly reduced, mosques destroyed and legal and educational Muslim institutions outlawed. Anti-religious campaigns intensified during the 1950s and 1960s. Meanwhile, diplomatic links had been established between the Soviet Union and Islamic countries, especially in the Arab Middle East, reflecting international cold-war politics. However, pro-Russian



A pavilion of the Great Mosque of Xi'an. The Great Mosque dates back to the early Ming dynasty and the complex, occupying an area of 12,000 square metres, is made of several halls and Chinese-style courtyard buildings

sentiments among Islamic countries suffered a heavy blow when the Soviets invaded Afghanistan. Gorbachev's *glasnost* policy marked the beginning of Muslim political revival. The Soviet census of 1989 identified 41 Muslim ethnic groups out of a total of about 56 million Muslims (map 2). By 1991, the Muslim states of Kazakhstan, Uzbekistan, Tajikistan, Kyrgyzstan, Turkmenistan and Azerbaijan had emerged as independent republics which later joined the newly-formed Commonwealth of Independent States (C.I.S.). Most Muslims of southern Russia, Central Asia and the Caucasus are Sunnis following the Hanafi school of law, while most Daghestanis, Chechno-Ingush and some Kurds follow the Shafi'i school. There are Shi'i Muslims among the Tajiks, the Uzbeks, the Baluchis, the Azeris and the Tats. There are also Ismailis, especially in the Pamirs in Central Asia, and some Baha'is in southern Russia, Azerbaijan and Turkmenistan. Sufi orders are particularly important in Central Asia and the northern Caucasus.

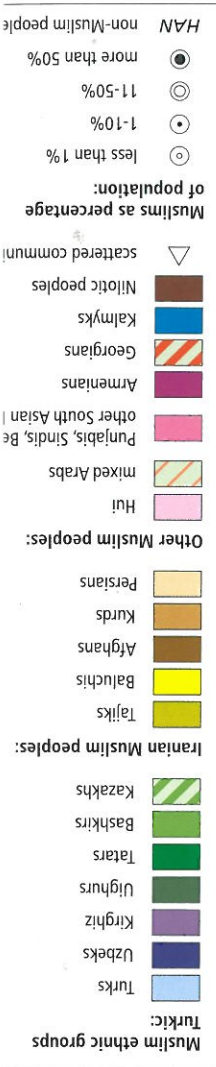
The Case of Afghanistan

Afghanistan, strategically located half way between India and Central Asia, had long been a focus of conflict between the British and the Russians. When the Soviet Union backed coups that changed Afghanistan from a monarchy to a communist republic, several Muslim resistance movements grew to oppose the communist regime. In December 1979 the Soviet army entered Afghanistan but was never able to control it because of resourceful and well-trained guerrilla groups, known as Mujahidin ('*jihad*-warriors'). Almost ten years later, Soviet troops withdrew from Afghanistan and internal disputes among differing Afghan groups contributed to marked instability. In 1992 the Mujahidin captured Kabul, but in 1994 the Taliban ('students') movement, aiming to unite the country as an 'originally' Islamic state, started their conquest of parts of western and southern Afghanistan.

Islam in China

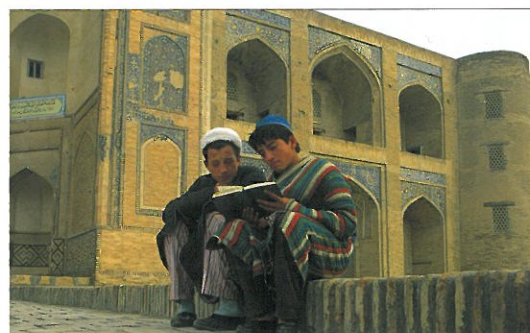
According to the 1990 Chinese National Census, there were over 17 million Muslims in China. However, because the census was based on nationality rather than religion, the exact number of Muslims is still unknown. The two most representative ethnic groups are the Hui, who speak Sino-Tibetan languages like Tibetan and Mongolian, and the Uighur who speak a Turkic language (map 1). The first Muslim settlers in China were merchants who arrived as early as the seventh century. Those coming by sea settled in the southeastern coastal region around modern-day Guangzhou (Canton). Those coming via the Silk Road reached Xinjiang; some headed to modern-day Xi'an (Chang'an), often stopping at Lanzhou. These early settlers were from various ethnic backgrounds: Arabs, Persians and Mongols. Further migrations to several parts of China took place under the Mongol Yuan dynasty (1279–1368), during which Muslims were successfully engaged in trade, especially with Central Asia, and employed in the administration. The establishment of the first Muslim community in Yunnan province can be traced back to this time. The Ming dynasty (1368–1644) was generally tolerant towards Muslims and encouraged assimilation – Chinese converts to Islam are known as Hui. Sufism entered China as a major force late in the seventeenth century, arriving from Central Asia along the main trade routes.

1 Islam in Central Asia and China

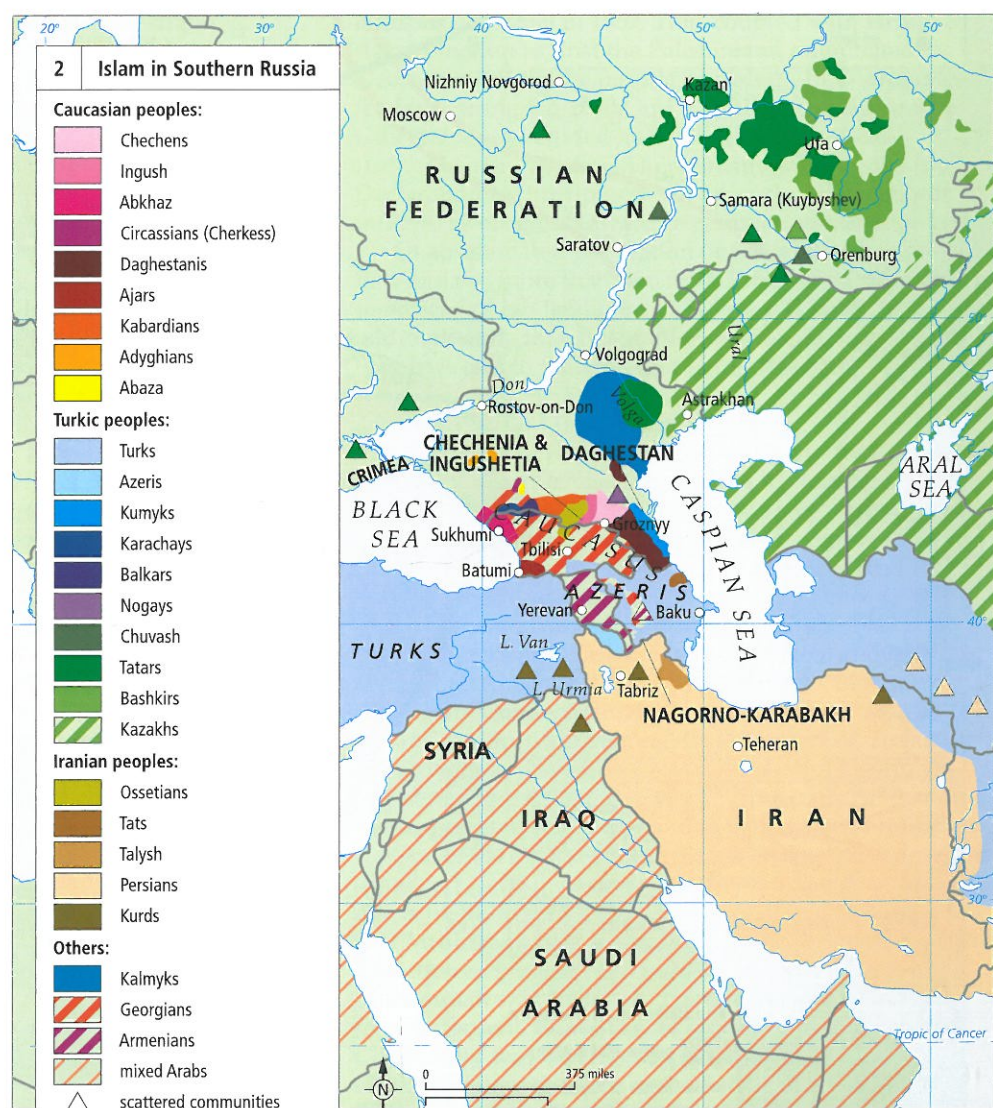




In the Qing dynasty (1644–1911) expanded into Asia, discontent with their policies led Muslims to assert their identity and denounce any similarities with local religions. Two major nineteenth-century Muslim rebellions in Yunnan and Xinjiang were violently crushed by the Qing. The Muslims of the northwest were only granted autonomy after the fall of the dynasty, and in 1955 the Xinjiang Uighur Autonomous Region was created. The policy of the People's Republic towards Muslims has alternated between tolerance and repression; during the 1966–76 Cultural Revolution Muslims in Yunnan were persecuted by anti-ethnic and anti-religious policies. Recently, more moderate policies have benefited Muslim communities which, however, are divided along ethnic lines. Islamic militancy, especially in the northwest, has prompted an increased military presence. This region is also becoming increasingly important for China for its natural resources and trade links with Central Asia, the Middle East and the West.



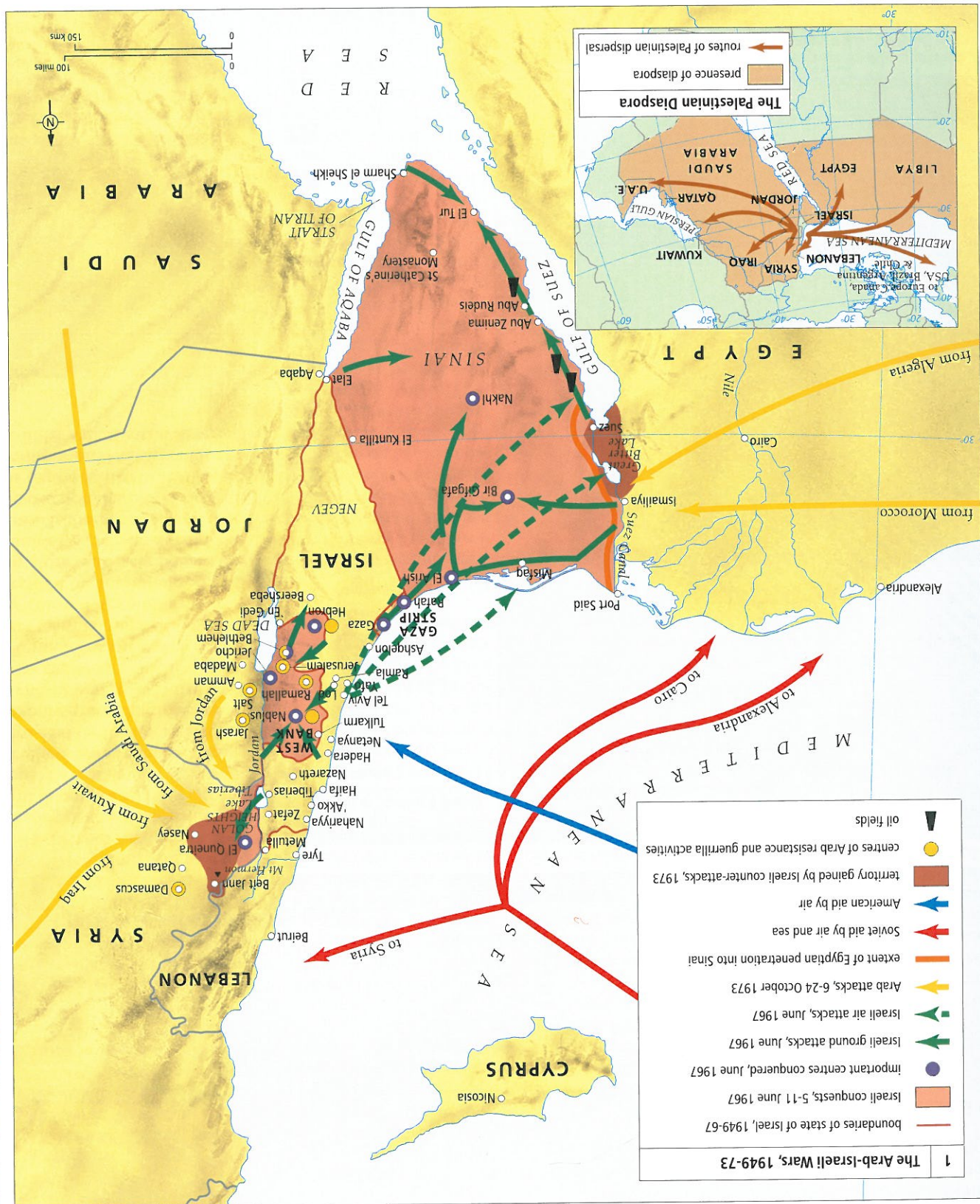
at Mir-i Arab madrasa, Bukhara. Madrasas are colleges for Islamic sciences. During the tenth century in the Silk Road, became one of the greatest centres of learning in the Islamic world, renowned for its 100 madrasas. Most were destroyed by the Mongol invasions of the thirteenth century.



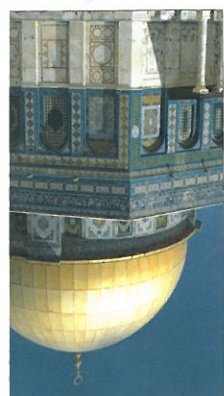
ISRAEL AND THE ARAB

IN 1947, the General Assembly of the United Nations voted to set up an Arab and a Jewish state in Palestine (then under British mandate) and establish their respective borders. While Jews accepted the Partition Plan, Arabs rejected it and attacked Jewish settlements in Palestine. The greater part of Palestine became the independent state of Israel on 14 May 1948, but was invaded the day after by a coalition of Arab armies. By 1949 armistice agreements were signed between Israel and Egypt, Lebanon, Syria and Transjordan. The western area of old Palestine was amalgamated with Transjordan (to be renamed Jordan in

1950 with the annexation of the West Bank), the Gaza Strip was occupied by Egypt. The Arab countries refused to recognize the existence of the state of Israel. In 1956, Egyptian President Jamal Abd al Nasir (Nasser) seriously disrupted Israel's sea trade by blockading the Suez Canal and the Gulf of Aqaba. In October 1956 Israeli forces, secretly backed by France and Britain, occupied Sinai and the Gaza Strip and defeated the Egyptian army. However, as a result of international pressure, Israel withdrew from Sinai and a UN peace-keeping force was stationed in Gaza and took position along the Israeli-Sinai border.



The Dome of the Rock in Jerusalem, from which the prophet Muhammad ascended to journey (Isra') during the Night Journey (Mi'raj) during the Prophet Muhammad's life. The Dome of the Rock is a symbol of Islam and is one of the most important shrines in the world. It is located on the Temple Mount in Jerusalem, which is a site of great religious significance to Jews, Christians, and Muslims. The Dome of the Rock is a large, circular building with a golden dome and is surrounded by a wall. It is a UNESCO World Heritage Site and is a major attraction for tourists from all over the world.

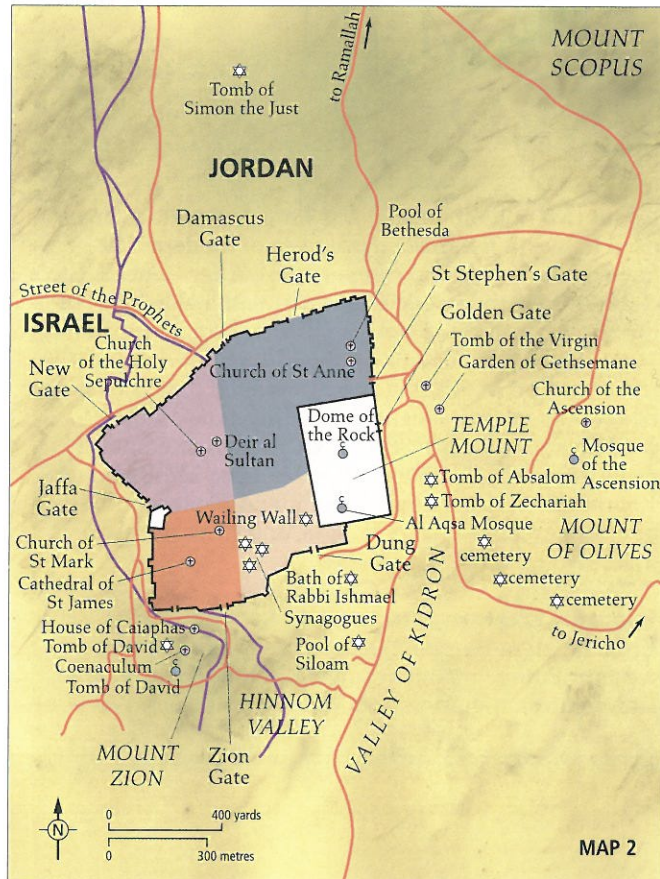


Jerusalem 1949-67

walls of the Old City
 boundary Israel/Jordan
 1949-67
 main roads
 Muslim holy places
 Christian holy places
 Jewish holy places
 Muslim Quarter
 Christian Quarter
 Armenian Quarter
 Jewish Quarter

Jerusalem since the Six-Day War

municipal area of
 Jerusalem, 1967
 Israel/Jordan border
 1949-67
 extent of Old City
 main roads
 railway
 lines of Israeli advance in
 the Six-Day War, June 1967



MAP 2



MAP 3

Arab-Israeli Conflict

By 31 May 1967 Egypt, supported by Syria, Iraq, Jordan and Saudi Arabia, deployed troops across Sinai and declared the Strait of Tiran closed to Israeli shipping. This, combined with Syrian attempts to divert the headwaters of the River Jordan, Israel's main water source, led Israel to a pre-emptive strike. On 5 June, Israel destroyed Egyptian air-bases in Sinai and beyond, attacked the Golan Heights, captured the area and entered El Quneitra. The Jordanian West Bank was occupied and the Old City of Jerusalem annexed as Israel's capital (maps 1 and 3). The Six-Day War (5-11 June) destabilized Egypt, paving the way for future agreements between Egypt and Israel. Another result of the 1967 war was the increasingly active role of the Palestinian Liberation Organization (PLO).

After Nasser's death (1970) and Anwar Sadat's succession, the conflict resumed. On 6 October 1973, the Jewish Day of Atonement (Yom Kippur), Egypt and Syria attacked the Golan Heights and Sinai. Despite initial Arab victories, Israeli counter-attacks resulted in further territorial expansion. Negotiations eventually brought an end to the war and in 1977 Sadat made the first visit by an Arab head of state to Israel. The Camp David Accords marked an end to over thirty years of conflict. Sinai was returned to Egypt in 1982. Israel's invasion of southern Lebanon in 1978, to counter Palestinian guerrilla activity,

opened a new front. Despite partial withdrawal in 1985, a nine-mile buffer zone is still held by Israeli troops.

Jewish settlements continue to be built on the land occupied by Israel in 1967. This, coupled with Israeli discrimination against the Palestinians, culminated in December 1987 in the *intifada* (uprising). PLO support for Iraq during the 1990 Gulf War alienated the Arab Gulf states, and eroded its credibility, nevertheless further Israeli-Palestinian agreements were signed (the Declaration of Principles in 1993 and the Wye Accords in 1998) as progress towards a complex solution.

Of an estimated population of five million Palestinians, more than two million have fled from Israel to adjacent Arab lands since 1948 (map 1, inset). In addition, more than one million migrated to other Arab countries and to the USA and South America.

The Religious Dimension

The formation of the state of Israel and the 1948, 1956 and 1967 wars were seen as humiliations for Muslims worldwide. Two pan-Islamic organizations, supported by Saudi Arabia, were established to assert international Muslim solidarity: the World Muslim League (est. 1962) and the Organization of the Islamic Conference (1969, 1971). The latter was a direct response to the 1967 Arab defeat, Israel's annexation of east Jerusalem and an arsonist attack against the al-Aqsa mosque. However, these pan-Islamic organizations were at times seen as serving political and national (Saudi) interests. In fact, as the active role played by Christian Palestinians in the *intifada* suggests, the fight for recognition and liberation can be perceived as national rather than purely religious.

One of the issues where religion and politics cannot be separated is the dispute over Jerusalem. For Muslims, the city is the third holy place, after Mecca and Medina. The first Muslims prayed towards Jerusalem before the *qiblah* (direction of prayer) was changed towards Mecca, and Muhammad was believed to have ascended to heaven from Jerusalem. Moreover, its centrality in Judaism and Christianity was inherited by Islam with its acknowledgement of the monotheistic message of the

September 1993 the Oslo Agreement was signed between Israel's Prime Minister Yitzhak Rabin and PLO leader Yasser Arafat. It announced the use of force and committed Israel, on its part, to the PLO as the representative of Palestinians, to a period of self-rule in the West Bank and Gaza Strip.



About two million, mainly Muslim, ethnic Albanians used to live in the Kosovo province of modern-day Yugoslavia (Serbia and Montenegro). After General Tito's death in 1980 the fragile ethnic and national balance of the country collapsed. Serbian nationalism revived under Yugoslavian president Slobodan Milosevic who, in 1989, removed Kosovo's autonomy. Continued displacement of ethnic Albanians by the Serbian army came to the world's attention in 1998 and, after failed attempts at negotiations, NATO bombed Serbia from 24th March to 10 June 1999. The diaspora of ethnic Albanians from the province exceeded half a million, and there were an unknown number of casualties.

Province exceeded half a million, and there were an unknown number of casualties.

Unlike eastern Europe, the presence of Muslims in western Europe mainly results from modern economic and political migration from Muslim countries. Waves of

ism in Europe in the entieth Century

s percentage of population:

less than 2%

% and over
with percentage given
(when known)

more than 50%

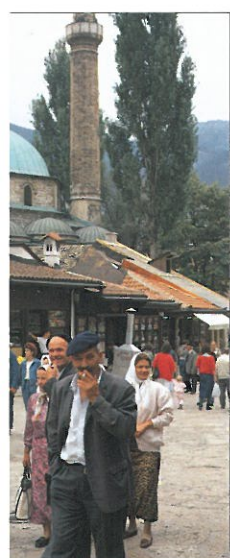
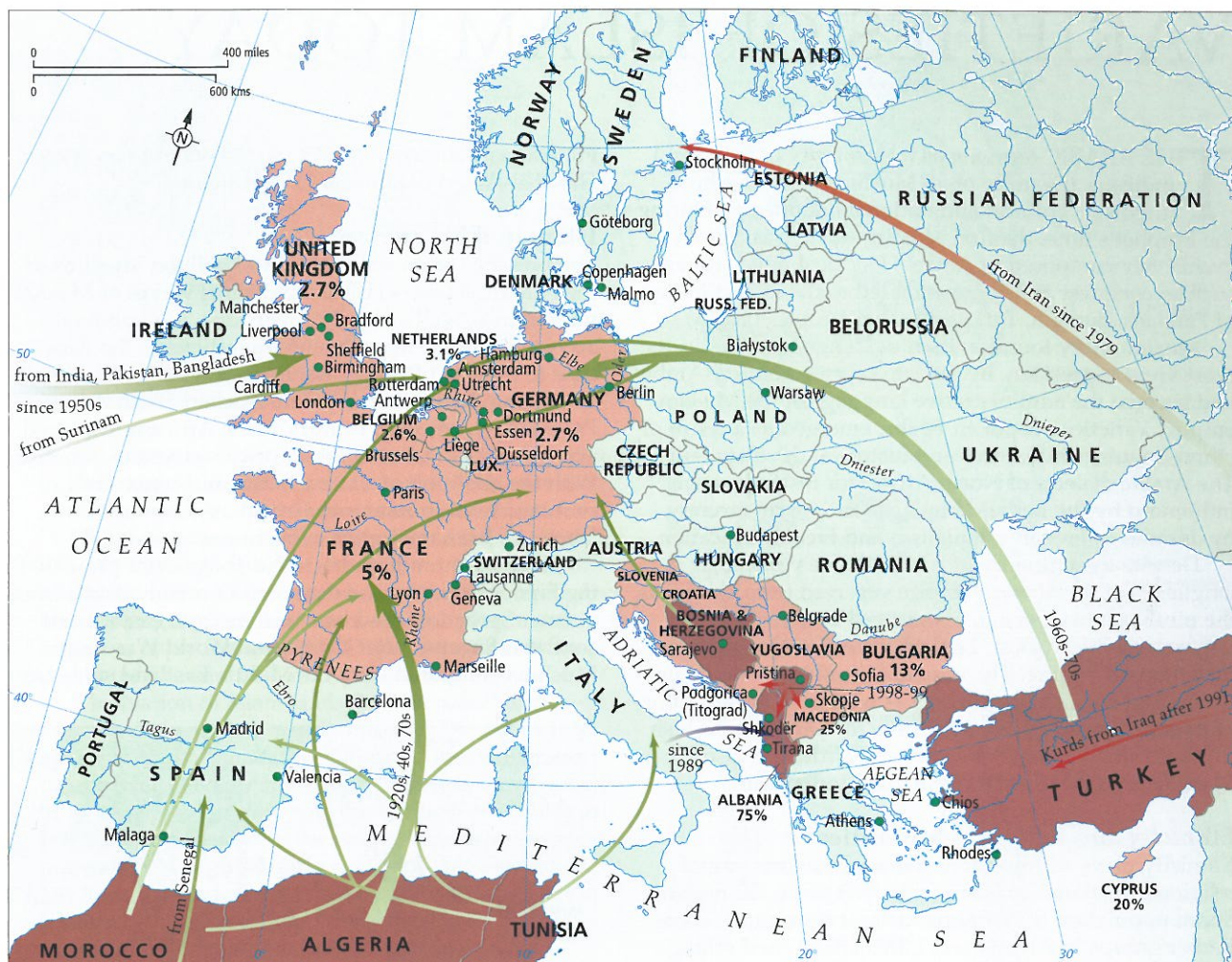
ities with significant muslim population

oluntary migration
less than 750,000)

oluntary migration
more than 750,000)

forced migration

ome repatriation



(*the plain of the capital of Bosnia, ted in 1991 to have a 1 of over 500,000, fifty f which was Muslim. r its buildings, as well omic and cultural the city flourished Ottomans, especially 2 sixteenth century. In osted the Winter ort. Following the 1 of the Yugoslavian 1, Bosnia declared its nce in 1992 but suffered nder the Serbian siege 3 only lifted after the ace Accords of 1995.*)

immigration often reflect historical links, as in the case of migration from former colonies (from the Maghreb to France, from Commonwealth countries to the UK). The favourable economic and political circumstances of host countries also play a relevant part, as in the case of Turkish migration to Germany. Several factors have an impact on the flow of Muslim migrants; political circumstances; national legislation; the displacement of communities as a result of war, such as Bosnians during the 1992–95 conflict or Kosovo Albanians in 1999. Official figures are not always reliable, as shown by the case of illegal immigrants, such as France's '*sans papier*'.

The religious configuration of Muslims in western Europe reflects the varieties of Islam in the originating countries. While most immigrants are Sunni Muslims, the role of traditions such as Sufi brotherhoods should not be underestimated, especially for the North African immigrants to France. Popular or reformist movements, such as the Barelwis and Deobandis among Indo-Pakistani immigrants to Britain, are also significant.

Islam in Contemporary Southeast Asia

Indonesia and Malaysia are the most important countries in Muslim Southeast Asia (*map 1*). Indonesia, though not constitutionally an Islamic state, has the world's largest Muslim population (about 160 million in 1985, c.87 per cent of the total). It is overwhelmingly Sunni, following the Shafi'i school of law. In Malaysia Islam (c.58 per cent of the total in 1990) is the official religion, co-existing with traditional Chinese religions as well as Hinduism and Christianity. Independent Indonesia and Malaysia have built largely secular states on European models, but the political and cultural role of Islam has been consistently increasing.

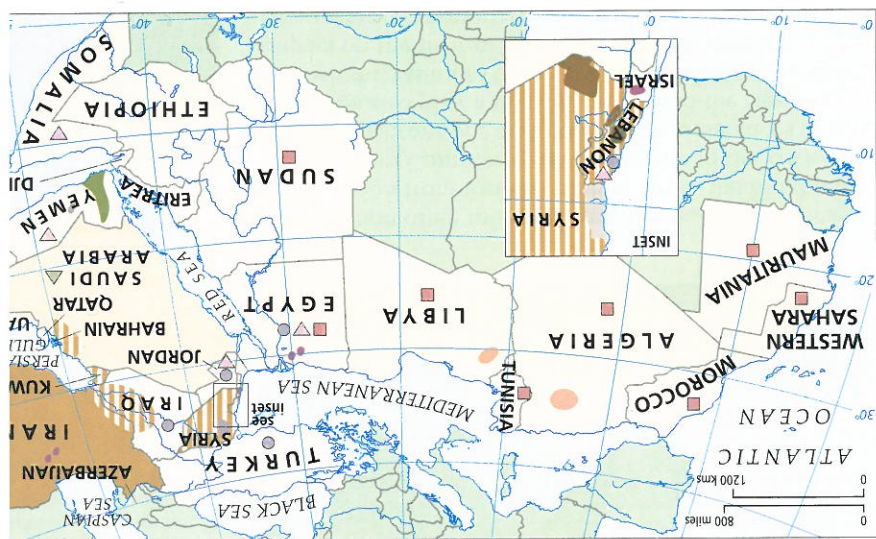
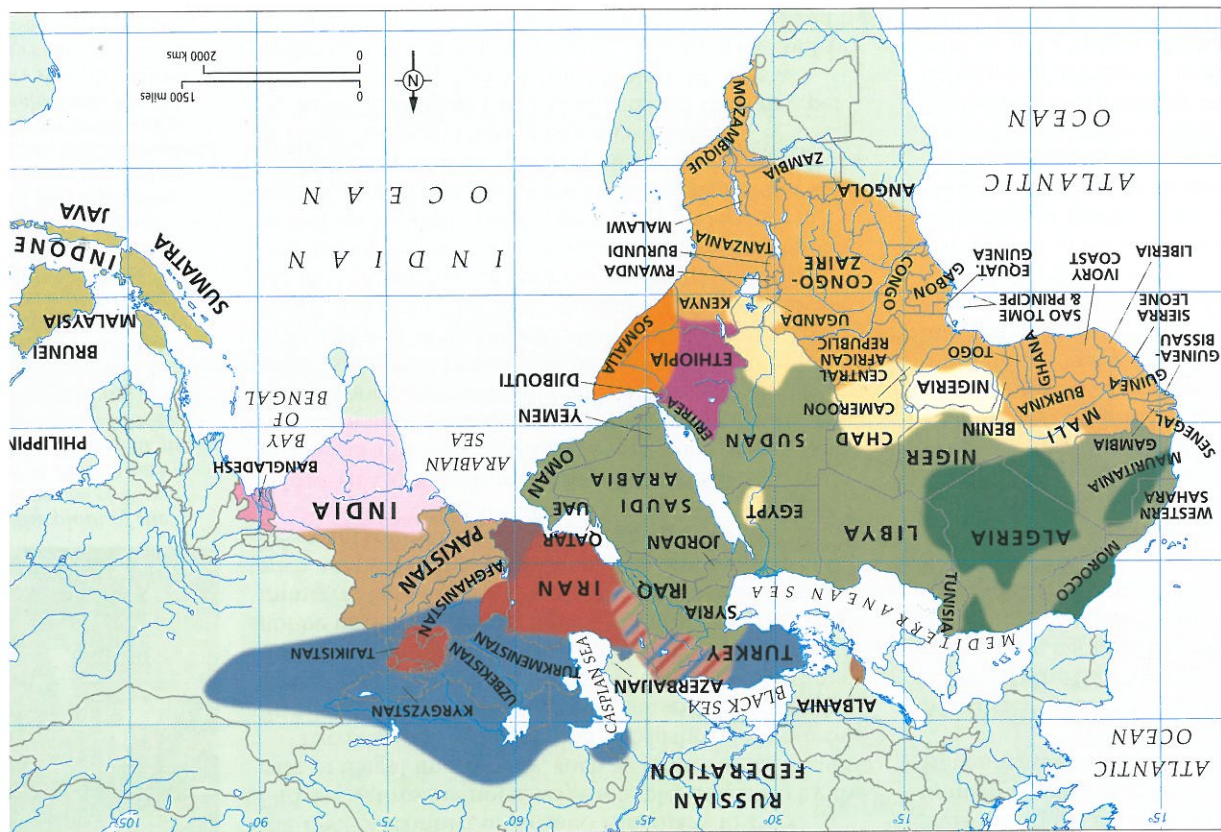
In the Philippines and Thailand, less than five per cent of the total population is Muslim. Islam is a

a process of de-islamization, provoking the emergence of radical groups like the Moro National Liberation Front which used armed struggle and guerrilla techniques to achieve recognition of independence for the Muslim population, concentrated mainly in the south. Autonomy was eventually granted to the Muslim region in Mindanao in 1987 and limited executive powers were transferred to the regional government in 1990. Thailand, although predominantly Buddhist, also has a concentration of Muslims in the south, near the border with Malaysia. Some Islamic separatist movements, allegedly backed by Iran, are active in the southern provinces.

Minority Islam in the Pacific

Although the first Muslim migrations to the Pacific region date back to the late nineteenth century, it is not until the 1950s that Muslim communities can be identified. In Australia, Muslims are estimated at c.1.4 per cent of the total population (1993). The vast majority of Muslims in Australia comes from Turkey and the Lebanon, along with others from the former Yugoslavia. Students from neighbouring Muslim countries, especially Malaysia, form an increasingly important presence. New Zealand's small Muslim community is mainly from Southeast Asia, and there was a particularly important immigration wave after the 1987 *coups d'état* in Fiji. The mosque in Christchurch is said to be the furthest from Mecca in the world. Both Fiji and New Caledonia have sizeable Muslim communities. Fiji's Muslims can be traced back to the late nineteenth century when French authorities deported anti-colonial leaders from the Maghreb, particularly Algeria, to the penal colony of Fiji.

The small Muslim community of Japan, in part allegedly of Turkish origin, has been increased during the twentieth century by immigration from Pakistan and Bangladesh. It reached worldwide notice in 1991 when,



Islam in the Americas

The presence of an estimated 6 to 7 million Muslims in the Americas (map 4) is due to distinct waves of Muslim migration as well as local conversions. It is commonly accepted that the first Muslim migrations to the Americas date to the late fifteenth century, when Moriscos, expelled from Spain by the Reconquista, reached South America. From the seventeenth century, black Africans, captured and bought as slaves in West Africa, arrived in America. With the abolition of slavery in the mid-nineteenth century, Asian immigrants arrived as indentured labourers from the Indian subcontinent and Java. More recent migrations to North America pre-dated the First World War and consisted of mainly Arabs from Greater Syria, followed by Muslims from eastern and southern Europe. After the Second World War, more Muslims emigrated from the Middle East and some from

French mandate and, in 1971, an 'Alawi military leader, Hafez al-Assad became Syria's president.

Ethnicity and Religious Minorities

Ethnicity plays an important role in the expression of religious allegiance to Islam (map 1). Among the majority Sunni population of northern Africa, for example, some Berber groups in Algeria and Libya affirm their ethnic identity by adhering to the Ibadiyah, a moderate Khariji group. New trends within, or stemming from, Islam have been discouraged, sometimes persecuted, as in the case of the Baha'is, who originated in Iran during the nineteenth century and were forced to migrate or to conceal their faith. Today, the largest Baha'i community lives in India. Muslim religious minorities are also occasionally able to assume political power; the 'Alawis of Syria, for example, while representing probably no more than 10 per cent of the total population, became influential during the

Malay and, until recently, for Bahasa Indonesian. (up until 1928), modern Persian and Urdu, but also for of its script, which is used not only for Ottoman Turkish lexical and stylistic borrowings as well as in the adoption of the Ottoman empire. The impact of Arabic remained in language, while Turkish became the official language of the ninth century Persian re-emerged as a literary language of the Muslim empire survived (map 2); during Despite the influence of Arabic, some vernacular by decades of French colonialism and French education. influenced by the Berber languages and, more recently, The Arabic dialects of North Africa, for instance, were ethno-linguistic influences and historical developments. Varieties of spoken Arabic emerged as a result of had become the administrative language of the Muslim most vivid expression. By the late seventh century Arabic Muslim unity found in its ritual language, Arabic, its of Persians, Berbers, Turks and other peoples (map 3) such as conquest and conversion led to the incorporation exclusively composed of Arabs. Historical developments the Prophet's time, the first Muslim *umma* was almost linguistic, cultural and national boundaries. During indicates the unity of all Muslims beyond ethnic, THE ARABIC term *umma* (community of believers)

A close-up portrait of a man with dark, curly hair and a prominent mustache. He is smiling and wearing a dark suit jacket over a light-colored shirt. The background is a blurred pattern of red and blue.

The Nation of Islam, a black 'nationalist' and messianic movement, was founded in Detroit in 1930 by Farad Muhammad. It emphasized black liberation through self-development and elaborated a mythology in which the white race was the creation of evil forces. Its message appealed to the unemployed youths of inner-city black ghettos. Since 1978, Louis Farrakhan has been the leader of a minority group of the Nation of Islam which has continued the policy of black separation. The majority branch, (the 'American Muslim Mission'), has been successful in aligning with Sunni Islam. Here, a universalistic doctrine has opened its affiliation to all Muslims, irrespective of race.

4 Islam in the Americas

percentage of Muslim population:

- less than 1%
- 1-10%
- 11-20%
- 21-50%

city with significant Muslim population

city with important/numerous historical mosques

- Arab
- Berber (including Tuareg)
- Nubian and Nilotic
- Amhara and Tigray
- Somalis
- Malay
- mixed Afghan and Brahui
- Tatar, Bashkir, Kazakh, Uzbek
- Uighur
- Persian, Bakhtiari
- Kurd
- Baluchi
- Afghan, Hazara & Nuristani
- Bengali
- Indian & mixed Indian
- Fulani, Yoruba and others
- Slav
- mixed Caucasian,
Turk & Turcoman
- Tamil
- Javanese and others
- Sundanese

