

LESSONS FOR CLASSROOM USE WITH
DOCUMENTARY FILM

FRONTLINE: MUSLIMS

(OR AS STAND-ALONE TOPICS)

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Note to Teachers

Requirements for teaching about religion are included in national and state social studies standards for history and social science. Study of religion is part of every standard elementary and secondary world history textbook. Teaching about world religions includes the origins, beliefs, customs and history of five major faiths—Christianity, Hinduism, Islam, and Judaism. Teaching about Islam thus forms a part of world history and geography curriculum and standards in nearly every state.

Teaching about Islam in world history, world cultures, and world geography classes is generally covered through a historical narrative from the distant to the recent past. Seldom are issues related to religious law and society discussed in relation to beliefs and practices in any detail, and even less are changing views of these important social, economic and political issues broached in the classroom. Contemporary geographic and cultural studies of Muslim regions, in contrast, usually focus on several individual countries as case studies.

The film *Frontline: Muslims* can be used as a classroom tool to explore a wide range of locations and issues in Muslim contemporary societies. In the brief film clips and narrative on the several regions (Egypt, Nigeria, Iran, Turkey, Malaysia, and Muslims in the U.S.), the producers had little time to delve into the historical background behind each of the important issues discussed. The complex topics—the role of Islamic law, secularism and democracy, religious tolerance, women’s roles and rights, human rights, and terrorism—would be most challenging for any teacher to address without specialized knowledge. The Council on Islamic Education, whose experience in teaching about religion in public and private school classrooms extends to textbooks, online references, teacher training, and teaching resources, has prepared a set of lessons that provide the necessary background information and instructional activities for effective use of the *Frontline: Muslims* film.

These lessons cultivate understanding of common and differing values that form a basis for tolerance and cooperation. These are the most important justifications for the academic study of human values and spirituality in the schools. Only by understanding what we have in common does the study of difference take on real significance for shaping our common global future.

Overview

The lesson packet bridges between the constraints of a documentary video production and the needs of the classroom. A correlation demonstrates that the materials meet content standards and skills mandates cited in state and national curriculum documents. They provide preparatory material that helps students get the most out of viewing part or all of the film with vocabulary, note-taking pages, as well as pre- and post-viewing questions for comprehension and critical analysis and assessment.

The background lessons on Islamic beliefs and Muslim history can supplement or replace textbook units on Islam. They include a glossary of key terms, an overview of the origins, beliefs and practices of Islam, a biography of Muhammad, and a reading on Muslim history from the seventh to the twenty-first century. Map activities include the spread of Islam and its contemporary distribution in the world. A geography project outline completes the second group of lessons.

The third group of lessons explores Islamic law and contemporary social issues. They can be used alone in any unit on historical and contemporary Islam, or in conjunction with all or parts of the *Frontline: Muslims* film. Topics addressed in the interactive lessons include the basic principles and practice of Islamic law, a comparative document study activity on human rights, including religious tolerance, a primary and secondary source analysis activity on marriage and women's rights, a current events lesson incorporating the issue of official policies on wearing hijab (Muslim women's dress), a set of overhead transparencies and handouts on the subject of jihad and terrorism in Islamic law, and an activity exploring the civic and religious dimensions of interactions among adherents of world faiths in the context of American life. Students also explore Muslim values through analysis of quotations from the *Frontline: Muslims* film.

Correlation with National Standards for Civics and Government

- 1. Defining civic life, politics, and government.** Students should be able to explain the meaning of the terms civic life, politics, and government.
To achieve this standard, students should be able to:
 - distinguish between civic life--the public life of the citizen concerned with the affairs of the community and nation--and private life--the personal life of the individual devoted to the pursuit of private interests
 - describe politics as the process by which a group of people, whose opinions or interests might be divergent, reach collective decisions that are generally regarded as binding on the group and enforced as common policy
 - define political authority, identify its sources and functions, and differentiate between authority and power without authority
- 2. Necessity of politics and government.** Students should be able to explain the major arguments advanced for the necessity of politics and government...
- 3. The purposes of politics and government.** Students should be able to evaluate, take, and defend positions on competing ideas regarding the purposes of politics and government and their implications for the individual and society...

4. The rule of law. Students should be able to evaluate, take, and defend positions on the importance of the rule of law and on the sources, purposes, and functions of law.

To achieve this standard, students should be able to:

- explain the difference between the rule of law and the "rule of men"
- explain alternative ideas about the sources of law, e.g., custom, Supreme Being, sovereigns, legislatures
- identify different varieties of law, e.g., divine law, natural law, common law, statute law, international law
- explain alternative ideas about the purposes and functions of law such as regulating relationships among people and between people and their government
 - providing order, predictability, security, and established procedures for the management of conflict
 - providing the ultimate source of authority in a political community
 - regulating social and economic relationships in civil society
- explain how the rule of law can be used to restrict the actions of private citizens and government officials alike in order to protect the rights of individuals and to promote the common good

Correlation with History/Social Science Standards

Excerpted from *National Standards for History*¹

Standard 3. Historical Analysis and Interpretation

- Compare and contrast differing sets of ideas, values, personalities, behaviors, and institutions.
- Consider multiple perspectives.
- Analyze cause-and-effect relationships and multiple causation, including the importance of the individual, the influence of ideas, and the role of chance.
- Hypothesize the influence of the past.

Standard 5. Historical Issues-Analysis and Decision-Making

- Identify issues and problems in the past.
- Marshal evidence of antecedent circumstances and contemporary factors contributing to problems and alternative courses of action.

Era 4: Expanding Zones of Exchange and Encounter, 300-1000 C.E.

Standard 2: Causes and consequences of the rise of Islamic civilization in the 7th-10th centuries.

2A: The student understands the emergence of Islam and how it spread in Southwest Asia, North Africa, and Europe

- [Grades] 5-12: Describe the life of Muhammad, the development of the early Muslim community, and the basic teachings and practices of Islam. **[Assess the importance of the individual]**

¹ Crabtree, Charlotte and Nash, Gary. *National Standards for History*. Los Angeles: National Center for History in the Schools (1996)

Era 9: The 20th Century Since 1945: Promises and Paradoxes

Standard 2: *The search for community, stability, and peace in an interdependent world.*

- **2F:** The student understands worldwide cultural trends of the second half of the 20th century.[Grades] 5-12: Describe varieties of religious belief and practice in the contemporary world and analyze how the world's religions have responded to challenges and uncertainties of the late 20th century. **[Analyze the influence of ideas]**

Excerpted from *California Academic Standards for History/Social Science*

7.2: Students analyze the geographic, political, economic, religious, and social structures of civilizations of Islam in the Middle Ages, in terms of:

- the significance of the Qur'an and the Sunnah as the primary sources of Islamic beliefs, practice and law, and their influence in Muslims' daily life

10.10: Students analyze instances of nation-building in the contemporary world in two of the following regions or countries: the Middle East, Africa, Mexico and other parts of Latin America, or China, in terms of:

- challenges in the region, including its geopolitical, cultural, military, and economic significance and the international relationships in which it is involved
- the recent history of the region, including the political divisions and systems, key leaders, religious issues, natural features, resources, and population patterns
- the important trends in the region today and whether they appear to serve the cause of individual freedom and democracy

Excerpted from *New York Social Studies Standards*

Analyze important developments and turning points in world history; hypothesize what might have happened if decisions or circumstances had been different; investigate such developments and turning points as:

- the emergence of the world's great religions: Buddhism, Christianity, Hinduism, Islam, Judaism, and Taoism
- Interpret and analyze documents and artifacts related to significant developments and events in world history.
- identify different ethnic, religious, and socio-economic groups throughout the world and analyze their varying perspectives on the same historic events and contemporary issues. Explain how these different perspectives developed.
- examine documents related to significant developments in world history (e.g., excerpts from sacred texts of the world's great religions, important political statements or decrees, literary works, and historians' commentaries); employ the skills of historical analysis and interpretation in probing the meaning and importance of the documents by: identifying authors and sources for the historical documents, comparing and contrasting differing sets of ideals and values contained in each historical document, hypothesizing about the influence of each document on present-day activities and debates in the international arena.

Excerpted from Texas Essential Knowledge and Skills for Social Studies

- (19) **Culture.** The student understands the history and relevance of major religious and philosophical traditions. The student is expected to:
 - (A) compare the historical origins, central ideas, and the spread of major religious and philosophical traditions including Buddhism, Christianity, Confucianism, Hinduism, Islam, and Judaism; and
 - (B) identify examples of religious influence in historic and contemporary world events.
- (6.19) **Culture.** The student understands the relationships among religion, philosophy, and culture.
 - (A) explain the relationship among religious ideas, philosophical ideas, and cultures...

Excerpted from Virginia Standards of Learning for History and Social Science

WHI.8 The student will demonstrate knowledge of Islamic civilization from about 600 to 1000 A.D. by

- a) describing the origin, beliefs, traditions, customs, and spread of Islam;

WHII.1 The student will improve skills in historical research and geographical analysis by

- a) identifying, analyzing, and interpreting primary and secondary sources to make generalizations about events and life in world history since 1500 A.D.;
- b) using maps, globes, artifacts, and pictures to analyze the physical and cultural landscapes of the world and to interpret the past since 1500 A.D.;
- e) analyzing trends in human migration and cultural interaction from 1500 A.D. to the present.

WHII.14 The student will demonstrate knowledge of the influence of Judaism, Christianity, Islam, Buddhism, and Hinduism in the contemporary world by

- a) describing their beliefs, sacred writings, traditions, and customs;
- b) locating the geographic distribution of religions in the contemporary world.

WHII.15 The student will demonstrate knowledge of cultural, economic, and social conditions in developed and developing nations of the contemporary world by

- a) identifying contemporary political issues, with emphasis on migrations of refugees and others, ethnic/religious conflicts, and the impact of technology, including chemical and biological technologies...



Frontline Muslims: Pre-Viewing Vocabulary Activity

Overview: The purpose of this activity is to acquaint students with vocabulary related to Islam and Muslim history in the film *Frontline: Muslims*. Students will work with the vocabulary from the film by categorizing the names and terminology, then work with the definitions after viewing.

Objectives:

The student will be able to:

- Categorize terms and proper names associated with beliefs, practices, groups and historical events related to Islam and Muslims in the modern era.
- Locate place names on contemporary and historical maps.
- Define terms related to Islamic beliefs and practices.
- Identify individuals and define categories related to contemporary Muslim society.

Procedure:

1. Cut the vocabulary words and definitions from **Handout 1a** into strips. Form students into groups of three or four and give each some strips to sort into four categories. Have them record the words in each category on the chart, **Handout 1b**. The teacher can assist if necessary.
2. Locate place names on a world map, or use the IslamProject Map "Muslim World, ca. 2000" (see <http://www.theislamproject.org/education/Maps.htm>).
3. Terms on beliefs and practices may be familiar to students who have already studied Islam in a history or geography course prior to viewing the film. If not, the class should read and discuss the definitions of these basic terms, groups and concepts in the glossary, and plan to use the introductory lessons in this collection.
4. **Adaptation:** For younger, ESOL or mixed ability students, the definition strips can be cut so that each includes only the words in **boldface type** and/or use only those marked with **, which denotes basic terms.
5. As other lessons for the *Frontline: Muslims* film require, refer to the definitions of terms in the glossary and discuss. Some of these terms are quite complex, such as those referring to spiritual, legal and intellectual traditions, or Islamic concepts that have been applied in varied historical settings and situations over 1400 years, across many Muslim regions.
6. **Extension or Assessment:** Make vocabulary flashcards. Use glue sticks to mount the word on the front side of a 3x5 index card, and the definition (simplified or full) on the back. Cards can be used for an information recall game, in which an announcer reads the word on the face of the card, and contestants take turns giving the definition. Contestants can gain extra points for additional information.

Handout 1a: Vocabulary from *Frontline: Muslims*

Adhan [ad-HAAN] = **The Muslim call to worship.** The *adhan* is recited aloud in Arabic before each of the five daily prayers. Upon hearing the *adhan*, Muslims assemble for group prayer, often at a local Masjid. **

Al-Azhar University = **The Al Azhar University in Cairo, Egypt was established in 977 AD in the Al Azhar Masjid.** It is the oldest institution of its kind in the world and a leading center for higher Islamic learning.

Allah [al-Lah] = God; **Muslims believe that there is only one God who is all-Powerful and who created everything in the universe.** Allah literally means "the God." Arabic-speaking Christians and Jews also use this term as their name for God. **

Angels; mala'ikah [ma-LAA-ik-ah] = according to the Qur'an, **angels are a class of God's creations created from light**, who continually serve and glorify God. The angel named Gabriel (Jibreel) is considered to be the angel who brought revelation to humankind through the prophets, and who visited Mary to tell her of Jesus' birth.

Fatwa [FET-wa] = **a legal ruling in Shari'ah (Islamic Law), made by a learned and qualified scholar**. Such rulings are the opinion of the jurist and are made in response to new issues as they apply to the body of precedent in Islamic Law. Fatwas are not legally binding.

Five Pillars = **the five required acts of worship in Islam.** Muslims are required to perform these acts to demonstrate their commitment to God. They are: *shahadah* (declaration of faith), *salah* (prayer), *zakah* (required charity), *siyam* (fasting during Ramadan) and *hajj* (pilgrimage to Makkah).

Hijab [hee-JAAB] = literally, **"a condition of modesty"; represented in public appearance by loose-fitting clothing and a head covering. Hijab also is a symbol of Muslim identity for many women.** Hijab should not be confused with the veil (face covering), which is a cultural practice among some Muslims rather than a religious obligation.**

Ibrahim [ib-raa-HEEM] = **Abraham, among the earliest prophets recognized in Judaism, Christianity and Islam.** He is considered the patriarch (founding father) of monotheism, or belief in one God.

Ijtihad [ij-ti-HAAD] = **the effort by qualified Muslim jurists to find legal solutions to new situations and issues, based on knowledge of the Qur'an and Sunnah and other Islamic disciplines, including Arabic language.**

Imam [ee-MAAM] = **This term refers to the person who leads group prayer.** The term also applies to religious leaders in the Muslim community. An imam may perform religious duties for the Muslim community, but the word does not mean "clergy," since Islam has no established religious hierarchy or ordination of clergy.**

Islam [iss-LAAM] = **"seeking peace through submission to God"; also means peace, greeting, surrender and commitment.** The Qur'an names Islam as the religion first revealed to Adam and then to all of the prophets, ending with Muhammad.**

Jihad [ji-HAAD] = literally, **“effort,” “striving,” or “struggle”**; jihad means both the effort needed to improve oneself and resist doing bad deeds, and any struggle for justice in society, including speaking out, writing, and community service. Also, according to the doctrine of just warfare in Islam, it is a response to attack on property, community and religion when peaceful means have been exhausted. Jihad must be conducted under the authority of the state, and combat must observe limits such as avoiding harm to civilian non-combatants, fruit trees and livestock, and homes.**

Khutbah [KHUT-bah] = **a public sermon held every Friday in the Masjid before the midday prayer.** **

Madhab [MADH-hub] = **a school of Islamic law**, among five major schools of Islamic law that were founded in the early centuries of Muslim history. Each interprets the Qur'an and Sunnah somewhat differently in giving practical solutions to situations that arose after Muhammad's death. Each school's opinions are respected as a source of practical guidance for Muslims; they are not considered sects of Islam.

Masjid [MASS-jid] = **literally, “place of kneeling down in prayer”; the house of worship where Muslims gather to pray.** The French word *mosque* used in English is a translation of *masjid*; it is based on *mesquita*, a Spanish language corruption of the original Arabic. There are three sacred masjids in the world = Masjid al-Haram in Makkah; Masjid an-Nabawi in Madinah; and Masjid al-Aqsa in Jerusalem.**

Muhammad [moo-HUM-med] = **according to Islamic teachings, the last messenger of God to humankind; according to the Qur'an, he is the last of the prophets, who include Adam, Noah, Abraham, Joseph, Moses, David, Solomon and Jesus** Muhammad was born in Arabia in about 570 CE at Makkah, and died at Madinah in 632 CE. A descendent of Abraham through his son Ishmael.**

Muslim [MUSS-lim] = **literally, “one who seeks peace through submission to God”; any person who declares faith in the One God and his messengers, and accepts the teachings of Islam.****

Mustafa Kemal **Ataturk** = **first president of Turkey from 1923 until his death in 1938.** He was given the title Ataturk (“Father of the Turks”) by the Turkish parliament to honor his role in creating the new state of Turkey after the defeat of the Ottoman empire in World War I. Ataturk was responsible for “Westernizing” Turkey by changing the alphabet to Roman letters, creating a secular state, and adopting Western dress.

People of the Book; Ahl al Kitab [AHL al-kee-TAAB] = **a term in the Qur'an that refers to Jews and Christians.** *Ahl al-Kitab* most often describes Jews and Christians, because they received divinely-revealed scriptures and accepted monotheistic teachings.

Qur'an [kur-AAN] = **literally, “the recitation”; according to Islamic teachings, the Qur'an is the word of God sent to Muhammad through the Angel Gabriel. For Muslims, it is the source of knowledge about God and His creation, and the source of guidance in life.** Only in Arabic language is the Qur'an considered to be actual scripture. Translations express only meaning as an aid to understanding, but are not a substitute or basis for interpretation.**

Salah [sa-LAAH] = **the five daily prayers required of Muslims, one of the “Five Pillars” or basic acts of worship in Islam.** Muslims pray at five specific times each day, preferably with others. The *salah* is a means of maintaining God-consciousness, giving thanks for God’s blessings, and seeking His aid and support. **

Shari’ah [sha-REE-ah] = **guidance from God to be used by Muslims to regulate their societal and personal affairs.** The *Shari’ah* is based upon the Qur’an and the *Sunnah* of Muhammad, and is interpreted by scholars when deliberating and deciding upon questions and issues of a legal nature.

Shaykh [shay-kh] = **an Arabic term meaning “leader” or “chief,” a title of respect for scholars.** In Sufi groups, the title refers to a spiritual master who guides others in their spiritual growth.

Shi’ah [SHEE-ah] = **Muslims who believe that the rightful successors to Muhammad’s leadership after his death were Ali ibn Abi Talib and his descendants.** A political divide arose among Muslims when Mu’awiyah ibn Sufyan challenged the caliphate of Ali ibn Abi Talib; Mu’awiyah subsequently established the Umayyad dynasty in 660-661 CE, yet some Muslims, known as Shi’ahs, continued to favor Ali’s household. Shi’ah Muslims represent about 10% of the world’s Muslims and mainly live in Iran, Iraq, Afghanistan, Lebanon, Syria, Pakistan, India, and the Persian Gulf.**

Sufi [SOOF-ee] = **a mystical movement in Islam whose followers seek inner knowledge of God through spiritual practices and study.** These include frequent remembrance of God, living simply (sometimes as an ascetic), and participating in spiritual gatherings, usually under the leadership of a spiritual master or *shaykh*. Historically, *Sufis* belonged to organizations known as *tariqahs*, which developed around the teachings of a master.

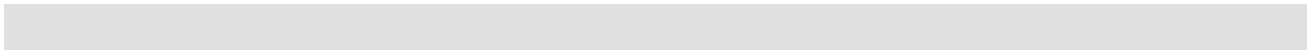
Sunnah [SOON-nah] = **the example of Muhammad’s sayings, acts, and habits; the second source of Islamic teachings after the Qur’an.** *Hadith*, the oral and written record of Muhammad’s words and deeds transmitted is the main source of knowledge about the sunnah. *Sirah*, or biography of Muhammad, is another source of knowledge about the sunnah.**

Sunni [SOON-nee] = **A term designating those Muslims who recognize the first four successors of Muhammad as the “Rightly-Guided” caliphs.** Sunni Muslims respect Ali ibn Abi Talib as an outstanding companion of the Prophet and fourth caliph, but they do not ascribe religious or political authority to him or his descendants as the Shi’ah do. Sunnis represent about 90% of all Muslims in the world today.**

Ottoman Empire = **a multi-ethnic and multi-religious empire that included much of the modern Middle East and Turkey.** The Turkic state in Asia Minor was founded in the 14th century CE, which unified much of Southwest Asia and North Africa under its rule. The Ottoman Empire ended after WWI, leaving only the modern nation of Turkey. Former Ottoman territories were divided between France and Britain, and later became independent nations. Iraq, Syria, Lebanon, Palestine, Israel, Jordan, Egypt, Libya, Tunisia and Algeria were former Ottoman territories in the Middle East, like Southeastern European nations such as Romania, Bulgaria, Bosnia-Herzegovina, Serbia, Macedonia, Albania, Greece, and parts of the former Soviet Union in the Caucasus.

Ummah [OOM-mah] = **the worldwide community of Muslims**; the collective body of believers in Islam. Muslims in the world today number over 1.2 billion, with majority and minority populations in more than fifty nations.**

Wudu [woo-DOO] = **ritual washing with water before performing Muslim prayer or recitation of the Qur'an**. It symbolizes purification of the body for prayer.**



Handout 1b: Vocabulary from *Frontline: Muslims*

[illegible]

Frontline: Muslims

Student Note-taking Grids & Critical Thinking Questions

Overview: The purpose of this activity is to help students organize information and ideas while viewing the documentary film *Frontline: Muslims*. Completing the note-taking grids will enable students to answer discussion questions related to the film's content. Students will then be able to choose a topic of interest for further exploration.

Objectives:

Students should be able to:

- Find evidence of different kinds of influence in Muslim societies and analyze their impact
- Evaluate commonality and diversity amongst Muslim men and women throughout the world
- Compare student impressions of Muslim men and women before and after viewing the film
- Analyze what speakers featured in the film say about Islam's stand on violence and intolerance
- Evaluate how the role of Muslim Americans is perceived by Muslim and non-Muslims in the United States

Procedure:

1. Motivation: From the list below, ask students to choose one topic of interest to focus on as they view the film. Explain that students will be writing an essay on their selected topic after viewing the film. For topics #1-4, watching the entire film is recommended so that students will have the maximum information to draw upon as they complete the note-taking grids. The note-taking grid for topic #5 can be completed exclusively while watching Chapter 10 on a DVD version of the documentary film.

List of Topics:

1. Evidence of different kinds of influences on people's attitudes (religion, education, gender, media)
2. Diversity of Muslim Women
3. Diversity of Muslim Men
4. Intolerance and Violence
5. Muslim Americans

General Note: If you do not plan on showing the documentary film in its entirety, skip to #3 in the procedure section.

2. Distribute student selected note-taking grid to each student. Copy or explain the following directions for each handout:

1. Handout: Note-taking Grid on Social Influences

List items you see in the countries shown in the film that represent evidence of various kinds of influences on people's attitudes about society. For example, advertising, education, the presence of foreign tourists, religious institutions and traditions, mass media, wealth and poverty. In the second column, write what you think the impact of these items on society might be.

2. Handout: Note-taking Grid on the Diverse Roles of Muslim Women
Pay particular attention to the Muslim women featured in the film. Record their names or other identification if you miss their name, the country they are from, their occupation, level of education and standard of living, a brief description of their dress and a brief description of what they talk about in the film. For example, if they are speaking mostly about the rights of women, or Islamic law, that's all you need to indicate.
 3. Handout: Note-taking Grid on the Diverse Roles of Muslim Men
Pay particular attention to the Muslim men featured in the film. Record their names or other identification if you miss their name, the country they are from, their occupation, level of education and standard of living, a brief description of their dress and a brief description of what they talk about in the film. For example, if they are speaking mostly about the rights of women, or Islamic law, that's all you need to indicate.
 4. Handout: Note-taking Grid on Intolerance and Violence
Pay particular attention to what speakers in the film say about intolerance and violence. Record the speaker's name or other identification, what country they are from and what they say about intolerance and violence, and how they associate these views with Islam or other influences.
 5. Handout: Note-taking Grid on Muslim Americans
Examine what Muslims and non-Muslims say about Muslim Americans. Pay particular attention to how lives of Muslims and other Americans have changed after the events of September 11, 2001. You may also note the occupations, interests, education level, gender and ethnic or birth origins of Muslim Americans you see in the film.
3. Adaptation: If you do not plan to watch the film from beginning to end, distribute the section(s) of the Critical Thinking Questions that correlate to film segment(s) that will be viewed. Students can answer these questions while they watch the film. Each set of questions corresponds to DVD chapter titles and has a specific time code.
4. General Post-Viewing Discussion Questions: General post-viewing questions about the film (rather than the content) are provided below. Considering the quality of the information, the editorial decisions made by the producers, what the camera included and what was left out are important steps to media literacy and skill acquisition. These questions can provide the basis for further discussion and research. They will also help students to go beyond taking the information offered in the film at face value, and allow them to critically consider how well the filmmakers portrayed their subject. Discussion will help clarify some of the highly complex issues, such as those on Islamic law, historical background on the locations filmed, and the political background of the governments described.

Assessment:

After watching the film, students can write a short essay based on their note-taking grid and/or answers to the Critical Thinking Questions or General Post-Viewing Discussion Questions as a class or in small groups.

Assessment Essay questions:

1. Religion and Western society have greatly impacted the countries featured in the documentary film. Using at least four examples, provide evidence in support of the above statement. Then, explain how your chosen examples may have impacted society.
2. Explore the diversity of Muslim women. Use specific examples from the film to answer this question. Then, discuss how the diversity of Muslim women, as portrayed in the film, compares with your views of Muslim women before watching the film. [what is the point of this & the next "loaded" question? Obviously, the answer is yes, they are diverse. It would be better to ask deeper questions to see if students can discern what social status, rural/urban origins, education, occupations, ethnicities, outward appearance and viewpoints they represent. Your question asks for a yes/no answer and then asks for examples of the yes. The follow-up question can only allow for the possibility that students thought all Muslim men and women were the same. I may be off course, but I believe that many students in urban areas know enough Muslims that they know we are not all swarthy terrorists with turbans or veiled women in black—unlike people of our generation who never met Muslims. Again, where does the answer take the more aware student who knows that no group is monolithic? A good question has enough depth to accommodate several levels of knowledge. How would a Muslim student in your class answer this question?
3. Explore the diversity of Muslim men. Use specific examples from the film to answer this question. Then, discuss how the diversity of Muslim men, as portrayed in the film, compares with your views of Muslim men before watching the film. [see above]

Islam, at times, is characterized as a violent and intolerant belief system. What do the speakers in the film say about Islamic teachings with respect to violence and intolerance, and what attitudes do they show toward living with people of other religions and about dealing with issues about social justice and violence? Life for American Muslims has radically changed since September 11, 2001. Some have been targeted with violence and exclusion because of their religion, ethnicity or national origin. Based on what speakers in the film were shown saying, describe some experiences of Muslim Americans in the United States. Why do you think that some people in American society find it difficult to accept Muslims as citizens contributing to society in various ways?

Frontline: Muslims Note-Taking Grid on Social Influences

[illegible]

Frontline: Muslims Note-Taking Grid on the Diverse Roles of Muslim Women

[illegible]

Frontline: Muslims Note-Taking Grid on the Diverse Roles of Muslim Men

[illegible]

Frontline: Muslims Note-Taking Grid on Intolerance and Violence

Speaker	Country	Messages or Anecdote

Frontline: Muslims Note-Taking Grid on American Muslims

Speaker	Main Message/Idea

Critical Thinking Questions

Country/Title	Topics	Timecode	DVD Chapter
Introduction	Stereotypes and Historical Summary	00:00-04:57	1

1. What percentage of the world's population is Muslim?
2. Make a list of stereotypes that people often have about Islam or Muslims.

Country/Title	Topics	Timecode	DVD Chapter
Egypt	Islamic Law and Fatwa	04:58-10:39	2

1. In what ways is the Qur'an significant to Muslims?
2. How is a religiously grounded legal opinion derived and what kinds of people are qualified to give these opinions?
3. What is the function of the Fatwa Committee and why might someone seek its advice?

Country/Title	Topics	Timecode	DVD Chapter
Iran	Islam and Women, Practices of Islam	10:40-17:22	3

1. According to the film, what were some goals of the Iranian Revolution?
2. Describe the wide range and styles of dress worn by men and women in Iran.
3. What do you think is the function of the chador in traditional Iranian society? Why do you think that some of the women in the film are wearing hijab but choose not to wear the chador?
4. According to the film, how can Muslim men help protect the dignity of women?
5. List and briefly describe the five pillars of Islam.

Country/Title	Topics	Timecode	DVD Chapter
Malaysia	Islam and Tolerance Islam and Women	17:23-25:35	4&5

1. In what region of the world is Malaysia located?
2. How many Muslims live there?
3. How did Islam spread to this region?
4. How has tourism impacted Malaysia?
5. What are some functions of a masjid (mosque)?
6. What teachings about pre-marital sex did you hear in the film? How do these views compare to teachings in other cultures with which you are familiar?

Country/Title	Topics	Timecode	DVD Chapter
Turkey	Politics, Democracy, Headscarf Ban	25:36-35:46	6

1. What did you learn about Mustafa Kemal Ataturk's views on the role of Islam in Turkey?
2. What specific changes did Ataturk make to society and how did he carry them out?
3. Was the process of change in Turkey under Ataturk a democratic one? Did he have widespread support for his ideas?
4. In 1996, Turkey's parliament decided to ban women wearing headscarves from public buildings like libraries and universities. How did the government justify this decision? What do you think will be the positive and negative effects of this law?
5. Why do you think students in Turkey want universities to accommodate religious practices? Do you think government schools have an obligation to do this?

Country/Title	Topics	Timecode	DVD Chapter
Malaysia	Marriage and Divorce	35:47-48:49	7

1. What changes has the Malaysian government made in the country to increase the presence and influence of Islam in Malaysian society?
2. Why are divorces initiated by women difficult to obtain in Malaysia? Is this process in accordance with Islamic law?
3. Under what conditions is a Muslim man allowed to marry more than one woman? What difficulties would a man find in fulfilling these conditions? What advantages and disadvantages might women find in polygamous marriage?

Country/Title	Topics	Timecode	DVD Chapter
Nigeria	Shari'ah Law Recent History	48:50-62:32	8

1. What do people interviewed in the film say about how the re-introduction of Shari'ah law has impacted crime rates in Nigeria?
2. What are the sources of friction between people belonging to different faith groups in Nigeria? Do you notice a difference between the attitudes of educated and uneducated people, and those of poorer and better off people.
3. What do the people interviewed in the documentary film say about the importance of their faith in their lives?
4. What do the people interviewed in this segment and other segments say about Islamic teachings concerning tolerance of other faiths and respect for their lives and property?

Country/Title	Topics	Timecode	DVD Chapter
Egypt	Anwar Sadat Recent History Interpretations of Jihad	62:33-68:14	9

1. Why did some Egyptians oppose the policies of Anwar Sadat's government?
2. Describe the changes Sadat's critics wanted in Egyptian society, and what reasons do they give?
3. What evidence do you see in the film of the role the Egyptian government plays in society?

4. What kind of guidance do ordinary people seek from religious scholars? What classes and age groups do they belong to?
5. What attitudes toward youth does the religious scholar express? On what sources do the scholars base their advice?

Country/Title	Topics	Timecode	DVD Chapter
USA	Reactions to September 11 th Interfaith Dialogue Muslim Americans	68:15-98:50	10

1. Approximately how many Muslims live in the United States? What percentage of Muslim Americans are African-American, according to the data in the film?
2. What information does the film give about the impact of the events of September 11, 2001 on Muslims in the United States?
3. What is the Palos Heights controversy about?
4. Make a list of issues raised at the community meeting in Palos Heights.
5. If you were making the final decision, would you have accepted the \$200,000 settlement not to build the mosque at the church site? Why or why not? Would you have approved the construction and zoning permit as a member of the community? Why or why not?
6. As discussed in the interfaith dialogue in Palos Heights, what similarities and differences do the participants find between Islam, Judaism, and Christianity? List similarities and differences that you know of as well.
7. Based on interviews in the film, list some reasons why people convert to Islam.
8. According to speakers interviewed in this segment of the film, make a list of Islamic qualities that are shared in the legal tradition and founding principles of the United States.
9. How did Muslims in the film recall reacting to and being affected by the events of September 11, 2001?

10. According to the film, what percentage of the world population of Muslims are Arabs?

11. What do speakers featured in this segment of the film say about Islamic teachings concerning terrorism and killing?

Country/Title	Topics	Timecode	DVD Chapter
Iran	Islam, Politics, Democracy, Women in Islam	98:51-106:39	11

1. What are the attitudes of speakers in the film about women's participation in public activities such as soccer matches? What is your opinion of the views expressed?
2. According to those interviewed in the film, what kinds of changes do reformers in Iran want, and why?
3. What role does the Iranian government play in influencing issues about gender, according to statements in the film? Do you believe such matters are private or public? How does the US government influence gender issues in American society?
4. What are Iranian women doing to influence public debate about issues including gender? What role do media and education play in their efforts?

Country/Title	Topics	Timecode	DVD Chapter
Malaysia & Conclusion	Reactions to September 11 th Women's rights	106:39-112:35	12&13

1. According to those interviewed, how did people in Malaysia react to the events of September 11, 2001?
2. What Islamic values are expressed in terms of social diversity and tolerance?
3. What role do the leaders of the mosque play in influencing ordinary people, and how do they carry out these roles?
4. What impact can tourism have on places that relatively wealthy foreigners come to visit? Are these impacts negative or positive, or both? Describe the views of local inhabitants about dealing with the influx of tourists?
5. What problem concerning gender and the family is explored in the segment?

Critical viewing questions on *Frontline: Muslims*

1. Do you think the film gives a clear picture of the communities and countries portrayed?
2. Does the viewer gain a sense of all sides of the issues explored in the film? Do you think the brief interview clips in the film accurately represented the people's views on the subject?
3. Did the film give you enough background information to understand the issues discussed by the people interviewed in each segment? List several terms or issues you want to know more about.
4. Do you think that you know more about Islamic teachings after viewing the film, or do you think you heard Muslims' opinions about these matters? What is the difference? What factors influence people's thinking about social, religious and political issues?
5. Write 6 questions about the countries that you would like to have answered, and suggest how you could get more information about them.

General Post-Viewing Discussion Questions

1. Give examples of the impact of different kinds of influences on Muslim society and culture in the countries featured in the film.
2. Muslim women and men throughout the world dress differently but they often place value on covering their body, including their hair. Describe forms of dress for both genders found in the film. Why might Muslim men and women feel that this form of dress is liberating.
3. In your opinion, do your values and Islamic values have anything in common, or are they in opposition to one another? Use evidence from the movie to support your viewpoint.
4. Make a list of the different roles and occupations of Muslim women, as portrayed in the film. How do these roles compare with views of Muslim women you may have held before viewing the film?
5. Find examples of diversity and unity in the countries featured in the film.
6. Imagine what it might be like for a Muslim woman living in Turkey who has just been told she will have to take her headscarf off if she wishes to continue studying in law school. What do you think she should do? Explain your decision.
7. According to one speaker in the film, some people in the world view Osama bin Laden as a hero. According to this speaker, why do they feel this way? Based on statements made by other Muslims featured in the film, do you think all Muslim share this opinion? (Again, see if this rewording is Ok... if not feel free to make changes or omit)
8. Based on the film and your own personal experiences, what makes it easy or difficult for Americans to accept Muslims as part of American society? Explain your response.
9. What statements in the film illustrate Muslims' feelings about individuals who commit violent acts in the name of Islam?

Map and Background Info: Geography and History of the Arabian Peninsula, and Overview of Islam

Overview: The purpose of this activity is to provide students with background information on the context of the Arabian Peninsula during the sixth and seventh centuries of the Common Era.

Objectives:

Students should be able to:

- locate the Arabian peninsula on a map and identify surrounding bodies of land and water, fertile regions, trade routes and major cities.
- explain the importance of the Arabian peninsula in terms of its location between major trade routes of the Mediterranean, the Indian Ocean and the western end of the Silk Road.
- describe the role of the Makkans in trans-Arabian trade and list several goods that Quraysh caravans transported and sold.
- explain the rise and spread of Islam and major characteristics of Muslim civilization.
- identify the basic beliefs and practices of Islam, including the Five Pillars and explain their relationship to Muslim life, culture and civilization.

Procedure:

1. Have students study the map (**Handout 1:2b**) and, using an atlas if needed, name waterways, landmasses, fertile regions and trade routes; preview places mentioned in the film, including lands such as Arabia, Yemen, Syria, and cities such as Damascus, Jerusalem, Makkah, and Madinah; the geographic features and cities on the outline map provided. (**Handout 1:2c**)
2. Assign students to read the brief background (**Handout 1:2a**) of the Arabian Peninsula and answer the questions individually or as a group. The reading provides evidence that the Arabian Peninsula was not an isolated place; it was involved in hemispheric cultural and economic interactions well before the rise of Islam in the region. The geographic features of the peninsula—especially the desert areas—were intimidating, which isolated the region from the surrounding areas, but also protected it from invasion.
3. **ADAPTATION:** For lower level students, use the handout only up to the point before the verse Quraysh, and use only the first four questions. This can be done by folding the third page onto the lower half of the second page for photocopying.
4. This activity can be used if the class is not already studying an introduction to Islam, or it may be useful as a substitute for a longer chapter. Assign **Handout 1:2c, "Overview of the History and Teachings of Islam,"** and study questions. Its purpose is not in-depth study but a brief overview as background information. It may also be used as a wrap-up to a longer, more in-depth study of Islam.

5. The Five Pillars activity helps to show how Islamic beliefs and practices relate to Muslim lives, cultures, and civilizations past and present. It should be done after students have read basic information on Islam, such as **Handout 1:2c**. Using the blank grid from **Handout 1:2d and its suggested key**, the teacher leads discussion on the basic meaning of the Five Pillars, their spiritual and worldly, individual and communal implications, and finally, the kind of cultural and historical institutions and developments this practice of worship fostered. If the class is studying Islam over a longer period of time, this graphic organizer may be completed over several class periods, beginning with the first three columns in connection with learning the meaning of the Five Pillars, and continuing with the individual and communal dimensions as the students study Muslim cultures around the world, and finally, the last column may be filled in as students learn about the history of Muslim civilization through time.
6. **ADAPTATION:** Small groups may each be assigned one of the rows, i.e. one pillar as a research project, so that the entire class would complete the chart as a collective activity. For younger students or due to time limitations, it may be feasible to complete only the first three columns, or some combination of columns as the teacher sees fit. Some teachers may wish to provide examples to help students get started by filling in a different column in each row, photocopying the partially completed chart.

Handout 1:2a BACKGROUND ON THE ARABIAN PENINSULA

The Arabian Peninsula is a large land bridge suspended between Africa and Asia. It is among the largest peninsulas on earth, and is surrounded by water on all four sides. To the north lies the Mediterranean Sea and to the west lies the Red Sea. To the east is the Persian (or Arabian) Gulf, and to the south is the Arabian Sea, which is also part of the Indian Ocean.

About three-quarters of the Arabian Peninsula is covered by deserts. Geographers think that the region had changed from savannah, or grasslands to desert by about 8,000 B.C.E., along with the neighboring Sahara Desert in North Africa. Artifacts from hunter-gatherer groups and early settled cultures have been found at many sites. Traces of the earliest towns, cities and civilizations in the Fertile Crescent along the Mediterranean Sea have also been found. The Arabian Peninsula is mostly arid with inhospitable terrain and fertile regions nearly all around the periphery. Along the mountainous Arabian Sea coast to the south, rain-fed and irrigated highland areas support a rich agriculture. These mountains continue up to the Red Sea coast, but they do not receive the monsoon rains, and are mostly arid.

The narrow isthmus of Suez, near the Sinai Peninsula, joins the Arabian Peninsula to Africa. Today, the Suez Canal cuts through that connection, allowing ships to pass from the Mediterranean into the Red Sea and the Indian Ocean. The peninsula is connected to Asia from the Mediterranean coast along the Tigris-Euphrates River system to the head of the Persian Gulf. Arabia is part of a region geographers now call **Southwest Asia**. On a map, you can see the Arabian Peninsula at the center of the eastern hemisphere's continents and waterways. It forms a land bridge between the Mediterranean and the Indian Ocean, and a crossroads between Africa, Asia, and Europe. The Arabian Peninsula is at the center of a huge region of desert stretching from North Africa to Central Asia, called the Great Arid Zone

People settled in areas where they could farm, and herded flocks of sheep and goats in areas where they could graze on seasonal plants. During the first millennium B.C.E., domestication of the camel allowed pastoral nomads to inhabit even more arid parts of the peninsula. More important, the camel allowed people to cross the driest deserts between wells. Camels can travel at a steady rate and withstand the harsh desert climate for long periods without drinking. Invention of a practical camel packsaddle allowed it to carry hundreds of pounds at once. The camel caravan opened the Arabian Peninsula to regional and long-distance trade during the early centuries of the Common Era (C.E.).

The Arabs were skillful in transporting goods safely across the wide barren stretches, guided by signs of nature just as mariners navigated the seas. Seaports along the Arabian coasts linked the peninsula with the Mediterranean trading system, the Indian Ocean and Africa. Towns at caravan stops at oases developed along the overland trade routes, such as the inland towns of Makkah and Madinah, and the older town of Ubars. In the northern part of the peninsula, cities such as Jericho, Jerusalem and Damascus developed during biblical times. During classical times, city-states like Palmyra and Petra grew wealthy from trade on the eastern end of the Asian silk roads. Although the inner regions of the Arabian Peninsula were too difficult to conquer, the caravan routes and their towns in the region were not completely isolated. Arabian camel cavalry fought in imperial armies for the Persians and the Romans. Improvements in the camel saddle during the early centuries of the Common Era increased their strength as a military force and gave them control of the caravan trade. Trade and migration brought them luxury goods, wealth and ideas, including monotheistic belief systems such as Judaism and Christianity, though most tribes in the area remained polytheistic until the rise of Islam.

Nomadic herders, settled farmers, and townspeople shared an interdependent society. They depended upon one another for food, defense and trade. Understanding the relationship between nomadic groups, farmers and townspeople is as simple as bringing together the parts of a sandwich. Herders supplied meat, milk and leather from their animals. Farmers supplied grain for bread as well as dates. Sprinkle salt or spices on the sandwich and trade becomes part of the relationship. Traders needed desert guides and pack animals, and all three groups benefited from long-distance trade goods like silk, wool and cotton cloth, spices, perfumes, jewels, gold, silver and iron goods. The wealth of the townspeople gave them a leading position, which could still be challenged by the desert warriors. Pastoral nomads became guides for townspeople, acting as a shipping service for merchant groups, and providing skilled warriors and riders as security guards for the caravans. If we think of the Arabian Peninsula as a land bridge among the waterways that connect Afroeurasia, we must also think of it as a sand sea that caravan trade crossed like the ships of maritime routes.

For the taming of Quraysh

For their taming, we cause the caravans to set forth in winter and summer.

So let them worship the Lord of this House,

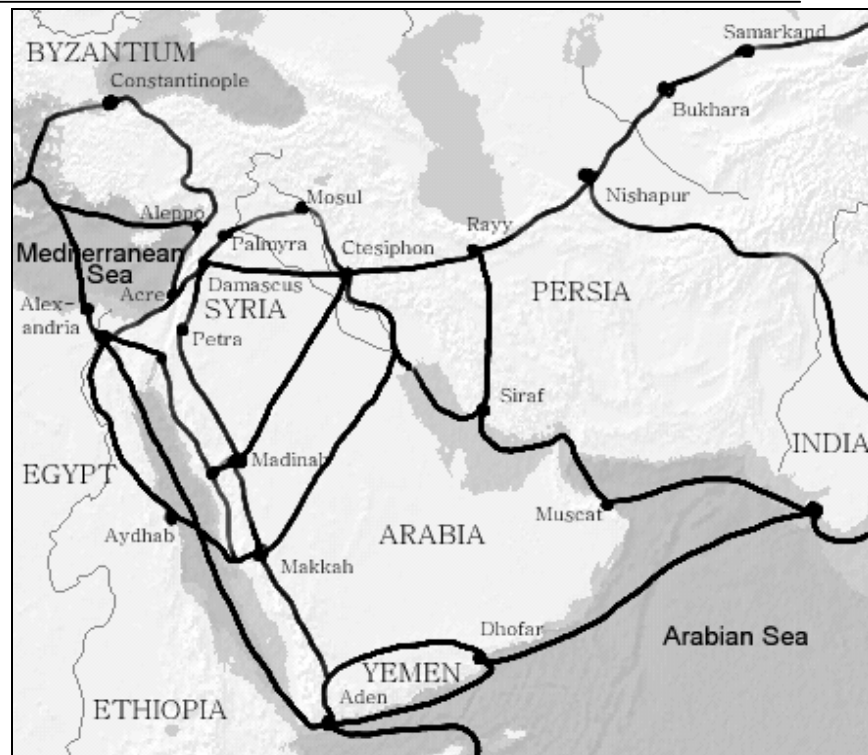
Who provides them with food against hunger and with security against fear. (Qur'an, 106:1-4)

This early Makkan *surah*, or chapter from the *Qur'an*, Islam's holy book, is called "Quraysh," after the leading tribe of Makkah. It describes how the caravan trade allowed the Quraysh to live in prosperity and security through their leadership of these trading groups. Their caravan journeys of winter and summer made their wealthy life in the towns possible. This *surah* contains an important hint about geography. The winter and summer journeys were timed to the monsoon winds on the Indian Ocean, which brought ships laden with goods from India, East Africa and China to the ports of Yemen in one season, and allowed the caravans to regularly buy goods which they transported to Syria and its Mediterranean ports during the opposite season. For this reason, the Arab tribes owed gratitude to God, as the third verse states. God is the Lord of the Ka'bah in Makkah mentioned in the third verse. The annual pilgrimage to the Ka'bah also brought wealth and prestige to the city, a tradition reaching back centuries among the Arab tribes. These short verses provide an interesting window on the life of the Arabian Peninsula at the beginning of Muhammad's mission.

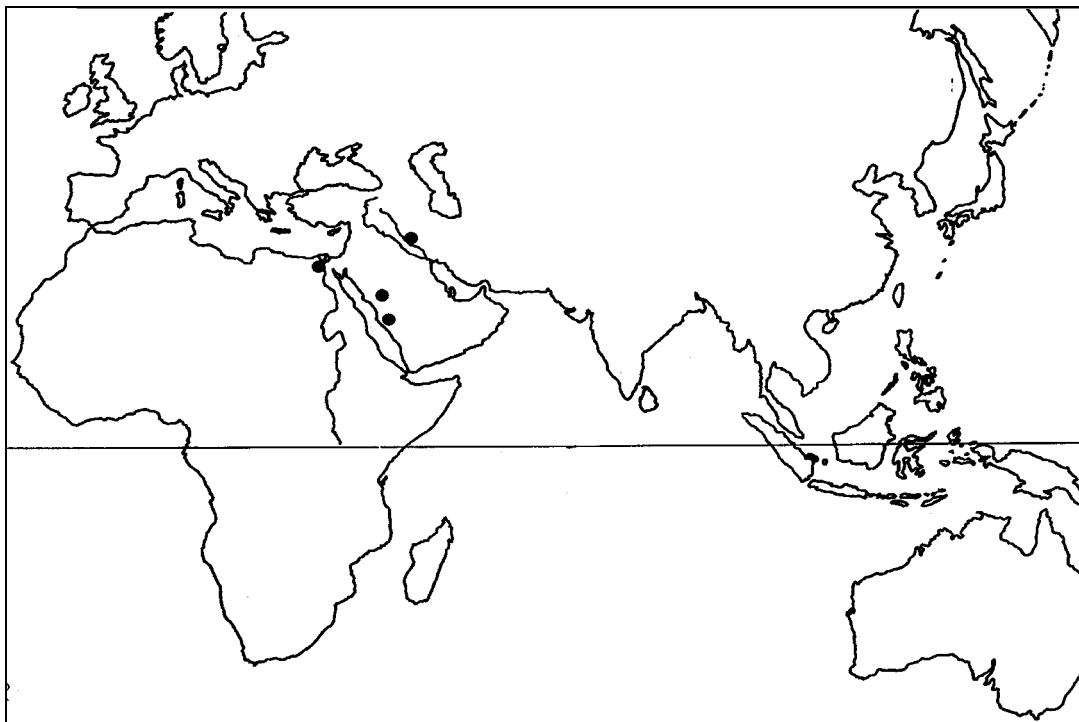
Comprehension Questions:

1. In two sentences, describe the location and topography of the Arabian Peninsula.
2. Identify the different types of people who inhabited the Arabian Peninsula, and describe their relationship to one another. Role-play a conversation between a townspeople, a farmer and a nomad on a market day in one of the oasis towns.
3. What role did trade play in Arabian economy and society, and why was the geographic location of the peninsula important for trade? What role did the monsoon play in bringing luxury goods to Arabia?
4. What religious groups lived in Arabia before Islam?
5. What activities and social values gave importance to the tribe of Quraysh at Makkah?
6. On a map, locate the Silk Roads, and describe how they connected with northern Arabia.
7. How might Arabia's location between India, China and the Mediterranean affect the cultural life on the peninsula?

Handout 1:2b MAPS OF THE ARABIAN PENINSULA



Map key: Trade Routes



Handout 1:2c: OVERVIEW OF THE HISTORY AND TEACHINGS OF ISLAM

Islam is the third of the three major monotheistic faiths, meaning those based on belief in One God. Judaism, Christianity, and Islam trace their origins to the teachings of prophets-- messengers who received holy scriptures. Their adherents believe that their holy scriptures are the word of God, or were inspired by God.

Based on the teachings of their holy book, the Qur'an, Muslims trace the origins of Islam to the first prophet, Adam. The Qur'an teaches that God sent many prophets to humankind with the same basic message to believe in One God, to worship and to act according to moral standards. Muslims also honor as prophets Noah, Abraham, Moses, and Jesus, as well as others known and unknown. Islam teaches that the earlier scriptures were sometimes lost or altered, and that a final prophet, Muhammad, completed God's message to humankind and the religion of Islam.

The word Islam means "peace through submission to God" and a Muslim is a follower of Islam, "one who seeks peace through submission to God." The Qur'an teaches that all prophets were Muslim in the sense that they were models of submission to God and seekers of truth. Muslim practice is defined by the *Qur'an* (holy scripture) and the *Sunnah* (example set by Prophet Muhammad), transmitted through the *Hadith* (the recorded words and deeds of Muhammad). The Islamic requirements of worship are called the Five Pillars, which are:

- (1) *shahadah* -- to state belief in One God and the prophethood of Muhammad,
- (2) *salat* -- to pray the five obligatory prayers each day,
- (3) *siyam* -- to fast from dawn to sunset during the month of Ramadan each year,
- (4) *zakat* -- to pay a percentage of goods or money as obligatory charity each year,
- (5) *hajj* -- to make the pilgrimage to Makkah once in a lifetime.

Islamic teachings lay out a way of life based on moral values and just relations among people in the family, community, and the world. Islamic law, or *Shari'ah*, is a system of interpretation of the Qur'an and Sunnah based on scholars' study of the Islamic sources and related disciplines, including logic and Arabic grammar.

Historically, the origin of Islam is the revelation received by Prophet Muhammad, who was born on the Arabian Peninsula in about 570 CE, in the city of Makkah, a caravan stop inland from the Red Sea on a trade route between Yemen and the Mediterranean. Makkah was also the site of an important house of worship called the Ka'bah, which the Arabs associated with the Prophet Abraham (Ibrahim) and his son Ishmael (Ismail).

The revelations he reported receiving at Makkah and Madinah came over 23 years, between about 610 and 622 CE. The revelations were transmitted by Muhammad to his followers in Arabic, and they were memorized and written down during his lifetime. These words were known as the Qur'an, literally, "the recitation." Muslims believe it to be the direct word of God, Whose name in Arabic is Allah. Both the names *Islam* and *Muslim* were given in the Qur'an.

After thirteen years of teaching and persecution at Makkah, the Muslims migrated to Madinah in an event called the Hijrah, which marks the beginning of the Islamic calendar, in 622 CE (Common Era). The years following the Hijrah were marked by conflict between Quraysh and the Muslims, including several major battles and a treaty. Muhammad lived for ten more years, during which the Muslim community grew from a few hundred to many thousands, developed a stable community with a system of beliefs, practices and leadership, and secured a bloodless victory over Makkah. During the ten years at Madinah, Islam attracted followers throughout Arabia, and came to the attention of major regional powers, the Byzantine and Persian Empires.

At the time of Muhammad's death in 632 CE, the Muslim community already represented a growing political, military and religious force in the region. Four successors to Muhammad's political power, called the "Rightly Guided Caliphs," carried on the legacy of Muhammad's leadership, but not his prophethood or revelation. During the century after his death, Muslim armies conquered a huge territory extending from North Africa to Central Asia. The Persian Empire fell, and the Byzantine Empire lost much territory. The early state of the "Rightly-Guided Caliphs" gave way to a civil war over the succession in 660 CE, resulting in the founding of the Umayyad dynasty, with its capital at Damascus, Syria. The end of unified rule over all Muslim lands ended in 750 CE. A revolution against the Umayyads resulted in the founding of a new Abbasid dynasty, with its capital at Baghdad. It lasted until 1258 CE, but other states also broke away to form separate Muslim states—a few at first, then many. Muslim Spain was one of the most important of these states.

During the centuries following the rise of Islam and the expansion of the Muslim state, Islam spread among the population of Muslim-ruled territory in parts of Africa, Europe and Asia. The growth of cities was both a cause and effect of the spread of Islam and economic growth in Muslim-ruled areas. Cultural developments in literature, arts and sciences, manufacturing and trade accompanied the spread of Islam and its influence on religious, intellectual, economic and political life in those regions. Although unified Muslim rule lasted only about a century, Islam kept spreading and Muslim culture and society flourished. By 1500, Islam had spread to West and East Africa, to western and coastal China, and to India and parts of Southeast Asia, and was moving into southeastern Europe. Only in the Iberian Peninsula did Muslims experience permanent loss of territory. The Reconquista by the Spanish and Portuguese was the cause of this loss. After a long period of multi-religious life under Muslim rule, the new Christian rulers converted or expelled Muslims and Jews.

Between 1500 and 1800 CE, Islam continued to spread in several regions, notably Eastern Europe, Central Asia, West Africa and Southeast Asia. Successor states to the short-lived Mongol empire formed Muslim states, which were marked by military conquest, encouragement of trade, and patronage of learning, arts and architecture. Three major states and a number of smaller regional powers were important political, economic, and military forces during this time. In India, the Mughal Empire, heir to the Central Asian conquerors Timur and Babur, ruled in the Northern part of the subcontinent. The Safavid Empire and its successors ruled Iranian and other Persian-speaking territories.

Important cultural expressions of these regional powers were magnificent crafts and urban architecture. Both influenced urban and courtly culture in Africa, Asia, and Europe. Italian and Indian stone artisans, Chinese and Iranian painters, ceramic and textile artisans, as well as artisans working in steel, bronze, silver and gold circulated among the royal courts and commercial workshops. As Afro-Eurasian trade began to link with European and then American trade after the voyages of European mariners, luxury goods for the middle classes were important exports from Muslim ports.

It is fair to say that some of Europe's emerging industries served their apprenticeship to manufacturing in these regions. The ceramic industry in Europe learned from Turkish, Persian and Chinese manufacturers. Asian and African cloth manufacturers served as models for early European textiles. Indian and Chinese textiles were among the goods most in demand. Indian weavers and dyers produced such variety and quality of cottons, silks and woollens that common textiles today still bear specialized names from the exporting regions. Calico, muslin, canvas, (later khaki), seersucker, chintz, voiles, toile, velvet, satin, cashmere (from Kashmir), damask. Persian and Turkish carpets are still sold for high prices in the West.

By the 1600's, Europeans bought the products of Asia with silver and gold from its growing colonies in the Americas and Africa. Spices and food products from the Afro-Eurasian trade combined with new products from the Columbian exchange and stimulated imports and changes in diet and agriculture across the whole world during this period. An enormous trade in sugar, coffee, and tea was another important influence that originated in trade with Muslim and other economic centers in Afroeurasia.

During the nineteenth century, European colonization of Muslim regions increased the economic and political effects of the growing shift in manufacturing and trade toward Europe's favor. Europe's military and industrial powers were twin forces that gradually weakened Muslim states, as it did other states in the Americas, Africa and Asia. By the early years of the twentieth century, the strongest Muslim power, the Ottoman Empire, had been overpowered. After World War I, Ottoman territory in the Middle East and North Africa had been divided up among the French and the British, including Palestine, the Holy Land of all three monotheistic faiths. Turkey, in Asia Minor, was all that remained sovereign of the former Ottoman Empire.

After World War II, nearly all of today's modern Muslim countries had achieved independence from European powers, which grew weak after two huge wars. Palestine had been divided by Britain and the United Nations so that Israel could be created, and after 1967, Israel occupied all the land that could serve as a Palestinian state in keeping with United Nations intentions and resolutions. Algeria did not gain its independence until the 1960s after a brutal resistance against French colonialism. African Muslim countries also gained independence and suffered many economic problems. Development experts and Western governments emphasized the need for Muslim societies to become secular, which often came to mean repression rather than freedom of religion. The need for oil in the industrial countries of the world brought wealth to the oil-producing nations of the Persian Gulf, but also put these countries in the geo-strategic spotlight. Iran struggled against a Western-favored regime, and in 1979, religious and secular revolutionaries appealed to the Shi'i Iranian population to overthrow the Shah, and established the Islamic Republic of Iran. After the fall of the Soviet Union, Central Asian Muslim states, like other former Soviet regions, threw off Russian rule, and promised to become new oil and gas producers for the world if pipelines could be built.

At the beginning of the third millennium CE, there are more than 50 countries with Muslim majorities, and dozens more with significant minorities. Several countries in Europe have large Muslim minority populations, such as Great Britain, France, the Netherlands, Italy and Germany—mostly from former colonies. Several countries in the Americas have growing minorities of Muslims, including between 4 and 7 million living in the United States. About 40% of Muslim Americans are of African American heritage.

Despite oil wealth in some countries, repressive governments and lack of strong economic development and social and political change have led to great frustration in Muslim societies. Domestic and international critics point to the failure of many autocratic or militarist regimes in the region that claim to be secular governments. Dissatisfaction has led to the rise of political parties emphasizing a return to Islamic principles of law as a basis for governance, calling with many other groups for more democratic and representative government. In many countries, political parties whose platform called for such Islamic goals and values won significant support from the voters. Electoral victories by such Muslim parties were met with acceptance by some governments, and with repression by others. Political movements both within and outside governments spoke in the language of Islam against injustices, using jihad to justify violent means. They managed to attract some sympathy at home and provoke fear abroad. The use of prisons, torture and denial of civil liberties stoked the radicalization of these groups, along with their growing frustration over outside intervention by Western nations, particularly the United States. The issue of Palestine grew more violent on both sides for lack of a just and lasting peace, and the lack of balance perceived in the US role in that conflict was shown to be a major source of discontent among Muslims of the world.

The rise of terrorism committed in the name of Islam came to a head in the September 11, 2001 attacks on the United States, causing many to confuse the widely held peaceful teachings of the faith with modern, radical interpretations. On the other hand, in the name of fighting against terrorism, the United States seemed determined to dominate the Middle East as the US war against Iraq was waged as a pre-emptive and liberating effort against the regime of Saddam Hussein. This open-ended war seemed to many Muslims to be a war against Islam itself, with a population of more than a billion worldwide, although US leaders insisted it was not. The major struggle of the new century for Muslims was to achieve positive social change and build modern, economically and politically strong societies based on enduring Islamic principles and values of the faith. As has happened many times in the 1400 years of Islam, Muslim scholars and ordinary people have tried to re-center Muslim thought to restore the balance between rigid or extreme interpretations of Islam, and rejection of the most vital principles of faith.

Study Questions:

1. How long was the period in which the Muslim community developed under the leadership of Muhammad?
2. How long did the following groups rule—the Rightly-Guided Caliphs, the Umayyad Dynasty, the Abbasid Dynasty?
3. How did the breakup of unified rule affect the spread of Islam and the development of Muslim culture?
4. What role did trade play in Africa and Eurasia during the period of Muslims' greatest strength and development? What role did trade play in the weakening of Muslim regions in contrast to Europe and the United States?
5. How did the two world wars impact Muslim regions? How were these impacts affected by colonialism and imperialism?
6. What problems have recently independent countries faced over the past fifty years?

Handout 1:2d: THE FIVE PILLARS HAVE MANY DIMENSIONS (next 2 pages)

Pillar		Meaning	Spiritual	Worldly	Individual	Communal	Cultural Influences
SHAHADA							
SALAT							

Pillar	Meaning	Spiritual	Worldly	Individual	Communal	Cultural Influences
SHAHADA	Profession of the creed: There is no god but God, and Muhammad is the messenger of God (Allah)	Acknowledges that there is One Creator, and that He has sent messengers and revelation to humankind	Islam forbids worship of idols or images, which also means bowing to false gods or humans; places limits on materialism	Focuses on the individual's direct relationship with God, without any intermediaries	One simple message universal to time and place; reverence for the prophets and earlier scriptures like Bible & Torah; acceptance of earlier religions	-There is no central religious authority in Islam, no theocracy since no one can claim knowledge of God over others -Limitation on the power of worldly authority over Muslim societies; Islamic jurisprudence = Islamic law system developed -Arabic language of Qur'an spread
SALAT	Five obligatory prayers at the time and in the way taught by Muhammad	Obedience to God's command to worship; Regular purification during each day	Physical act and spiritual act joined; healthful exercise and mental relaxation	--Self-discipline and self-renewal woven into life pattern --Opportunity to seek forgiveness and ask God for help	--Binds society together in regular worship and contact -- Established regular pattern to daily and weekly social life	--Establishment of masjids (mosques) everywhere groups of Muslims went; architecture, decoration and sacred art --need to set prayer times led to study of astronomy, math, geography to set prayer times and direction—rise of colleges & universities for science and religion
ZAKAT	Giving to the poor and those in need a percentage of wealth beyond basic needs	Purification of wealth by giving a portion away—"a loan to God"	Constant and dependable stream of charity available to Muslim society	Limitation on greed and accumulation of wealth Stimulated both required and voluntary additional charity	Early development of charitable institutions and foundations; collective public works free from state control, tax exempt	(Waqf) charitable foundations developed as permanent source of funding for mosques, schools & colleges, universities, hospitals, wells and travelers' accommodations, institutionalized help for the poor
SIYAM	Fasting from dawn to sunset during the month of Ramadan (9 th lunar month)	Fasting is a tradition of prophets; purpose is coming near to God; annual renewal of spirit	Fasting is said to contribute to health, rid the body of poisons	Self-discipline & sense of achievement; breaking up bad eating habits; God-consciousness	Whole community participates, visits, shares food, renews contact --Additional prayers & Quran readings	--Ramadan is an international celebration all over Muslim world --Stimulated math & astronomy for setting lunar calendar
HAJJ	Making the journey to Makkah to perform the rites during the pilgrimage season	"Dress rehearsal for Judgment Day" Standing before God; recalls obedience of Abraham	Orients Muslims even in remote places toward a world community; encourages travel and communication	--Developed sense of individual being accountable to God --Gave people the desire to travel, think beyond own backyard	--Brought people together to trade and exchange knowledge --Organized huge pilgrim caravans from each city; established roads, wells, ports for better travel	--Contributed to the mobility & connectedness of Muslim society over 14 centuries -- Renewed common beliefs and practices, overcoming local traditions --Increased trade & scholarship

Critical Thinking on Terminology about Islam and Muslims

Objectives:

Students will:

- use syntactically and culturally accurate terminology in describing a world religion's history and culture
- use geographically appropriate terminology in discussing demographic and cultural regions of the world
- differentiate between terms related to Islam as a belief system and Muslims as a historical and cultural phenomenon

Procedure:

1. The teacher should read the setup text "Critical Thinking on Terminology about Islam and Muslims," Part 1. This section of the teacher setup text provides and explains definitions and usage of a few basic terms posted in the Council on Islamic Education's online glossary, found on the web site at <http://www.cie.org/teachers/glossary.asp#TOP>.

2. Using Part 2 of the teacher setup text and the included list of questioning strategies, discuss with the students the concepts and connotation of the commonly used terms "Islamic world" and "Muslim world."

Extension: assign students to find examples of phrases using these terms and other uses of "world" to represent other regions or groups in print and broadcast media.

3. Assessment: Using the handout "Accurate Terminology about Religion and Culture," divide students into pairs or small groups, or work as individuals to discuss usage of terms related to discussion of Islam and Muslims. Students should take a few minutes to study the terms in columns 1 and 2, and then match the terms to make accurate and appropriate descriptive phrases. Some terms might not be used, and some may be used more than once. Directions are provided on the handout. After the students have completed the terminology chart, debrief in groups or as a whole class activity.

SETUP TEXT FOR THE TEACHER:

"Critical Thinking on Terminology about Islam and Muslims"

Part 1: General Terminology

The First Amendment Center guidelines for teaching about religion in public schools, available on www.cie.org and www.theIslamProject.org foster accuracy, fairness and balance in discussing world religions. Accomplishing this requires beginning with accurate transliteration and careful pronunciation of terms, and continues with attention to accurate usage of the names of the religion, its followers, and terms associated with its beliefs, practices and traditions.

Muslims believe in one God, whose name is given in the Qur'an, the holy book of Islam, as Allah, recognized by Muslims as the God of Adam, Abraham, Moses and Jesus, among other prophets whom they believe were sent before Muhammad.

- **Allah [al-LAH]:** Literally, "The God." Muslims use this Arabic term as the proper name for God. Muslims view *Allah* as the Creator and Sustainer of everything in the universe, Who is transcendent, has no physical form, and has no associates who share in His divinity. In the *Qur'an*, God is described as having at least ninety-nine Divine Names, which describe His attributes.

Among the most common inaccuracies associated with terminology on Islam is misuse of the adjectives "Islamic" and "Muslim." The first is derived from the name of the religion, and should be used only for things pertaining directly to the faith itself. The second refers to followers of the faith, and can be used as an adjective to describe any historical acts and cultural products by Muslims. The glossary on CIE's website defines the terms as follows:

- **Islam [iss-LAAM]:** *Islam* is an Arabic word derived from the three-letter root *s-l-m*. Its meaning encompasses the concepts of peace, greeting, surrender, and commitment, and refers commonly to an individual's surrender and commitment to God the Creator through adherence to the religion by the same name.
- **Muslim [MOOS-lim]:** Literally (and in the broadest sense), the term means "one who submits to God." More commonly, the term describes any person who accepts the creed and the teachings of Islam. The word "Muhammadan" is a pejorative and offensive misnomer, as it violates Muslims' most basic understanding of their creed — Muslims do not worship Muhammad, nor do they view him as the founder of the religion. The word "Moslem" is also incorrect, since it is a corruption of the word "Muslim."
- **Using "Islamic" or "Muslim" as an adjective**
"Islamic" should be used as an adjective only when referring to religious teachings and practices that are rooted in the basic sources of Islam (namely the Qur'an and the Sunnah, or example of Muhammad), not the cultural or social practices and expressions of Muslims. When there is an overlap of religious and cultural impulses evident in a particular practice, it is best not to describe it as "Muslim" rather than "Islamic." As a result, there are few instances when "Islamic" should be used.

Proper Usage: Islamic teachings, Islamic etiquette, Islamic theology

Improper Usage: Islamic populations, Islamic rulers, Islamic countries

"Muslim" should be used as an adjective to describe the activities, ideas, and cultural products of believers in Islam. This term should be used in most cases, rather than "Islamic."

Proper Usage: Muslim art, Muslim literature, Muslim countries, Muslim groups

The most common term for a Muslim house of worship is *mosque* [maask], which is a French corruption of the Spanish word *mezquita*, derived from the original Arabic word *masjid*. The glossary says this about the place of prayer:

- **Masjid [MESS-jid]:** A term meaning "place of prostration," *masjid* designates a building where Muslims congregate for communal worship. The term comes from the same Arabic root as the word *sujud*, designating the important worship position in which Muslims touch their forehead to the ground. Often, the French word *mosque* is used interchangeably with *masjid*, though the latter term is preferred by Muslims. The *masjid* also serves various social, educational, and religious purposes. There are three sacred *masjids* in the world which Muslims hope to visit and pray within: *Masjid al-Haram* in Makkah; *Masjid an-Nabawi* in Madinah; and *Masjid al-Aqsa* in Jerusalem.

Muslims do not recognize an ordained priesthood, nor have a formal clergy. However convenient it may seem to use such terminology when discussing Muslim religious scholars, the fact that Islam does not include the concept of centralized religious authority is an important difference. Among the specialized or regional terms include *mufti*, *khoja*, *ayatollah*, and *mullah*. All go back to the term *'alim*, defined below:

- **Alim [AA-lim]:** One who has knowledge. This term refers commonly to a Muslim religious scholar. (pl. *Ulama* [oo-la-MA]).

Part 2: One World or Many Worlds?

Many newspapers, magazines, books, and broadcast journalists have used the phrases "Islamic world" and "Muslim world." What exactly is meant by these phrases? Are they appropriate to the subject? Do they give an accurate picture of what it is trying to describe? If not, why not? Popular phrases often pass into our minds, and we tend to use them without much critical thinking. No matter how common a phrase might become, students in a history, geography, or civics classroom need to use terms that are accurate, fair and common to the humanities and social studies disciplines they are learning. Among the essential themes in geography are the concepts of *location*, *place* and *region*. Two key characteristics of geographic regions are that (a) people define regions according to characteristics that they recognize, and (b) changing perceptions result in new definitions of regions over time.

To help students understand why the expressions "Islamic world" and "Muslim world" are problematic, the teacher might ask the following set of questions to spur discussion.

- What part of the earth is meant by the term "Islamic world" or "Muslim world?"
- How is the term "world" different from the geographic term "region"? What do the terms "Islamic world" or "Muslim world" connote?

- What does the term “world” imply about a large region? Does it refer more to interdependence or to isolation?
- In what ways are world regions interdependent with other regions, and in what ways are they internally cohesive?
- Are Muslim regions of the world isolated or in contact with other regions? Cite specific examples.
- Under the idea of a Muslim world, are Muslims who live as minorities in some countries excluded from relationships with majority Muslim populations? What about Muslims who live in western Europe and the United States? Can they be considered part of an “Islamic” or “Muslim world”? What about Muslims whose parents and grandparents come from Europe or the US, Canada or Latin America?
- What other regions are often referred to in journalism as “worlds”? What other religions are referred to in this way?
- Considering the earth seen from outer space, how does the concept of the “Big Blue Marble” relate to a unified physical environment inhabited by a diversity of people and cultural regions, or a multiplicity of colliding civilizations?

Common usage of the term “world” has important implications for attitudes about Islam, and it also has important consequences for acquisition of geography skills. The following quotations are from a respected dictionary and from the standards for teaching geography used in nearly every state in the US. Discuss these concepts with your students in light of the above discussion.

re·gion [rĕjĕn] *n.* GEOGRAPHY **geographic area:** a large land area that has particular geographic, political, or cultural characteristics that distinguish it from others, whether existing within one country or extending over several. (*Microsoft® Encarta® Reference Library 2003*. © 1993-2002 Microsoft Corporation. All rights reserved.)

Consider the following definitions and skills outlined in *Geography for Life: National Geography Standards*, which discuss how geographers and others divide the globe for better understanding:

Geography Standard 5: People create regions to interpret earth's complexity

By the end of the twelfth grade, the student knows and understands:

- How multiple criteria can be used to define a region
- The structure of regional systems
- The ways in which physical and human regional systems are interconnected
- How to use regions to analyze geographic issues

Therefore, the student is able to:

- A. List and explain the changing criteria that can be used to define a region...
- B. Describe the types and organization of regional systems...
- C. Identify human and physical changes in regions and explain the factors that contribute to those changes...

Geography Standard 6: How culture and experience influence peoples perceptions of places and regions

By the end of the twelfth grade, the student knows and understands:

- Why places and regions serve as symbols for individuals and society
- Why different groups of people within a society view places and regions differently
- How changing perceptions of places and regions reflect cultural change

Therefore, the student is able to:

- A. Explain why places and regions are important to individual human identity and as symbols for unifying or fragmenting society...
- B. Explain how individuals view places and regions on the basis of their stage of life, sex, social class, ethnicity, values, and belief systems...
- C. Analyze the ways in which peoples changing views of places and regions reflect cultural change...

The Council on Islamic Education web page cited above gives the following clarification:

- **Alternatives to "Islamic world" or "Muslim world"**

Though these terms are common in everyday usage, they are conceptually problematic. There are no separate Muslim, Christian, or Hindu "worlds." Such terms homogenize extremely diverse peoples and viewpoints, and create artificial divisions that obscure global interactions, historically and in contemporary times. They also go against recognized **geography standards** that define the term "region" as a geographic area that people identify for its cultural, physical or economic characteristics; regions change over time as people's definitions and activities change, and as the cultural characteristics of places change.

Proper Usage: Muslim lands, territories under Muslim rule, Muslim countries or Muslim-majority countries, actual geographic regions (Southwest Asia, North Africa, Southeast Asia, etc.), actual countries (Egypt, Pakistan, Indonesia, etc.)

Handout: Accurate Terminology about Religion and Culture

Directions: Look carefully at the terms in columns 1 and 2, taking note of which may be used as nouns and adjectives. Match the terms in column 1 with terms in column 2 to make descriptive phrases. You may use the terms in columns 1 and 2 more than once.

Column 1	Column 2
Buddhism	church
Buddhist	masjid or mosque
Christian	synagogue
Christianity	world
Hindu	place of worship
Hinduism	religion
Islam	prayer
Islamic	region
Jewish	woman
Judaic	is a world religion
Judaism	people
Muslim	practices
secular	person
traditional	man
	beliefs
	population
	scholar

Biographical Sketch of Muhammad's Life

Overview: The following brief narrative on Muhammad's life demonstrates the sequence and significance of events in the life of the man who Muslims believe was the last messenger sent by God. Because the film interweaves the narrative of his life with commentary and vignettes on the lives of contemporary Muslims, this brief biographical sketch will provide students with a context for the narrative of Muhammad's life given in the film.

Objectives:

Students will be able to:

- list major events in Muhammad's life in chronological sequence.
- explain the importance of major events in Muhammad's life that led to the rise and spread of Islam.

Procedure:

- Assign the narrative of Muhammad's life (**Handout 1:3a**) for students to read. Then ask students, individually or in groups, to answer the comprehension questions, which are linked to both major points made in the film and the concept of prophethood in Islam.

Handout 1:3a MUHAMMAD, THE PROPHET OF ISLAM ca. 570 – 632 C.E.

Muhammad (son of Abdullah) is known as "Prophet Muhammad" among believers in the religion of Islam. According to Islamic teachings, he was the last prophet, or messenger of God, who received revelation. When Muslims mention Muhammad's name, they ask God to bless him, as they do for other prophets such as Adam, Abraham, Moses and Jesus. Muhammad was born into the tribe of Quraysh, in the Arabian city of Makkah. Quraysh was the tribe that took care of the sacred Ka'bah, or house of worship, and gave water and food to pilgrims who visited it. Quraysh traced its ancestry to Abraham and his son Ishmael, and believed that the two of them founded Makkah and built the Ka'bah.

Muhammad's father died before he was born and his mother died when he was a child. Muhammad lived with his grandfather, and later his uncle, Abu Talib. Abu Talib was generous but not wealthy, and taught Muhammad to trade on their caravan journeys to Syria. A wealthy Makkan widow named Khadijah employed Muhammad to sell her goods in Syria. She was so pleased with his work that she asked him to marry her. For twenty-five years, Khadijah and Muhammad were happily married. Their four daughters lived to be adults, but two sons died.

Muhammad did not like the idol-worship of the Makkans or the unjust way the rich treated the poor and even members of their own tribe. He often spent time in thought and prayer in a cave outside Makkah. There on the Mountain of Light (Jabal al-Nur), Muhammad first experienced the call to prophethood. Muhammad described how the Angel Gabriel awoke him and told him to read. Muhammad replied that he could not read. Gabriel then said, "*Read (or recite) in the name of your Lord who created, created man from a clinging clot.*" (Qur'an, 95:1-2) These were the first verses of the Qur'an, the holy book of Islam.

Muhammad was about forty years old then. The experience frightened him and he hurried home, shivering, to his wife, who wrapped him in a blanket. Khadijah reassured him that his search for truth would not lead him astray. Her cousin Waraqah, a man of faith who knew the Christian holy books, reassured them that Muhammad's call to prophethood was true. He also warned them that his own tribe would reject him as other prophets had been rejected by their people.

After a short time, Muhammad began experiencing more revelations. These new verses told Muhammad to preach to his family. Members of Muhammad's household and immediate family accepted Islam, including his wife Khadijah, the first Muslim woman. Later, he gathered members of his tribe and warned them to believe in one God and turn away from worshipping idols and behaving unjustly. All of them rejected him except for his young cousin Ali, son of Abu Talib. The earliest Muslims were mostly poor people, slaves and women. Some important Makkans joined him, but the most powerful leaders of the Quraysh continued to reject him. His growing influence among the members of Makkan society threatened their prestige and power. They bribed him with offers of wealth and power, but he refused to give up. Quraysh persecuted the Muslims and finally banished them to a dry valley and forbade anyone from trading with them. Khadijah and Abu Talib both died during the boycott. During this time Muhammad sent a small group of Muslims to Ethiopia to seek asylum, or protection from persecution, which was granted by its Christian king, the Negus. The Quraysh feared that Muhammad's preaching against the idols would reach their visitors during the pilgrimage, causing people to stop visiting the Ka'bah.

Visitors from Yathrib, a city north of Makkah, did respond to Muhammad's teaching. Seeing the suffering of the Muslims, they pledged to protect Muhammad and his followers in their town. Gradually, the Muslims left Makkah. When Quraysh plotted to kill Muhammad, he and a close companion, Abu Bakr, secretly left Makkah to join the Muslims in Yathrib. Muhammad's journey in 622 C.E.—called the **Hijrah**—marks the beginning of the Muslim calendar. Yathrib was renamed *Madinat an-Nabi*, or "City of the Prophet." The people of Yathrib invited Muhammad to become their leader and arbitrator to solve the tribal warfare that was tearing Yathrib apart. Muhammad drew up an agreement of cooperation among the Muslims and the tribes of the city. To help the refugees from Makkah, who had left all that they owned behind, Muhammad joined each migrant from Makkah (Muhajirun) in brotherhood with a Muslim from Madinah (Ansar). This policy helped the refugees to begin new lives, and helped the new Muslims of Madinah learn Islam from the experienced Muslims from Makkah.

Muhammad's successful escape from the murder plot enraged the Makkan leaders. They had gained the wealth of the refugees, but they saw a greater danger from the Muslims. Muhammad's growing influence among the tribes of Arabia might replace Quraysh's leadership. They tried to weaken or eliminate the Muslims. Throughout his time in Makkah, Muhammad had not fought against Quraysh's persecution of the Muslims. In Madinah, according to Islamic teachings, a Qur'anic verse now told the Muslims to fight the Makkans. The first battle came at the arrival of a Makkan caravan near the wells of Badr. Although the Muslims were greatly outnumbered, they defeated the Quraysh in the Battle of Badr. The Quraysh sought revenge in a second battle at Uhud, where many Muslims and Quraysh died, but the outcome was a standoff.

Unable to defeat the Muslims as easily as they expected, Quraysh planned to attack Madinah with the help of allied tribes. Instead of going out to meet the attack, the Muslims fortified the city by digging a deep trench around an undefended part of Madinah. The Makkans had never seen such a defense, and were used to quick raids, but not siege warfare. During the Battle of the Trench, Quraysh and their allies camped outside the trench and tried to break through. After many of their allies lost patience and went home, the weather turned bad, and Quraysh broke camp and returned home, humiliated. Their prestige with local tribes was in serious trouble, and their economic power was weakened by the new threat to their caravans.

After the Battle of the Trench, Muhammad decided to make the pilgrimage to Makkah. Although the Quraysh had the ancient duty to honor visiting pilgrims, they stopped the Muslims outside of Makkah at a place called Hudaibiyyah, and denied them the right to visit the Ka'bah. Instead of entering the city, Muhammad succeeded in getting Quraysh to make a peace treaty. The treaty allowed the Muslims to make pilgrimage the next year, and Quraysh agreed to ten years of peace, with other terms that seemed to benefit the Makkans. The treaty was a victory for Muhammad, however, for three reasons: (1) The Quraysh, after trying to exterminate the Muslim community, had been forced to recognize it as a bargaining partner. (2) The Quraysh had failed in its traditional duty by keeping Muhammad away from the Ka'bah, and was already weakened by defeat in battle. (3) The treaty gave both the Quraysh and Muhammad the right to make alliances with other tribes, and allowed Muslim influence to grow unchallenged.

A short time later, the Quraysh broke the treaty. Muhammad marched an army of thousands toward Makkah. Recognizing certain defeat, the Quraysh surrendered the city without a fight. Muhammad granted amnesty, or safety, to any Makkans who stayed in their houses. He removed the idols from the Ka'bah, and the Islamic call to prayer sounded from its roof, as it has every day since. After the conquest of Makkah, many people in Arabia began to accept Islam.

During this time, Muhammad married several women, including 'Aisha, the daughter of Abu Bakr, and Hafsa, the daughter of 'Umar, two important companions. Other wives were mainly older widows, or women who helped to cement relations with their tribes. All agreed to the marriages. His wives spoke of him as a fair and affectionate husband, and passed on the record of his words and deeds to later generations.

Revelation of the Qur'an continued for 23 years, until shortly before Muhammad's death in 632 CE. He recited the final verse during a sermon on his Farewell Pilgrimage. By that time, the Qur'an had already been memorized by many of Muhammad's followers, recited in his presence, and written down by secretaries such as Zayd ibn Thabit. Many also had memorized or recorded Muhammad's words and deeds, which became known as the *hadith*. The pattern of Muhammad's life came to be called the *Sunnah*, the second source of Islamic knowledge after the Qur'an. Muhammad was buried in Madinah in the house where he died, which was connected to the main mosque, or masjid, that had been the gathering place in Madinah. Today, the masjid where he lived is known as the Mosque of the Prophet, or Masjid an-Nabawi.¹

Study & Discussion Questions:

1. What was the origin of the city of Makkah? How did trade and the pilgrimage make the city important to the Arabs?
2. Describe Muhammad's childhood. At what stage of life did the call to prophethood come, according to Islamic teachings?
3. What response did the Makkans show toward the Qur'an and the teachings of Muhammad? How did the various Makkan groups express their reactions?
4. What was the purpose of the Hijrah, and what did it achieve for the Muslims from Makkah and Yathrib?
5. In your view, what was the most important factor that helped win the victory over Quraysh?

¹ Lings, Martin. Muhammad, His Life Based on the Earliest Sources. Inner Traditions Intl. Rochester Vermont. 1983; Douglass, Susan L., ed. World Eras, Rise and Spread of Islam 622-1500. Gale. 2002

The Spread of Islam from the 7th to the 21st century

Overview: The purpose of this activity is to provide students with knowledge of how and when Islam spread to various regions, and to locate regions where Muslims form a demographic majority or significant minorities, from the 7th to the 21st centuries.

Objectives:

Students should be able to:

- relate the spread of Islam to historical events and processes of historical change
- trace the spread of Islam chronologically and regionally
- assess the importance of cultural and political factors in the spread of Islam
- evaluate the importance of shifts in economic and political power, and cultural influence among states and regions in the spread of Islam.
- use a map key to identify and locate regions of the eastern hemisphere (Afroeurasia, a modern geography term that combines the contiguous continents of Africa, Europe and Asia) to locate regions of the world that have majority Muslim populations today, and to describe their geographical features.

Procedure:

1. Assign or read as a class **Handout 1a: "The Spread of Islam in History."** Study Questions at the end of the reading give suggestions for comprehension, discussion activities.
2. Draw particular attention to the difference between the rapid expansion of territory under Muslim rule and the spread of Islam among the populations. Discuss previous ideas students may have about the spread of Islam by the sword, or about "instant conversion" of regions to any world faith. Explain that conversion has usually been a gradual process. Ask students to list the reasons why people might have changed from the religion they grew up with? What influences might play a role in their decision (social, political and economic). Is it more challenging for individuals to join a faith when it is a minority or when many people are converting? How do the poverty and persecution, or the wealth and power of members of the faith affect individual choice about conversion? How might people learn about the beliefs of a faith, and what role do spiritual leaders play? What other role models, such as traders, travelers, and teachers might influence people? For further reading, see Jerry H. Bentley, *Old World Encounters* (Oxford University Press, 1993) on the spread of world religions.
3. **Adaptation:** For middle school level or lower reading ability students, a modified version of the reading is provided in Handout 1a★. Use the modified or regular Handout 1a in an alternative procedure: Read and discuss the first three introductory paragraphs as a class to explain the basic process by which Islam spread. Divide the rest of Handout 1a or 1a★ into sections by headings or paragraphs, beginning with "The Process of Conversion" and subsequent sections. Assign each section or set of paragraphs to a group of students who will be responsible for explaining it and showing the regions it discusses on a classroom map. In a round robin format, groups each present their part of the spread of Islam narrative in chronological order. Each group can take questions and raise discussion points from the audience with the help of the teacher.

4. Study Question #6 may be used for younger students to create a timeline. Older students may make notes for a preview timeline before they move to the chronology activity, and Question #7 anticipates work on the maps of the spread of Islam and modern Muslim regions. These activities may substitute for the chronology activity for middle school students.
5. Distribute **Handout 1b, "Chronology of the Spread of Islam."** Discuss the introduction to preview the type of information the students will find in the chronology. Explain the difference between a chronology and a timeline. If not already discussed using the narrative in Handout 1a, explain or reinforce the difference between the historical concepts of expanding Muslim-ruled territory and the spread of Islam among the population of lands in Africa, Asia and Europe, and elsewhere. Discuss events in the first century of Muslim history, then the period from 750 to 1200 CE, then 1200 to 1500 CE. Students should note items on the chronology that represented advances as well as setbacks for the spread of Islam.
6. **Adaptation for middle school:** See #3, above, for adapted Handout 1a★. Teachers may find it useful to break up the chronology into parts to correspond to historical periods or geographic regions being studied, using it in conjunction with individual units. By doing so, students can focus on 5 or 6 items at a time. If the class is making a world history timeline on the wall or in a notebook, they can insert these events along into the larger timeline. Discuss how these events may relate to events taking place in other regions and cultures.
7. **Correlating the chronology to geography:** Make a master copy of the chronology Handout 1b by making an enlarged photocopy. Cut the chronology into strips with one item on each. Distribute the strips among members of the class. Color the strips with pink, yellow, green or blue highlighters, using one color for chronology items on the first century of Islam from 622 – 750 CE, a second color for 800-1500 CE, a third color for 1500-1900 CE, and a fourth color for the 20th century. Using removable tape, have students attach each strip to the classroom wall map of the world (preferably a physical map rather than a modern political map) on the appropriate location. By posting the strips on the map, the colors will show the sequence of the spread of Islam over the centuries. Make a map key using the same colors and post it near the map.
8. **Pre-modern and modern events in the spread of Islam:** Discuss the second half of the chronology, from 1500 to the present, which includes political, military and economic milestones, and discuss how they affected social and religious conditions in Muslim regions. How did these events and historical trends affect the spread of Islam? Discuss ways in which the establishment of European economic dominance and colonial control affected the spread of Islam, or the relative strength of Muslim influence in their own and other lands. The latter items discuss the spread of Islam to the industrialized countries, and the post-colonial situation in Muslim countries.
9. **Media activity:** Using the general trends described in the last 4-6 items in the chronology, have students collect national and international newspaper, TV or Internet news reports related to these issues. Each student should briefly present their news item and explain or ask for discussion on how relates to the spread of Islam and religious affairs in those countries. News about Islam in Europe and North America is of particular interest.

10. **People by the Numbers:** Using the map of modern countries in **Handout 1c**, discuss those which are majority, large minority and small minority Muslim countries. Using an atlas, gazetteer or other up-to-date reference, have students select several countries on the map and find out their current population. Using a calculator and the map key, figure out the percentage range of Muslim population in these countries. Answers will be a range, such as "above 50%" of 50 million population = at least 25 million, or 1%-10% of 1 billion = 10 million to 100 million. Students will realize that Muslim minorities in countries with large populations may be more numerous than Muslim majorities in countries with small populations.
11. **Do the Math:** Make a four-column chart on a whiteboard, flipchart or poster. In groups or as a class, list regions from the chronology, such as Syria, Iraq, Iran, Egypt, North Africa, Indonesia, etc. In the second column list the dates when Islam was first introduced by conquest, trade or migration. In the third column list the century (approximate date) when the region became the majority faith or write "minority" in the space. In the fourth column, write the number of years the region or country has been majority Muslim. **Extension:** Do the same exercise for the spread of other world faiths such as Christianity, Buddhism, or Hinduism.
12. Identify countries mentioned in the *Frontline: Muslims* video on the demographic map, **Handout 1c**. How might the different issues raised in the video relate to the location of these places? For example, which involve majority Muslim countries? Which countries are in the Middle East? What language is spoken in each country? Which countries in the video came most recently to Islam? In which countries do Muslims live as small minorities?

Handout 1a: The Spread of Islam in History

A Slow Process. Hearing that Muslims conquered territory “from the Atlantic to the borders of China,” many people reading about Muslim history often wrongly imagine that this huge region instantly became “Islamic.” The rapid conquests led to the idea that Islam spread by the sword, with people forced to become Muslims. In fact, however, the spread of Islam in these vast territories took centuries, and Muslims made up a small minority of the population for a long time. In other words, the expansion of territory under Muslim rule happened very rapidly, but the spread of Islam in those lands was a much slower process. The paragraphs below explain how and when that happened.

“Let there be no compulsion in religion.” The Qur’an specifies, “Let there be no compulsion in religion” (2: 256). This verse states that no person can ever be forced to accept religion against their will. It tells Muslims never to force people to convert to Islam. Anyone who accepts Islam under pressure might not be sincere, and conversion in name only is useless to them, and harmful to members of the faith community.

Prophet Muhammad set a precedent as the leader of Madinah. Under his leadership, the Muslims practiced tolerance towards those of other religions. They were parties to the Constitution of Madinah and to treaties with the Muslims, discussing religious ideas with the Jews, Christians and polytheists (believers in many gods). The Qur’an records some of the questions that they put to Muhammad about Islam. Later Muslim leaders were required to be tolerant, based on the authority of both the Qur’an (in this and many other verses), and the Sunnah, or example of Muhammad. With few exceptions, Muslim leaders have adhered to it over time.

Becoming Muslim. To accept Islam, a person only has to make the profession of faith (shahada) in front of two or more witnesses. Even after a person has accepted Islam, he or she may take a long time to learn and apply its practices, going through many different stages or levels of understanding and practice over time. As Islam spread among large populations, this process was multiplied across a whole population. Different individuals and social classes may have different understandings of Islam at the same time. Also, many local variations and pre-Islamic customs remained, even after societies had been majority Muslim for a long time. This has been a source of diversity among Muslim cultures and regions.

The Process of Conversion. The Prophet Muhammad preached Islam at Makkah and Madinah in Arabia for about twenty-three years. For the first ten years (612 to 622 CE), he preached publicly at Makkah. After the migration to Madinah he preached only in his own house—which was the first masjid—only to people who came to hear him. Preaching in houses or in the masjid became the pattern in Islam.

The first two khalifahs required most of the inhabitants of Arabia who had been pagans to affirm their loyalty as Muslims. Christian and Jewish communities were allowed to continue practicing their faiths. In Yemen there are still Jewish communities. Outside Arabia, however, the khilafah did not force non-Arabs to become Muslims. Historians are surprised that they did not even encourage them to become Muslims. Only Khalifah ‘Umar ibn ‘Abd al-‘Aziz (ruled 717–720) made an effort to encourage people to accept Islam, and sent out missionaries to North Africa and other areas. During the early khilafah (632–750), non-Arabs began to accept Islam of their own free will. New Muslims migrated to Muslim garrison cities, to learn about Islam and possibly to get jobs and associate themselves with ruling groups. Whatever their reasons their actions became more common over the years, and expanded the Muslim population. These migrants became associates, or *mawali*, of Arab tribes. The *mawali* also tried to convince their relatives and members of their ethnic group to become Muslims. Some migrant Arab and *mawali* families made important contributions in preserving and spreading Islamic knowledge. They became scholars of

Islamic law, history, literature and the sciences. In this way, Islam spread in spite of political rulers, not because of them.

During the years of the Umayyad khalifahs from 661–750 CE, the overwhelming majority of non-Arab population of the Umayyad—which stretched from Morocco to China—were not Muslims. Toward the end of that time, the North African Berbers became the first major non-Arab group to accept Islam.

Within a few centuries, Christianity disappeared almost completely from North Africa—as it did from no other place in the Muslim world. Jews remained as a small minority, with many living in Muslim Spain. Iranians of Central Asia were the second major movement in the spread of Islam, beginning in about 720 CE. Both of these early groups of converts caused problems for the central government. In North Africa, Berbers set up an independent khalifah, breaking the political unity of Islam. In Central Asia, the revolution arose that replaced the Umayyad with the Abbasid dynasty. After this time, Islam was no longer the religion of a single ethnic group or of one ruling group.

Developing a Muslim culture. In the central lands, the gradual spread of Islam is difficult to trace. Some scholars, such as Richard Bulliet, think that in Egypt, few Egyptians had become Muslims before the year 700, and Islam reached 50 percent of the population in the 900s, three hundred years after the arrival of Islam. By about 1200, Muslims were more than 90 percent of the population. In Syria, Islam spread even more slowly. There, the 50-percent mark was not reached until 1200, nearly six hundred years after the arrival of Islam. Iraq and Iran probably reached a Muslim majority by around 900 CE, like Egypt. In much of Spain and Portugal, Islam became established between 711 and about 1250. After the Reconquista by Spanish Catholics was completed in 1492, and many Muslims and Jews were expelled from Spain, Islam continued to exist until after 1600. Islam may never have been the majority faith during the 700 years of Muslim rule. Spain, Portugal and Sicily are the only places where which Islam has ever been driven out.

In the East, Muslim law treated Zoroastrians, Buddhists, and Hindus just as it treated Jews and Christians. Muslim rulers offered them protection of life, property, and freedom of religious practice in exchange for the payment of a tax, as an alternative to military service. In Sind (India), the Buddhist population seems to have embraced Islam over about two centuries (712–900). Buddhism disappeared entirely. Hinduism in Sind declined much more slowly than Buddhism.

All of the lands described above were territories under Muslim rule. After the decline of unified Muslim rule, Islam spread to lands outside its boundaries. Anatolia (or Asia Minor), which makes up most of modern Turkey, came after 1071 under the rule of Turkish tribesmen who had become Muslims. Islam spread gradually for centuries after that.

When the Ottoman Turks reached south-eastern Europe in the mid fourteenth century, most Albanians and Bosnians and some Bulgarians became Muslims. Beginning in the fifteenth century, however, Islam did not spread rapidly in this area, perhaps because the population resented or disliked the centralized government of the Ottoman Empire. Strong feelings about religion and ethnicity in the region may also have been a cause.

Continuing Spread. Beginning in 1192, other Muslim Turkish tribesmen conquered parts of India, including the area of present-day Bangladesh. The number of Muslims there gradually increased in India from that time. The people of Bangladesh were Buddhists, and, beginning about 1300, they—like the Buddhists of Sind—rapidly embraced Islam, becoming a Muslim majority in that region. Elsewhere in India, except for Punjab and Kashmir in the north-west, Hinduism remained the religion of the majority.

In South India and Sri Lanka, traders and Sufis, or mystical followers of Islam, spread Islam and carried it to Southeast Asia by 1300 CE. Over the next two centuries in today's Indonesia—the Spice Islands—Islam spread from Malaysia to Sumatra and reached the Moluccas in eastern Indonesia. Entering a land where Buddhism, Hinduism and traditional faiths of the island people existed, it took several centuries before practice of Islam became established as it was practiced in other Muslim lands. In Central Asia, Islam

gradually spread to the original homelands of the Turks and Mongols, until it was the main religion of nearly all Turkic-speaking peoples. Islam spread into Xinjiang, the western part of China, where it was tolerated by the Chinese empire. Much earlier, in the 8th and 9th centuries, a group of ethnic Chinese Han had accepted Islam. These groups continue to practice Islam today. Islam spread to China through the seaports such as Guanzhou, where the earliest Chinese masjid exists.

Africa. Before 1500, Islam spread widely in sub-Saharan Africa. The first town south of the Sahara that became majority Muslim was Gao on the Niger River in Mali before 990, when a ruler accepted Islam. Over the centuries, many rulers followed. By 1040, groups in Senegal became Muslims. From them Islam spread to the region of today's Senegal, west Mali, and Guinea. After the Soninke of the Kingdom of Ghana became Muslims about 1076, Islam spread along the Niger River. Muslims established the kingdom of Mali in the thirteenth to fifteenth centuries, and Songhai from 1465 to 1600. Farther east, Kanem-Bornu near Lake Chad became Muslim after 1100. In West Africa, like Turkestan, India, and Indonesia, it was traders and later Sufis who introduced Islam, and many rulers accepted it first, followed by others. African Muslim scholars became established in the major towns like Timbuktu, and they taught, wrote and practiced Islamic law as judges. By 1500, Islam was established in West Africa throughout the Sahel belt and along the Niger River into today's Nigeria.

In East Africa, traders had spread Islam down the coast by the tenth century, and it gradually developed further in the following centuries. In the Sudan, south of Egypt, the population of Nubia gradually became Muslim during the fourteenth century, through immigration of Muslim Arab tribesmen and preaching Islam, and because Christian rule became weak in the region. Muslim rule and influence, however, did not extend south of Khartoum, where the Blue and White Niles before 1500 CE.

Strong Governments and the Spread of Islam. By understanding that the expansion of Muslim rule was different from the spread of Islam among populations, we can see an interesting trend. Ironically, Islam has spread most widely and rapidly among the population at times when Muslim rule was weaker and less unified. When Muslim political regimes were weak, decentralized, disunited, or completely absent, Islam as a religion flourished and often spread to non-Muslims. Influence by traders, Sufis and influence of Muslim culture in the cities aided the spread of Islam to new areas. On the other hand, strong states like the Ottoman Empire in the Balkans during the fifteenth century, or the Sultanate of Delhi and the Mogul empire in northern India, had little success in spreading Islam, though they did gain territory. Non-Muslim populations seem to have viewed these powerful Muslim rulers negatively, and so they resisted conversion to Islam. Whoever did embrace Islam in such circumstances, if not for material gain, usually did so because of the efforts of merchants, teachers and traveling Sufi preachers, who were not part of the government. Although the conversion of rulers has often influenced other people in a society to accept Islam, these conversions were not the result of conquests. As in West Africa, East Africa and Southeast Asia, they were far from the ruling centers, but came to know about Islam through the example and teaching of traders and travelers who came in their wake.

Study Questions:

1. In what important way was the conquest of territory by Muslims different from the spread of Islam?
2. How many centuries do historians think it took from the time Islam was introduced until it became the religion of the majority population in Egypt, Syria, Iran, and Spain?
3. To which regions did Islam spread mainly as a result of trade and travel?
4. How do you think the development of Islamic law might have been affected by the fact that Islam was a minority faith at the time of the early Muslim scholars of law? How might laws tolerating other religions have affected the spread of Islam among the population?
5. Construct a time line tracing the spread of Islam using the dates in the text above.
6. Locate the regions mentioned in the text on a map, and make labels showing the dates when Islam was introduced and reached a majority of the population there. Compare your map with handout #XX, showing the spread of Islam by locating the places you identified on that map.

Resources for further reading:

Khalid Blankinship, "The Spread of Islam," in *World Eras: Rise and Spread of Islam, 622-1500*, S. L. Douglass, ed. (Farmington, MI: Gale, 2002), pp. 230-232.

Richard Bulliet, *Conversion to Islam in the Medieval Period: An Essay in Quantitative History* (Cambridge, Mass: Harvard University Press, 1979).

Bulliet, *Islam: the View from the Edge* (New York: Columbia University Press, 1994)

★Handout 1a★ : The Spread of Islam in History

A Slow Process. In the first century after Muhammad died, Muslims conquered territory stretching from the Atlantic to the borders of China. People often assume that this huge region instantly became “Islamic” with the arrival of Muslims. This notion led to the idea that people were forced to become Muslims, and that Islam spread by the sword. In fact, the spread of Islam in these lands took many centuries. Although Muslims were the ruling group, they were a small minority of the population. In other words, the expansion of territory under Muslim rule happened very rapidly, but the spread of Islam in those lands was a much slower process. The paragraphs below explain how and when that happened.

“Let there be no compulsion in religion.” The Qur’an states, “Let there be no compulsion in religion” (2: 256). This verse tells Muslims never to force people to convert to Islam. Anyone who accepts Islam under pressure might not be sincere. Converting to a religion by force, or only in name, would be useless and harmful to any faith community.

Prophet Muhammad set a precedent, or example, as the leader of Madinah. Under his leadership, Muslims practiced tolerance toward persons with other religious beliefs. Muslims made treaties and agreements with people of other religions. They discussed religious ideas with Jews, Christians and polytheists (believers in many gods). The Qur’an and Muhammad’s example required Muslim leaders to be tolerant of the People of the Book, or Jews and Christians, and to allow them freedom of worship. With few exceptions, Muslim leaders have followed these policies over time.

Becoming Muslim is a simple act. To accept Islam, a person only has to make the profession of faith (shahada) in front of two or more witnesses. After that, it may take a long time to learn and apply Islamic practices. As Islam spread, this process was multiplied across large populations. Many local variations in understanding as well as customs remained from people’s lives before accepting Islam. These continued even after societies had been majority Muslim for a long time. This has been a source of diversity among Muslim cultures and regions.

The Process of Conversion. The Prophet Muhammad preached Islam publicly at Makkah and from his home in Madinah for about twenty-three years. His house in Madinah became the first masjid. Christian and Jewish communities were allowed to continue practicing their faiths. Non-Arabs were neither forced nor expected to become Muslims. As people in lands under Muslim rule learned about the faith and traveled to Muslim cities, some began to accept Islam by choice. When they returned home, they shared their religious knowledge with family and friends. Many of the families of early non-Arab converts went on to become important scholars of

Islamic knowledge. They played important roles in preserving and developing Islamic law, history, literature and sciences.

Although the rulers of the Umayyad khalifah (661-750 CE) were Muslim, The overwhelming majority of non-Arab population of the Umayyad (661-750 CE) —which stretched from Morocco to China—were not Muslims. Eventually, the North African Berbers became the first major non-Arab group to accept Islam. The Iranians of Central Asia followed them. In time, both groups of converts broke away from the khalifah government and set up their own governments. Islam was no longer the religion of a single ethnic group. It was no longer ruled by one government.

Developing Muslim culture. In Egypt, Iran and Iraq, scholars believe that Islam reached approximately 50 percent of the population by the 900s, three hundred years after its arrival. From then on, conversion rates slowly increased in the region. Islam also spread to Spain and Portugal between 711 and about 1250. After the 1492 Spanish Reconquista, many Muslims and Jews were expelled from Spain. Islam spread in other places, however, such as Anatolia (Asia Minor) after 1071. When the Ottoman Turks reached south-eastern Europe in the mid 1300s, many Albanians, Bosnians and Bulgarians became Muslims.

Continuing Spread. Beginning in 1192, Muslims conquered parts of India, including lands in today's Bangladesh. Although the number of Muslims in South Asia gradually increased, Hinduism remained the religion of the majority in India. Muslim rulers generally treated Zoroastrians, Buddhists, and Hindus just as it treated Jews and Christians. They were offered protection of life, property, and freedom of religious practice in exchange for paying a tax. Muslim citizens paid other types of taxes, and served in the army.

In South India and Sri Lanka, traders and Sufis, or mystical followers of Islam, spread Islam and carried it to Southeast Asia by 1300 CE. In Central Asia, Islam gradually spread to the original homelands of the Turks and Mongols. Islam spread into Xinjiang, the western part of China, where the Chinese empire tolerated it. Early in Muslim history, a group of ethnic Chinese, the Han, had accepted Islam. Both groups continue to practice Islam in China today.

Islam in Africa. Before 1500, Islam had already spread widely in sub-Saharan Africa. The first town south of the Sahara that became majority Muslim was Gao on the Niger River in Mali. After the Soninke of the Kingdom of Ghana became Muslims around 1076, Islam spread along the Niger River. Muslims established the kingdom of Mali in the thirteenth to fifteenth centuries, which was later taken over by the Songhai from 1465 to 1600. In the thriving capital city of Mali, Timbuktu, African Muslim scholars taught, wrote and practiced Islamic law as judges. Farther east, Islam spread to Kanem-Bornu near Lake Chad after 1100. In West Africa, like Turkestan,

India, and Indonesia, traders and later Sufis introduced Islam. Often, rulers in these places accepted it first, followed by others.

In East Africa, Arab traders had spread Islam down the coast by the tenth century. In the Sudan, during the fourteenth century, Islam spread through migration of Muslim Arab tribesmen.

Governments and the Spread of Islam. In summary, the expansion of Muslim rule was different from the spread of Islam among populations. It spread mainly among people in the cities and countryside, and not by the efforts of governments. Ironically, Islam has spread most widely and rapidly among the population at times when Muslim rule was weaker and less unified. When Muslim political regimes were weak, decentralized, disunited, or completely absent, Islam as a religion flourished and often spread to non-Muslims. For example, traders, Sufis and the influence of Muslim culture in cities aided the spread of Islam to new areas that were not ruled by Muslims. On the other hand, strong states like the Ottoman Empire in the Balkans during the fifteenth century, the Delhi Sultanate or the Mughal Empire in northern India, had little success in spreading Islam, even though their territory grew. In some places, a ruler's conversion often influenced people in the society to accept Islam. These conversions, however, were not the result of conquests. Merchants, teachers, and traveling Sufi preachers were the agents who helped spread Islam. Finally, according to Islamic beliefs, it is not a Muslim who causes someone to accept Islam, but God who opens a person's heart to faith.

Study Questions:

1. How was the growth of territory ruled by Muslims different from the spread of Islam among the people who lived in those lands?
2. How long do historians think it took from the introduction of Islam until it became the religion of the majority population in Egypt, Syria, Iran, and Spain?
3. Where did Islam spread mainly as a result of trade and travel?
4. Make a time line that traces the spread of Islam, using the dates in the text above.
5. Locate the regions mentioned in the text on a map, and make labels showing the dates when Islam was introduced there.

Handout 1b: Chronology of the Spread of Islam

Over the past 1425 years, Islam has spread from the small trading town of Makkah on the Arabian Peninsula to become a world religion practiced on every continent. Like other world religions, Islam has been spreading ever since its origin, both through migration of Muslims to new places, and by individuals who have accepted Islam as their religion, having chosen to convert from other religions.

During the first century after the Hijrah, rapid expansion of the territory under Muslim rule took place as a result of military campaigns. This territory did not instantly become "Islamic," meaning that most people rapidly became Muslims. In fact, the spread of Islam among the population took centuries, even in the regions conquered in the 7th century CE.

The following timeline marks dates when various regions were first introduced to Islam. It also gives the dates when Muslims probably became a majority of the population in those regions. It also marks important dates in the past two hundred years or so, when Muslim majority regions were conquered by groups of other faiths. During the past century, many Muslim regions were colonized by European nations, with Muslim countries formed after independence. Religious life in those countries was much affected by foreign rule. In turn, emigration by Muslims and travel by non-Muslims has resulted in introducing Islam to Europe and the Americas. The timeline also records trends in cultural and religious influence by Muslims and by non-Muslims that affect the spread of Islam.

- 622 Muhammad and the Muslims migrated from Makkah to Madinah at the invitation of the Madinans. Muhammad became the city's leader, and the first Muslim community was established.
- 630 Makkah surrendered to the Muslim force, placing the city under Muslim rule. Many members of Quraysh accepted Islam shortly after.
- 632 Muhammad died, leaving much of the Arabian Peninsula under Muslim rule.
- 634-650 Muslim armies defeat Byzantine and Persian imperial armies, bringing Syria, Iraq, Egypt and Iran under Muslim rule, including the cities of Jerusalem, Damascus, and Alexandria.
- 711-715 Spain, Turkistan and Sind (northern India) were brought under Muslim rule.
- 750s Muslim soldiers settled in Chang'an (Xian), the largest city in China. Muslim merchants also visited and settled in southern Chinese ports.
- *ca. 800-850 Islam became the faith of the majority of people in Iran.
- 819 The Samanids became the first independent Muslim state in northeastern Iran and Central Asia. By the 900s CE, Islam became the majority religion in that region.
- *ca. 850-900 Islam became the majority religion in Iraq, Egypt and Tunisia.
- *ca. 940-1000 Islam became the majority religion in Muslim-ruled parts of the Iberian Peninsula (today's Spain and Portugal).
- 1099-1187 Western European Crusader armies held Jerusalem.
- 11th c Muslim traders in West Africa began to spread Islam. Muslims settled in the Champa region of Vietnam and introduced Islam.

1040s	The Almoravids, a Muslim Berber ruling group spread Islam in Mauritania and other parts of west Africa. They campaigned against the Soninke kings of Ghana.
1060s	The Almoravids ruled in the Maghrib and Muslim Spain (al-Andalus). The empire of Ghana weakened.
*ca.1200	Islam became the majority religion in Syria.
13 th c.	Ghana's empire collapsed and Mali rose. Rulers of Kanem, near Lake Chad, became Muslim
End 13 th c	Muslims lived in northern ports of Sumatra (today's Indonesia). Muslim traders had close trade and cultural contacts in the trading cities on the east Indian coast, such as Gujarat.
ca.1300	Islam became the majority faith in Anatolia (part of today's Turkey).
1295	the Ilkhan ruler Ghazan "the Reformer" was the first Mongol leader to become Muslim, along with most of his Mongol generals.
1324-25	Mansa Musa, king of Mali, made the pilgrimage journey to Makkah, strengthening Mali's links with Islam.
14 th c.	Mali, Gao, and Timbuktu, cities on the Niger River in west Africa became important centers of Muslim trade and scholarship
15 th c.	A ruler of Malacca converted to Islam, while that port city was becoming an important stop on the China-Indian Ocean trade routes. From Malacca, Islamic influence spread in the Malay peninsula and nearby islands.
1453	Ottoman forces conquered the city of Constantinople, ending the Byzantine Empire.
1085-1492	Spanish Christian forces carried out Reconquista in the Iberian Peninsula.
1495	Muslims and Jews were expelled from Spain, while others were forced to convert to Christianity.
1501-1600	Safavid rulers in Iran established a strong Shi'i Muslim state, arts and culture flourish.
1526-1707	Mughal India was established and reached its greatest size and cultural influence. Religious tolerance toward Hindus varied among rulers. Both Muslim and Hindu influences contributed to Mughal culture, politics and the arts.
1500-1570s	Ottoman Muslim Turks united most of Southwest Asia and North Africa (often called the Middle East) under their rule. The Ottoman Empire expanded into Eastern Europe. Religious tolerance policies gave non-Muslim minorities autonomy in worship and religious law.
1500-1680	Muslim empires and small states expanded the territory under Muslim rule and influence, such as Kanem-Bornu, Songhai, Bondu, Nubia and Ethiopia. European economic and military pressure increased in coastal areas of West and East Africa.
1500-1600	Muslim rule replaced Hindu rule in the Indonesian islands of Sumatra and Java

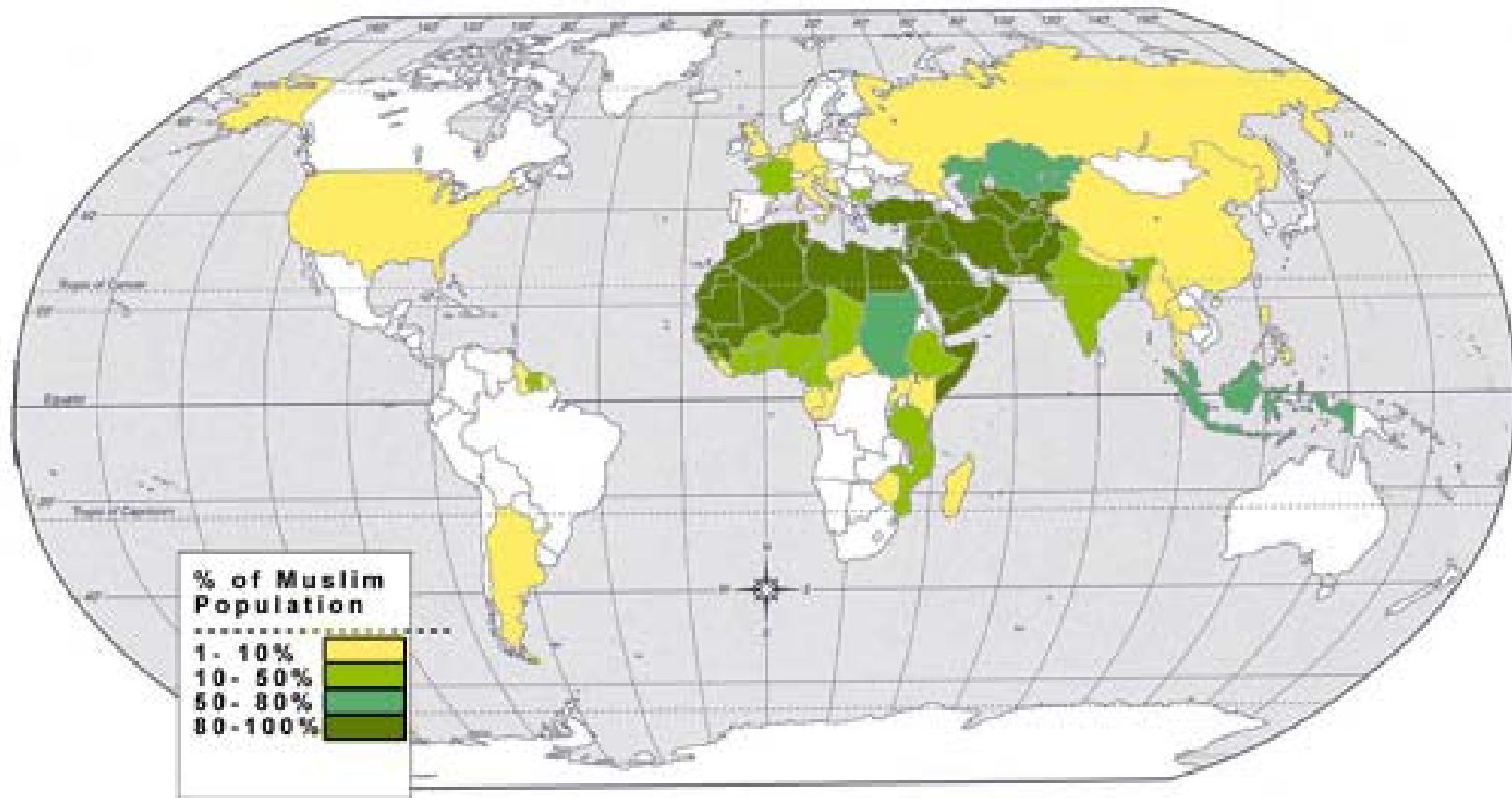
- 1500-1600 Central Asian Muslim states weakened as overland trade on the old Silk Roads declined, and sea trade by Europeans increased. The Russian Empire expanded into Central Asia, defeating Muslim states near the border Europe and Asia.
- 1748-1800 The Safavid Empire in Iran ended. British and Russian military and economic influence in the region grew.
- 1608-1670 Islamic political, religious and cultural influence grew in Malaysia and Indonesia, while Dutch economic and political pressure also grew.
- 1641 Dutch forces conquered Malacca, a major port in Southeast Asia, which was the gateway to the China Sea and the Pacific.
- 1669-1774 Ottoman territories in Eastern Europe were lost to Europeans and Russians. Ottoman government weakened, and European economic pressure grew.
- 1761-1800 Hindu Marathas and Sikhs challenged Mughal rule over parts of India. British control of Indian territory expanded to the Ganges River plain.
- 1725-1898 Muslim states and reform movements extend Islamization in West Africa, North Africa and the Sudan, including Abd al-Qadir in Algeria, Uthman dan Fodio in Nigeria, Samori Ture in and Muhammad al-Mahdi in the Sudan. These movements, which include military challenges, oppose British and French political control of these African regions.
- 1830-1882 French invaded and colonized Algeria and Tunisia. British forces occupied Egypt. North African nationalist and religious movement challenged British and French colonial power.
- 1803-1818 Delhi fell to the British in 1803, and British rule was established all over India.
- 1800-1910 Dutch control of the Indonesian islands expanded. Religious reform movements in Sumatra and Java opposed colonial rule. These movements helped spread Islam and Muslim cultural and political influence.
- 1802-1925 Wahhabi Muslim reformers call for returning to a more purist interpretation of Islam, and revolted in Iraq, Syria and Arabia in 1802. Wahhabi influence continued in Arabia, leading to the founding of Saudi Arabia in 1925 by Ibn Saud.
- 1800-1920 Russia and China imposed direct rule on Central Asian Muslim states. Muslim revivalist movements, led by Sufi orders such as the Naqshbandi, opposed colonial rule. Attempts to assimilate Chinese Muslims to Confucianism added to pressure on Muslims from European economic and military power.
- 1917-1949 The Russian and Chinese Revolutions brought anti-religious and communist ideas and strong central governments. Persecution of Muslims and other religious groups brought cultural and religious disaster to those regions. Practice of religion was strongly limited.
- 1900-1912 Britain colonized Nigeria. France conquered Morocco and the Sahara. Italy conquered Libya. European rule contributed to the spread of Islam and the growth of Muslim institutions in these areas.

- 1908-1920 The Ottoman Empire was broken up at the end of World War I, ending 700 years of rule. Many of its territories were already under European colonial rule. Modern Turkey was carved out of Anatolia. The Treaty of Versailles and the League of Nations established French mandates (temporary rule) over Lebanon and Syria, and British mandates over Iraq, Palestine and Jordan. The Jewish Zionist movement gained British support to establish a Jewish state in Palestine.
- 1800-1945 Traditional Muslim educational institutions declined with European political and economic takeover. Islamic *awqaf* (charitable foundations) were taken over by governments. European influence over schools made a sharp division between religious and secular education, and many upper class parents sent their children to European-model schools and missionary schools established by churches in Muslim countries.
- 1900-1948 With the support of the Zionist movement and growing persecution of Jews in Russia and Europe, Jews acquired land and settled in Palestine under the British Mandate. British exited their mandate and Jews established the State of Israel in 1948. Many Muslim and Christian Palestinians lost their land, homes and lives, and became refugees.
- 1900-1938 Nationalist independence movements in Asia and Africa included the growth of Muslim political parties in India, Indonesia, Egypt and in North Africa and China. Efforts to retain Islamic education and preserve
- 1945-1990 Independence movements and war-weakened European colonial powers gain independence for Muslim countries from Central Asia to Africa and Europe. Borders often reflected former colonies. Post-colonial governments were committed to secularization and controlling of Islamic influence, believing that modernization can best be achieved with religion under state control. Muslim movements opposed these views and secular governments.
- 1800-2000 European and American citizens' learn about Islam and Muslim culture in popular media and education. European and American universities opened departments of Islamic and Muslim studies. Books, television, Internet and movies, cultural institutions like museums provide information on Islam. Immigration By 1980, most European and US curriculum include study of Islam and Muslim history. Muslim publications and organizations challenged western misunderstanding of Islam and Muslims.
- 1920-2000 Muslims emigrate to European former colonial powers, the United States, and Latin America, especially after 1945, and in the US, after 1975. African Americans join movements influenced by Islam, and some enter Islam. By 2000, nearly 40% of the American Muslim population of 4-6 million are African American. By 2000, Muslims formed large minorities in France, Germany, the Netherlands, Italy and the United Kingdom. Significant Muslim minorities in western industrialized countries lead to increased participation of Muslims in those societies and the growth of religious, educational, civic and cultural institutions.

Sources:

- Richard W. Bulliet, *Conversion to Islam in the Medieval Period: An Essay in Quantitative History* (Harvard University Press, 1979) [The dates marked with an *asterisk are derived from this study]
- Khalid Y. Blankinship, "Politics, Law and the Military," in S. L. Douglass, ed., *World Eras: Rise and Spread of Islam, 622-1500* (Farmington Hills, MI: Gale Group, Inc., 2002), pp. 230-232.
- Marshall G. S. Hodgson, *The Venture of Islam: Conscience and History in a World Civilization, Vols. 1 & 2* (Chicago: University of Chicago Press, 1974)
- Francis Robinson, ed. *Atlas of the Islamic World Since 1500* (New York: Facts on File, Inc, 1982).

Handout 1c: Muslim Population Percentage by Country



(Source of date: Guardian Newspapers Ltd. 2001)

Frontline Muslims Lesson: Geography and Cultures of Muslim Countries

Overview: The purpose of this project is to encourage students to learn about one particular Muslim country in detail.

Objectives:

Students should be able to:

- Research and describe the political, economic and social history of their chosen country
- Research and present cultural practices of their chosen country
- Research and present modern-day statistics related to their chosen country
- Create an in-depth country profile

Procedure:

1. Put students into groups of three or four and ask them to choose a Muslim country they would like to learn more about. Ask students to pick their country from the country list provided (Handout 1) or choose one on their own.

2. Distribute Project Handout to students. There are two assignments from which you can choose. For middle school students, it is suggested you use Handout 2A, which asks students to conceptualize an internet website and television commercial. For high school students, it is suggested you use Handout 2B, which asks students to prepare for a United Nations event. When designing the website and television commercial, students can submit a hardcopy of their site design, and submit the text of their commercial and perform it in front of the class. If you have access to web-page design software and/or video cameras, you may choose to use them to bring the concepts alive. However, this is not necessary to complete the activity.

Note: Before distributing the Handout to students, decide on how long the project should be and how long the project should take to complete. Students can use Handout 3, Key Points to Cover, along with your instructions, to prepare their projects accordingly.

Assessment:

1. Final projects should be presented to the rest of the class and graded accordingly. You may wish to use the grading rubrics provided.

Handout 1 - Muslim Country List

Afghanistan
Algeria
Bahrain
Brunei
Burkina Faso
Comoros
Djibouti
Ethiopia
Iran
Jordan
Kuwait
Libya
Mali
Niger
Oman
Qatar
Senegal
Somalia
Syria
Tunisia
United Arab Emirates
Yemen

Albania
Azerbaijan
Bangladesh
Bosnia & Herzegovina
Chad
Cote D'Ivoire
Egypt
Indonesia
Iraq
Kazakhstan
Lebanon
Malaysia
Morocco
Nigeria
Pakistan
Saudi Arabia
Sierra Leone
Sudan
Tajikistan
Turkey
Uzbekistan
Zanzibar

Handout 2A – Produce a Website and TV Commercial

Congratulations! As head of the Ministry of Tourism you and your staff have been commissioned to create an educational website designed to encourage others to travel to your nation. To promote this website, you have also agreed to create an informative commercial. You get to decide which country you wish to represent; however, you must choose one that has a sizable Muslim population.

Using research tools and tons of creativity, you must create the following:

1. The layout of your illustrated website (teacher will decide how many pages it should be) which should include information on the following topics: Population, Geography, Social, Political and Economic History, Points of Interest, Culture and Current-Day Statistics. You decide on the design of your main page, including your URL address as well as the general organization of the site. When creating this site, think about additional services and links your may wish to provide.
2. A 45-second television commercial that encourages visitors to travel to your country and directs them to your newly created website for more information. This must be informative and entertaining.

Your website and television commercial will be featured at our annual International Ministry of Tourism Exhibition where you and your group will present your work to the rest of the class.

Guidelines for Television Commercial

- Your television commercial should be approximately 45 seconds long.
- It must include historical information
- It must also include a map visual
- If you can find music from the country feel free to use it
- It must direct viewers to your website
- You may pre-record your commercial or perform it at our exhibition.

Note: All work should be cited.

Handout 2B – Prepare for a UN Exhibition

Congratulations! Your country has chosen you and your team of experts to represent them at the annual and fictitious United Nations Country Exhibition. Here you will present vital information about your country to representatives from other nations. This is your opportunity to educate and inform the rest of the world about your country's history and rich culture. It is also a chance for you to ask the UN community for help in areas your country is struggling with.

Using research tools and tons of creativity, you must create the following:

1. An informational pamphlet that should cover the following topics: Population, Geography, Social, Political and Economic History, Points of Interest, Culture and Current-Day Statistics. You decide on the design of your pamphlet but must include illustrations.
2. A three-minute speech that briefly discusses your country's achievements as well as areas it is struggling in (ex. Health care, education, democracy, literacy, etc.)

Handout 3 – Key Points to Cover

The following is a breakdown of information that should be included in your project. You may choose to use the following sub-headings or create your own.

Population

- Include population statistics and breakdown of religious and ethnic groups.
- Include male/female ratios.
- Also, feel free to include any other information of interest to you. For example, does your chosen country have an unusually young population?
- What languages are spoken in the country? What is the official language?

Religious, Political, and Economic History

- How did Islam first reach this territory? Present a short history. Be sure to include a short description of the major teachings of Islam as well.
- Describe the political history of the nation. What types of political systems has the nation used to govern its people?
- What type of political system does it use today?
- Was the nation ever under imperial rule? If yes, how did it gain its independence?
- Describe major nationalism movements, if any.
- What is the capital city of the country? Has it always been the same city?
- Describe the country's major resources and its economic system, both past and present.
- What types of products are made within the country.
- Are there particular products that are exported? Which ones?

Geography

- What continent is your country located in? What region?
- Name its surrounding countries and major bodies of water.
- Is your country located near a desert or mountain range?

- What is the climate like in your country? When would be the best time to visit and why?
- Include at least three maps of your country or the surrounding region that your think travelers will find useful.

Points of Interest and Culture Guide

- Describe several major cultural features such as architecture, institutions of learning, and arts that visitors to the country have to visit.
- Describe at least one religious institution in the country.
- Include why people should visit these areas and provide brief background information for each point of interest.
- Describe and show a work of literature, a handicraft product or other art form produced in this country.
- Describe important cultural practices that visitors should be aware of when traveling the country.

Current-Day Statistics

- What is the literacy rate in the country?
- What is the infant mortality rate?
- Describe the education system.

Geography Project Resources

The MENIC (Middle East Network Information Center) at the University of Texas, Austin contains student and teacher resources on many Muslim countries. It also has links to other useful sites.

<http://menic.utexas.edu/menic.html>

The CIA World Factbook includes extensive information on every country in the world. Modern-day statistics and information can be found here as well.

<http://www.cia.gov/cia/publications/factbook/>

The Economist has brief country profiles, basic facts and links to recent news events relating to your chosen country.

<http://www.economist.com/countries/>

Middle East Information at Columbia University

<http://www.columbia.edu/cu/lweb/indiv/mideast/cuvlm/region.html>

Scroll down to the bottom of the page. After you click on your chosen country, this site will provide you with links to other research sites specific to your nation.

Geography Project Grading Rubric: Middle School Version

Student Names:

Website Evaluation

Your research and presentation of the following topics were:

Topic	Excellent (10points)	Great (8 points)	Good (6 points)	Fair (4 points)	Poor (2 points)
Population					
Geography					
Social, Political and Economic History					
Points of Interest and Culture					
Current-Day Statistics					

Total number of points out of a possible 50 _____

Geography Project Grading Rubric: Middle School Version

Student Names:

Television Commercial Evaluation

Your research and presentation of the following topics were:

	Excellent (10 points)	Great (8 points)	Good (6 points)	Fair (4 points)	Poor (2 points)
Historical Information					
Creativity					
Overall Presentation					

Total number of points out of a possible 30 ____.

Overall Group Evaluation

	Excellent (10 points)	Great (8 points)	Good (6 points)	Fair (4 points)	Poor (2 points)
Research Quality and Original Scholarship					
Group Cooperation and Commitment					

Total number of points out of a possible 20 ____.

CUMULATIVE SCORE____.

Geography Project Grading Rubric: High School Version

Student Names:

Pamphlet Evaluation

Your research and presentation of the following topics were:

Topic	Excellent (10points)	Great (8 points)	Good (6 points)	Fair (4 points)	Poor (2 points)
Population					
Geography					
Social, Political and Economic History					
Points of Interest and Culture					
Current-Day Statistics					

Total number of points out of a possible 50 _____

Geography Project Grading Rubric: High School Version

Student Names:

Speech Evaluation

Your research and presentation of the following topics were:

	Excellent (10 points)	Great (8 points)	Good (6 points)	Fair (4 points)	Poor (2 points)
Research Information					
Creativity					
Overall Presentation					

Total number of points out of a possible 30 ____.

Overall Group Evaluation

	Excellent (10 points)	Great (8 points)	Good (6 points)	Fair (4 points)	Poor (2 points)
Research Quality and Original Scholarship					
Group Cooperation and Commitment					

Total number of points out of a possible 20 ____.

CUMULATIVE SCORE____.

Values and Practices of the Faith

Overview:

This lesson asks students to analyze direct quotes from the film and learn more about the diverse viewpoints held by Muslims throughout the world.

Aim: Do all followers of any religion interpret their religion in the same exact way?

Objectives:

Students will be able to:

1. Analyze primary source quotes from the film and interpret their meaning.
2. Gain an understanding of the diverse viewpoints of Muslims concerning their faith.
3. Examine practices in Islam regarding family and community.
4. Analyze the opinions and positions of select Muslims in America.
5. Understand Muslim responses to extremism on the part of some Muslims.

Procedure:

1. Distribute the Student Handout and ask students to read quotes from the film and categorize them under the following headings:
 - a. Individual Expressions of Faith
 - b. Family and Communal Aspects of Muslim Practice
 - c. Unity and Diversity Among Muslims
 - d. Muslims in Mainstream American Society
 - e. Muslim responses to ExtremismA Teacher Key is available to check student answers.
2. Discussion Questions: After students have completed the activity, ask the following discussion questions:
 1. Which quote, if any, challenged your previous assumptions about Muslims or their beliefs and practices? Explain how.
 2. Were there any quotes that you felt belonged in more than one category? Which ones? Explain.
 3. Do you think all the quotes you read describe Islamic teachings or are some interpretations by individuals? Try to identify which sound more like interpretations.
 4. Are there other aspects about Islamic practices or beliefs or Muslims, in general, you'd like to learn more about because the film could not provide more information? If yes, what are they?

Student Handout

Read the quotes carefully. After analyzing their meaning, determine the heading under which they best fit. Write the corresponding quote number next to that heading in the chart below.

Heading	Quote Number(s)
Individual Expressions of Faith	
Family & Communal Aspects of Muslim Practice	
Unity & Diversity Among Muslims	
Muslims in Mainstream American Society	
Muslim Responses to Extremism	

QUOTES

1. "A real marriage is a contractual relationship. One must have the approval of the father, two witnesses, a dowry, and it must be announced to the community." Shaykh Mualith, teacher at al-Azhar University.
2. "Islam is against drug addiction. Drug addiction is heavily punished. Islam is also against homosexuality. Homosexuality is a crime under Islam and is punishable by death. Sexual intercourse outside of marriage is forbidden and is punished by either 100 strokes of the cane, in the case of unmarried people or by death in the case of married people." Nigerian teacher
3. "The African American Muslim community is the largest indigenous Muslim community in the United States. Professor McCloud found that many people thought that all African American Muslims belonged to the Nation of Islam. She thought this was one of the funniest things she had ever heard because she was a Muslim and she didn't know anyone in the Nation of Islam. In fact, most African American Muslims belong to the Muslim American Society headed by Warith D. Muhammad." Narrator.
4. "The struggle for Muslims to define how Islam is integrated into society is as old as the religion itself. Some Muslims see Islam as democratic. Other Muslims use Islam to sanction their authority. Whichever way this goes it has consequences for the whole world." Narrator.
5. "Islam is the Arabic word for peace. I like the mosque more than my own house. It's peaceful, there are no disturbances." Far Rahman, Imam.
6. "Shari'ah law is the attempt to derive a comprehensive code of living from sacred texts and from accounts of how the Prophet (pbuh) lived his life. It covers everything from how to pray to how to punish criminals. There are different schools of interpretation of Islamic law called madhabs." Narrator.
7. "Alena believes a woman shouldn't have an abortion unless the woman's life is threatened. She says: The attitude towards sexuality in the West is too liberal for Muslim standards with respect to the standards of those living in the East." Alena Alizar.
8. "Yasmin is part of a group of Muslim professionals and after September 11th they started a group called 'Muslims Against Terrorism'. As a part of this group she volunteers 10-12 hours a week and visits schools and churches. She says: We need to stop letting extremists dictate the public face of Islam." Narrator.
9. "We teach other religions to our children and that Abraham is the father of all three religions. We teach them the Islam that most Muslims practice but we also teach them about the values that both Islam and America share to show them that, in essence, there is no contradiction." Safa Sarzour, principal.
10. "Mehdi Hatabi believes women should put their families first but not necessarily stay at home. His wife is now teaching. His daughter hopes to go to the university." Narrator.
11. "You see, Islam gives priority to cleanliness. That's why I say Islam is a safe religion. Because when we adhere to Islamic rules and regulations we will be safe." Far Rahman, Imam.

12. "It is not Islam that discriminates against women. Rather, it is men in patriarchal societies that use Islam to control and oppress women." Saima Anwar, founder of Sisters in Islam
13. "Islam doesn't teach violence or acts of discrimination or the oppression of women, Islam teaches justice and peace... Yet there are some Muslims that use Islam to commit these acts. This doesn't help those Muslims that are trying to put forward an Islam that is democratic, pluralistic, that believes in justice, peace, equality and freedom." Saima Anwar.
14. "It is easy to use Islam as a means of fomenting popular support. They think that if they bring back the times of the Prophet (pbuh) they will have prosperity. – However, the Turkish Islamic party recently won 20% of the vote. Secular officials decided to clamp down on one of Islam's most visible symbols, the hijab. The hijab, a Muslim woman's head covering, was banned at all public institutions." Aysal Eksi, author.
15. "On Friday the men of the community must gather to hear a short sermon and pray." Narrator.
16. "Muslims have left Islam, they don't know what God has ordered them to do or what the Prophet (pbuh) taught. That's why there are problems and things have happened that faith would prevent." Shaykh Mualith, teacher at al-Azhar University.
17. "Not all Muslims share the same interpretation of Islamic law, however. The shaykh is troubled when people like Osamah bin Laden issue rulings of their own. These kinds of fatwahs have no basis in religion." Narrator.
18. "The struggle for Muslims to define how Islam is integrated into society is as old as the religion itself. Some Muslims see Islam as democratic. Other Muslims use Islam to sanction their authority. Whichever way this goes it has consequences for the whole world." Narrator.
19. "I don't think the average Muslim is against the average Westerner. I think a lot of Muslims are against Western politics and Western governments. They perceive what the Western governments do and the influence they have in their countries." Dr. Akbar
20. "American Muslims are comprised of immigrant Muslim and indigenous Muslim communities." Narrator.
21. "The verse on polygamy is a good example. It says that four wives are allowed. However, if you fear that you cannot be equal to all of them then you should only choose one (men not really being able to be completely fair)." Abu Bakr Daud, Shari'ah Court Administrator.
22. "The immigrant children sometimes have a difficult time because their parents don't know what goes on in the society at large. The kids want to please their parents but they are also living in a society with sometimes different values." Safa Sarzour, principal .
23. "The shaykh is troubled when people like Osamah bin Laden issue ruling of their own. These kinds of fatwahs have no basis in religion." Narrator.

Teacher Key

Individual Expressions of Faith

"Muslims have left Islam, they don't know what God has ordered them to do or what the Prophet (pbuh) taught. That's why there are problems and things have happened that faith would prevent." Shaykh Mualith, teacher at al-Azhar University.

"You see, Islam gives priority to cleanliness. That's why I say Islam is a safe religion. Because when we adhere to Islamic rules and regulations we will be safe." Far Rahman, Imam.

"Islam is the Arabic word for peace. I like the mosque more than my own house. It's peaceful, there are no disturbances." Far Rahman, Imam.

"The struggle for Muslims to define how Islam is integrated into society is as old as the religion itself. Some Muslims see Islam as democratic. Other Muslims use Islam to sanction their authority. Whichever way this goes it has consequences for the whole world." Narrator.

Family and Communal aspects of Muslim practice

"A real marriage is a contractual relationship. One must have the approval of the father, two witnesses, a dowry, and it must be announced to the community." Shaykh Mualith, teacher at al-Azhar University.

"Mehdi Hatabi believes women should put their families first but not necessarily stay at home. His wife is now teaching. His daughter hopes to go to the university." Narrator.

"On Friday the men of the community must gather to hear a short sermon and pray." Narrator.

"Alena believes a woman shouldn't have an abortion unless the woman's life is threatened. She says: The attitude towards sexuality in the West is too liberal for Muslim standards with respect to the standards of those living in the East." Alena Alizar.

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Unity and diversity among Muslims

"Shari'ah law is the attempt to derive a comprehensive code of living from sacred texts and from accounts of how the Prophet (pbuh) lived his life. It covers everything from how to pray to how to punish criminals. There are different schools of interpretation of Islamic law called madhabs." Narrator.

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"The struggle for Muslims to define how Islam is integrated into society is as old as the religion itself. Some Muslims see Islam as democratic. Other Muslims use Islam to sanction their authority. Whichever way this goes it has consequences for the whole world." Narrator.

Muslims in Mainstream American Society

"American Muslims are comprised of immigrant Muslim and indigenous Muslim communities," Narrator.

"The African American Muslim community is the largest indigenous Muslim community in the United States. Professor McCloud found that many people thought that all African American Muslims belonged to the Nation of Islam. She thought this was one of the funniest things she had ever heard because she was a Muslim and she didn't know anyone in the Nation of Islam. In fact, most African American Muslims belong to the Muslim American Society headed by Warith D. Muhammad." Narrator.

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Muslim Responses to Extremism

"I don't think the average Muslim is against the average Westerner. I think a lot of Muslims are against Western politics and Western governments. They perceive what the Western governments do and the influence they have in their countries." Dr. Akbar

"Yasmin is part of a group of Muslim professionals and after September 11th they started a group called 'Muslims Against Terrorism'. As a part of this group she volunteers 10-12 hours a week and visits schools and churches. She says: We need to stop letting extremists dictate the public face of Islam." Narrator.

"Islam doesn't teach violence or acts of discrimination or the oppression of women, Islam teaches justice and peace... Yet there are some Muslims that use Islam to commit these acts. This doesn't help those Muslims that are trying to put forward an Islam that is democratic, pluralistic, that believes in justice, peace, equality and freedom." Saima Anwar.

"The shaykh is troubled when people like Osamah bin Laden issue ruling of their own. These kinds of fatwahs have no basis in religion." Narrator.

The Masjid in the American Landscape: Civic Rights

Overview: The purposes of this activity is to use a real life example involving a masjid (mosque) to get students thinking about religious tolerance, liberty, and zoning as well as community relations involving religious organizations and houses of worship.

Aim: Should government legislate locations of religious buildings?

Objectives:

Students should be able to:

- Examine and explain legal rights designed to protect religious liberty
- Evaluate the extent to which the First Amendment protects religious practices
- Research and describe current and past legal battles over religious zoning and buildings
- Discuss whether restrictions should be placed on where religious buildings are built

Procedure:

1. Motivation: Discuss the following questions with a partner:

1. If a house of worship (church, mosque, synagogue, temple) were built in your neighborhood, what concerns, if any, would you or your community have? (Ask students to think about parking, crowding, noise pollution, and property values...)

Ask for student responses. Then, in a whole class format, ask if students would feel differently if the house of worship in question was designed for a religion other than their own.

2. Show a clip from Frontline: Muslims that discusses the Palos Heights Controversy (Chapter 10, 68:15-98:50). In lieu of the film or in addition to it, you can distribute "Muslim group sues Chicago suburb over failed mosque plan" (Associated Press 8/02/00). This article is available through the First Amendment Center:
<http://www.firstamendmentcenter.org//news.aspx?id=5767&SearchString=palos>
3. After watching the film and/or reading the article, briefly ask students to summarize the various perspectives of both parties -- those who want to open the mosque and those who oppose its opening. Explain that students will be researching the issue of religious zoning and buildings through resources available at the First Amendment Center, <http://www.firstamendmentcenter.org> They will also be examining cases similar to the one they just learned about. After researching the topic, they will be required to choose a position, either for or against the building of the mosque and write a closing argument for the party they choose to represent in a fictitious court of law. See Student Handout.

Assessment:

Students should present their opening arguments to the class and be evaluated in terms of persuasiveness as well as evidence of research.

After student presentations, discuss the following questions as a whole class:

1. The judge presiding over the case between the Palos Heights City Council and the Al Salam Mosque Foundation ordered both parties to participate in interfaith dialogue. What do you think he hoped would be accomplished? Do you think this order was effective? Why or why not?
2. If you were trying to mediate between the Palos Heights City Council and the Al Salam Mosque Foundation, what specific conversations would you want the two parties to have? What understandings would you hope both parties would reach?
3. Do you think there is any way to prevent a situation like the one above from happening again? Explain your response.
4. In general, do you think your community would object to the presence of a religious building in your neighborhood? If yes, how would you respond?

Student Handout

Al Salam Mosque Foundation v. Palos Heights City Council

Congratulations! You've just graduated from a top-notch law school and have landed your first high-profile case. Your law firm has chosen you to deliver a closing argument representing one of the parties named in the above suit (you get to decide which side you'd like to defend).

Your closing argument must be constructed with your legal research team using resources available at the First Amendment Center website: <http://www.firstamendmentcenter.org>. It must briefly state the facts of the case and the position of your client. Then, by referencing past case law, you must convince the judge to rule in your client's favor. In order to do this, you and your legal team must conduct some serious research.

To get started, type the words "Palos Heights" in the site's search box located on the top right hand corner of the main page. This will take you to a general article about the Palos Heights controversy. At the bottom of the article, you will find several related links. Look through those links to see if you can find support for or against your position. Be sure to take notes as you research.

After looking through those links, go back to the main page and click on "religious liberty" found in the red box on the top left hand corner of the main page. Then click on "free exercise clause" in the gray box on the right column of the page. After reading that page, click on "religious buildings and zoning." After reading that page, explore the links on the left hand side, which include "FAQ's" and "cases and resources."

After conducting research and deciding which side to represent, begin working on your closing argument and select one member of your legal team to deliver it to the class. Your argument should be approximately three minutes long. Be sure it is both emotionally convincing and supported by legal opinion. Good Luck!

Principles and Practice of Islamic Law

Overview: The purpose of this lesson is to familiarize students with the basic outlines of Islamic law, to explain its religious and historical importance in Muslim societies, and to describe the elements of the Shari'ah system of reaching a decision and the role of the Muslim jurist in the process and outcome.

Objectives:

The student will:

- identify Islamic law as a religious and historical system of determining right action for Muslims
- identify the primary sources of Islamic law as the Qur'an and Sunnah (example of Muhammad)
- describe several major principles involved in reaching an Islamic legal decision
- define terms related to Islamic law, such as Shari'ah, fiqh, ijtihad, and fatwa
- explain the qualifications of a Muslim jurist in terms of his or her authority, personal and social responsibility, and the branches of knowledge they are required to master
- explain the appearance and significance of the major schools of law in Muslim society

Procedure:

1. As a pre-lesson activity, ask students what they know about religious and other legal systems in various faiths and countries. Students may mention Roman law, Justinian law, Napoleonic Law, English Common Law, as well as Canon Law and Jewish law. Ask them what they know about Islamic law, especially any terminology that they may have heard, such as Shari'ah, fatwa, or mufti. Ask who they think makes Islamic law, and what authority those persons have. The purpose of this pre-lesson activity is to find out what background knowledge, prejudices, or impressions they bring to the study of this complex subject. It might be useful to ask if anyone has a relative in the law or studying law, and what impressions they have about the difficulty of the subject.
2. Read Handout 1a: "What Is Islamic Law and How Does It Work?" Have students answer the questions at the end of the reading, then discuss them as a class.
3. Use Handout 1b to review the terminology discussed in the reading, matching the phrases with their meanings and placing them in the correct categories.
4. Distribute Handout 1c: "How Does a Muslim Jurist Reach an Opinion?" and follow the directions on the handout. The purpose of the chart is to reinforce the information on Islamic law in terms of the sources, the jurist, the process and the product, and to identify these parts.

Sources:

Irshad Abdal Haqq. "Islamic Law: An Overview of Its Origin and Elements," *The Journal of Islamic Law and Culture*, 7:1 (Spring/Summer 2002), pp. 27-82.

Khalid Blankinship, "Politics, Law and the Military" in Douglass, S.L. ed., *Rise and Spread of Islam: 622-1500 CE*. Farmington, MA: Gale, 2002.

N. J. Coulson. *A History of Islamic Law*. Edinburgh: Edinburgh University Press, 1964.

Vincent Cornell, "Religion and Philosophy," in Douglass, S.L. ed., *Rise and Spread of Islam: 622-1500 CE*. Farmington, MA: Gale, 2002.

Handout 1a: What is Islamic Law and How Does It Work?

Shari'ah, or Islamic law, is the "centerpiece and backbone of the religion of Islam."¹ It is based on the Qur'an, which Muslims believe is the revealed book of God given to Muhammad over 23 years, ending in 632 CE, and the Sunnah, or example of the Prophet Muhammad, whom Muslims believe was divinely guided. The Hadith, which are sayings of Muhammad and provide information about the Sunnah, were recorded in the two centuries after Muhammad's death in authenticated hadith collections. Islamic law prescribes Muslim behavior in every aspect of life from private matters between the individual and God to relationships with others from the family or the widest community. The Shari'ah contains categories and subjects of Islamic law called the branches of *fiqh* (literally, "understanding"). They include Islamic worship, Family relations, Inheritance, Commerce, Property law, Civil (tort) law, Criminal law, Administration, Taxation, Constitution, International Relations, War and Ethics, and other categories.

What are a Muslim jurist's qualifications and authority? Muslim jurists have been known by different titles. *Fuqaha* are the class of Muslim scholars who dealt in theoretical Islamic law, or *fiqh*. As for practicing or implementing the law, a judge (*qadi*) serves in a court, while a *mufti* gives legal responses (*fatwa*) to people's questions.

The basis for respecting a judgment in Islamic law is the jurist's ability to carefully apply knowledge to theory and practice. In order to be qualified to interpret the sources of law, a jurist had to master many branches of knowledge. A Muslim jurist had to know the Qur'an and the hadith, and how to interpret these sources. This required a thorough knowledge of the Arabic language and its grammar. Other disciplines such as logic, history and general knowledge as well as specialized areas like commerce or international relations might be important in deciding specific cases. Knowing the history of the law and the schools of law, their differences and legal precedents (decisions of other jurists in the past) are just a few of the many areas that a jurist had to know about.

Muslim jurists were scholars with specialized professional training, but their authority was very limited. There is no clergy or priesthood in Islam, and no central authority hands out final judgments. The source of a Muslim jurist's authority comes only from their recognized knowledge—not from the government, not from a central religious authority, and certainly not from a claim to divine right. Any Muslim consulting a jurist on some matter is responsible for following his or her own conscience in deciding on a course of action based on the jurist's advice. The jurist is also responsible to his own conscience and bears a large responsibility because people respect his knowledge. Of course, a Muslim judge appointed to a position in an official court of law does bear the authority of office. Such a judge makes legally binding decisions, which might be appealed to higher courts. Such judges' rulings, however, are not the foundation of Islamic law, but only its application to specific cases.

How does a jurist reach a decision? An Islamic legal decision is called a *hukm*, or ruling, such as a judge would make. A jurist's response to a question from an individual or group is called a *fatwa* (legal opinion). In order to reach a decision, the jurist goes through a careful process of reasoning. The decision places a given

¹ Blankinship, "Politics, Law and the Military" in Douglass, S.L. ed., *Rise and Spread of Islam: 622-1500 CE* (Farmington, MA: Gale, 2002), p. 209.

course of action on a spectrum ranging from forbidden to obligatory, as shown in the chart below.

JUDGMENT	forbidden	discouraged	permitted	encouraged	obligatory
EXAMPLE	murder	wasting resources	surfing the internet	giving charity	praying five times daily

Figure 1: Spectrum for judging actions in Islamic law

Sources of law. A branch of religious knowledge called *fiqh*, or understanding, is the theoretical foundation of Shari'ah. *Usul al-fiqh*, or sources of law, define the principles and methods on which it is based. The recognized primary sources of Islamic law are the Qur'an and Sunnah. In matters that were not clearly spelled out in these sources, Muslim jurists developed other methods of finding a solution to a question. The first is *ijma'* or unanimous consensus among jurists, and the second is *qiyas*, or decision by analogy.

Unanimous consensus means that after making public a judgment about a matter of law, jurists found general agreement with it, and no jurist made sound legal arguments against the ruling. Unanimous consensus belonged mainly to the time when jurists and knowledgeable people were known to one another in the growing Muslim territories. The principle of *ijma'* is being debated today. It might apply to longstanding agreement of scholars over time, or take on new importance with the possibilities offered by mass communication.

Analogy means using logic and reasoning to apply a known law to a new situation not covered in the original law. As an example of analogy, Islam forbids Muslims to drink wine. Jurists have applied this prohibition by making an analogy to other intoxicating beverages like whiskey and beer, as well as drugs such as opium. They stated that the Islamic sources gave as the reason for prohibiting wine that it intoxicates. Thus, other intoxicating substances were also prohibited by analogy.

If the answer cannot be found by making an analogy from a known case, then other categories can be applied to select an acceptable solution or judgment. *Istihsan* means deciding in favor of the public interest in a matter that is not otherwise prohibited. A common example of this is found in many cultures, when the right to use private property as the owner wishes are modified by the need to protect the natural environment.

Another source is '*urf*, or custom. Jurists placed a value on preserving what is familiar to people in a certain place, based on established tradition. For example, people in different geographic areas had long-standing customs about sharing irrigation water (some shared based on amount of time allowed to irrigate, while others shared based on amount of water). Arab jurists tried to respect these systems in their judgments rather than imposing the system that was customary in another place and time. Respect for custom became an important source of diversity in the application of Islamic law over time and across geographic space, respecting ways that people did things according to their traditions as long as they did not violate Islamic principles or standards.

Principles and methods. This system of logical application of the law based on the sources required the jurist to exercise individual reasoning, called *ijtihad*. Individual reasoning or effort is the basis of the process of analogy, but it is required to reach any judgment in Islamic law. Two important principles guided jurists' use of evidence in making *ijtihad*. One is called *istihab*, meaning continuity.

It means that “a situation or thing known to exist continues to exist until its opposite is proven.” The most famous example of this is the principle of Islamic law that a person is innocent until proven guilty.² Another principle is called *ibahah*, meaning that anything is permitted if it is not expressly prohibited. This is quite different from assuming the reverse, as only a few prohibitions are actually mentioned in the Qur’an. Another principle of evidence called *bayina* is that a plaintiff or accuser bears the burden of proof. If one person accused another of owing money, for example, it was up to the plaintiff to prove the debt, instead of the defendant having to prove that he or she did not owe any money. An I.O.U. would be evidence, and a cancelled check or witness statement by the defendant would prove the debt was paid. Such principles are common to many modern systems of law.

Major schools of Islamic law, or *madhhabs*, had formed among Muslim communities by about 1100 CE. These schools came about as Islam spread into new lands, facing new cultures and languages, new problems, and challenging questions that had not appeared during the time of Muhammad. The Qur’an contains all of the principles of Islamic law, but few legal injunctions, or commands. Prophet Muhammad clarified and exemplified these principles and guidelines, and set precedents for their practice. After his death, his companions continued according to his precedent, and consulted closely on new issues. A century later, all of the original companions had died. There was a need to develop systematic methods and processes to reach judgments, and to disseminate this knowledge to others. Over about three hundred years, the classical schools of law developed out of the work of a few pioneers and their followers. They developed the disciplines for study, the theories, principles and methods. They also built up a huge number of decisions and discussions on specific issues. The *madhhabs*, or “ways of going” differ mainly in their approaches to handling the sources of law. They were named after the pioneering jurists of early Muslim history: the Hanafi (after Abu Hanifa, 702-767 CE), the Maliki (after Malik ibn Anas, 717-801 CE), the Shafii (after Muhammad Idris al-Shafi, 769-820 CE), and the Hanbali (after Ahmed ibn Hanbal 778-855 CE), and the Jaafari or Imami (after Abu Jafar Muhammad al-Baqir and Jafar Sadiq, 702-765 CE). Over the centuries, these schools came to dominate in certain Muslim regions.³ These schools all agree on the sources of Islamic law, but they differ in the way they apply principles of reaching decisions.

² Irshad Abdal-Haqq, “Islamic Law: An Overview of Its Origin and Elements,” *Journal of Islamic Law and Culture* (7:1), p. 58.

³ Abdal Haqq., pp. 67-72.

Questions for Study and Discussion:

1. Why are the Qur'an and Sunnah considered by Muslims to be the primary sources of Islamic law?
2. Define the terms *fiqh*, *ijtihad*, and *qiyas*, and explain their roles in the system of Islamic law.
3. What are the possibilities for judging an action or behavior according to the Shari'ah? Is the decision just black and white, and if not, what are the shades of gray?
4. What was the importance of considering the role of custom and public interest in reaching a decision according to the Muslim jurists? What was its historical importance for Muslims?
5. Compare the principles of *istihab* (continuity) and *ibahah* (assumption of permission) to principles and concepts in U.S. Constitutional law. (Research may be helpful if you are not familiar with civics and government)
6. What are the fields of knowledge required for a qualified Muslim jurist. How might you divide these fields of knowledge into several categories?
7. What was the source of a Muslim jurist's authority in making a decision? What were the limits on a jurist's authority, and what responsibilities did jurists carry in Muslim society?

Handout 1b: Terminology of Islamic Law

Using the reading in Handout 1a, match the following list of definitions with their meanings. Then, place the terms in categories on the chart at the bottom of the page by putting the correct numbers from the word list in the boxes under each category.

1. Qur'an = 2. Sunnah = 3. Shari'ah = 4. fiqh = 5. ijtihad = 6. tafsir = 7. usul al fiqh = 8. ijma' = 9. qiyas = 10. istihsan = 11. 'urf = 12. fatwa = 13. taqlid = 14. istihab = 15. ibahah = 16. bayinah = 17. 'alim (pl. ulama') = 18. mufti = faqih (pl. fuqaha) = 19. qadi = 20. isnad = h 21. ra'y =	a. analogy b. anything is permitted if it is not expressly prohibited c. a Muslim scholar, "one who knows" d. chain of people who reported a hadith e. burden of proof is on the plaintiff or accuser, not the defendant f. custom or habit g. example of Prophet Muhammad h. explanation of Qur'an, or exegesis i. person who is qualified to make a fatwa j. private opinion or judgment k. holy book of Islam, which Muslims believe is the revealed book of God l. imitation or following precedents of the schools of law m. Islamic legal decision or solution to a problem n. <i>path to be followed</i> , or Islamic law o. judge in a court p. principle of evidence in which a situation or thing known to exist continues to exist until its opposite is proven q. process of independent reasoning, meaning "to exert oneself" (from the same word root as <i>jihad</i>) r. public interest s. scholar qualified in Islamic legal theory t. sources of Islamic law u. unanimous consensus or agreement v. <i>understanding</i> , or Muslim jurisprudence
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Put the numbers of the terms above into boxes under the correct category they belong to in this chart:

sources of knowledge in Islam	terms for a Muslim jurist	sources and methods in Islamic law	principles of Islamic law

KEY: Terminology of Islamic Law

Sources of Knowledge in Islam

Qur'an = the holy book of Islam, which Muslims believe is the revealed book of God
Sunnah, or example of Prophet Muhammad

Shari'ah = Islamic law, meaning "the path to be followed"

fiqh = Islamic or Muslim jurisprudence, from the root meaning "understanding"

Terms for a Muslim Jurist

'alim (pl. ulama') = a Muslim scholar, "one who knows"

mufti = person who is qualified to make a fatwa

faqih (pl. fuqaha) = scholar qualified in Islamic legal theory

qadi = judge in a court

Sources and Methods in Islamic law

ijtihad = the process of independent reasoning, meaning "to exert oneself" (from the same word root as *jihad*)

tafsir = explanation of Qur'an, or exegesis

usul al fiqh = sources of Islamic law

ijma' = unanimous consensus or agreement

qiyas = analogy

istihsan = public interest

'urf = custom or habit

fatwa = an Islamic legal decision or solution to a problem

isnad = chain of people who reported a hadith

ra'y = private opinion or judgement

Some Principles of Islamic Jurisprudence

istihab = a principle of evidence in which a situation or thing known to exist continues to exist until its opposite is proven, such as "innocent until proven guilty"

ibahah = anything is permitted if it is not expressly prohibited

bayinah = the burden of proof is on the accuser or the plaintiff, not the defendant

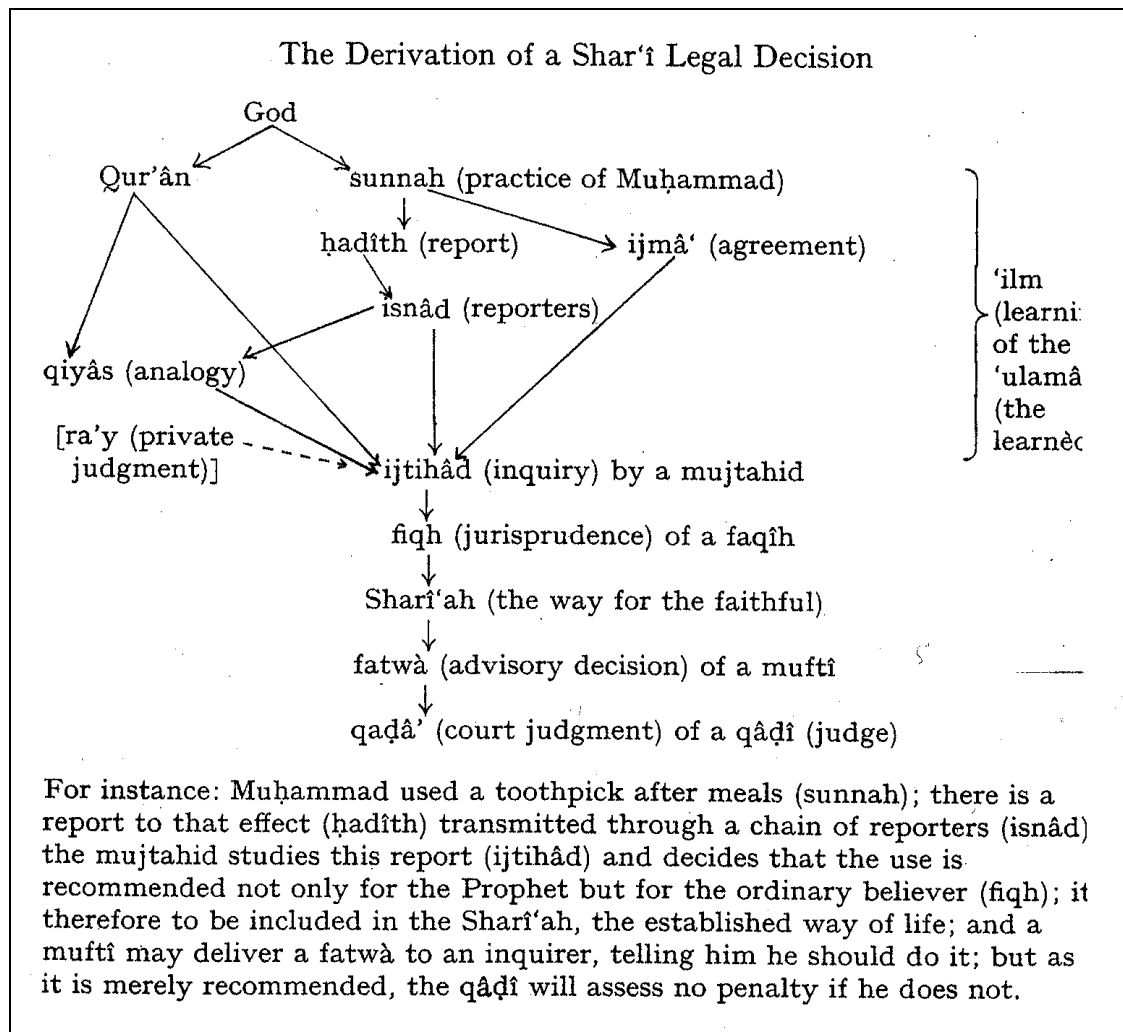
Handout 1c: How Does a Muslim Jurist Reach an Opinion?

The chart shows the process of reaching a decision in Islamic law. The idea that all activities can be subjected to the guidance of Shari'ah is based on two beliefs:

1. Commandments or laws are given by God for man and creation to follow. Knowledge of God's commands is the body of ethical and legal knowledge
2. God's commandments are rational, based on purposes and values such as natural laws and human ethical and spiritual being.

The person making the decision begins with the source of Islamic knowledge, the proof (or evidence), and goes through the steps of the process to reach the product of the effort (decision), which might be applied in a court or undertaken by a person in their life.

Using highlighter pens, color each of the following steps on the flow chart in a different color: (1) the source of knowledge for the decision, (2) the evidence or proof, (3) the judge or person deciding, (4) the process for deciding, and (5) the product (decision).



Comparative Document Study: Human Rights in Islam and in the French and American Enlightenment Traditions

Overview:

The lesson provides three sets of primary source documents on the topic of human rights. To familiarize teachers and students with Islamic concepts of human rights, a brief background essay is provided to give context to the primary source selections, which range from inalienable rights to religious tolerance to social and economic justice. Two documents on human rights from the end of the eighteenth century, from the period of the American and French Revolutions, are provided for comparison with the Islamic sources.

Objectives:

Students will be able to:

- cite examples of human rights and duties enumerated in selections from Qur'an and Hadith
- explain the concepts and sources of rights and duties in the framework of Islamic law
- compare the concepts of individual rights in the Islamic, American and French Enlightenment traditions.

Procedure:

1. Distribute Handout 1, and assign students to read the brief background essay on concepts of human rights in Islam. If the lesson is done in conjunction with a world history study of the European enlightenment, then the handouts can form the basis for contrasting concepts of natural rights in the Enlightenment tradition and Islam. In a comparative religion class, the handouts may be used in conjunction with materials on ethics from other religious traditions studied during the course.
2. Extension: After reading the essay, have students read each section of primary source quotes on Handout 1 in diads or small groups, and discuss them in terms of their understanding of the concepts outlined in the essay.
3. Distribute Handouts 2, 3 and 4. The teacher may assign the three sets of documents on Handouts 1, 2, and 3 as group work, as individual homework, or in rotating groups over at least three half-hour periods, especially under block scheduling. Students should answer the document study questions from Handout 4 for each of the traditions, either individually or in groups. After explaining the historical context of the documents, discuss the questions related to understanding the concepts of human rights contained in them.
4. Adaptation: Instead of using all of the primary source quotations on the handouts, the teacher can cut the handout into strips and assign groups to read selections from each tradition or from the contrasting traditions.
5. Copy and distribute Handout 5 for use in individual or group work, or print it as an overhead transparency. Working in pairs, small groups or as a class, and building from the students' answers to Handout 4, label the chart with categories of human rights (inalienable natural rights, economic rights, social obligations and rights, tolerance, etc.). Then have the students give examples of rights outlined in each tradition by writing them in a few words on the chart. It may be useful to cite them with numbers or symbols.

Sources:

Declaration of the Rights of Man. Avalon Project, Yale University at <http://www.yale.edu/lawweb/avalon/rightsof.htm>

Mohammad H. Kamali, "Fundamental Rights of the Individual: An Analysis of Haqq (Right) in Islamic Law," *The American Journal of Islamic Social Sciences*, 10:3 (Fall 1993).

Qur'an and Hadith translations from *The Alim Islamic Software*, Release 4. Baltimore, MD: ISL Software Corporation, 1996.

Thomas Jefferson Memorial Home Page, National Parks Service at <http://www.nps.gov/thje/home.htm>

Handout 1: Background and Quotations from Qur'an and Hadith Related to Human Rights

The modern concept of human rights was influenced by the Abrahamic religious tradition, the classical heritage of Greek philosophy, and the Enlightenment philosophy of the seventeenth and eighteenth centuries. Islam, the third branch of the Abrahamic tradition, has a tradition of human rights that is based on the concept of *haqq*, which means both "truth" and "right." The concept of *haqq* is closely related to the achieving the overall goal of justice in this world, based on the concept of a just God. Rights such as the sacred rights to life, freedom, equality, heritage and dignity are given by the Creator at birth.

In Islamic law, the concept of *hukm*, meaning the ruling on a matter, defines both rights and duties in a given situation. Individual rights do not stand alone, but emerge from the obligations or duties of one person toward another, or a person towards God. In this way, rights are embedded in the idea of human relationships on the personal and community level.

It is a common idea that "my freedom ends where your rights begin." A well known example is that my freedom to swing my arm ends when it reaches the end of your nose. An Islamic concept of rights would read, "My duty to treat others with kindness and justice gives you the right to expect proper treatment from me, and God is the guarantor of your rights." In case of conflicting rights, the *hukm*, or ruling should be made on the basis of what lies in the public interest. A common example of this is the idea of shouting "Fire!" in a crowded public place. The act of shouting in a loud voice may be an individual right that seems harmless, but endangering the public interest clearly outweighs the value of the individual right.

The rights and duties of individuals merge in the overall concept of justice, so that each is an extension of the other. Fulfillment of mutual responsibilities is the means to achieve justice in the world. The *hukm*, or ruling about rights and obligations is a way to establish justice in society. The fundamental rights to life, religion, intellect, property, freedom and dignity do not require any ruling, and do not depend on any other person, because they are granted by the Creator, as stated in revelations given to humankind.

The following quotations from the two essential primary sources of Islam, the Qur'an and the Hadith, or words and deeds of Prophet Muhammad, are given as material for document study below, and for comparative document study with the inscriptions in the Thomas Jefferson Memorial in Washington, D.C., and the 1789 French document, *The Declaration of the Rights of Man*.

Rights and duties related to universal human rights:

From the Qur'an:

"O mankind! We created you from a single soul, male and female, and made you into nations and tribes, so that you may come to know one another, and not despise one another. Truly, the most honored of you in God's sight is the greatest of you in piety. God is All-Knowing, All-Aware." (49:13)

"O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them He has spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim your rights of one another, and toward the wombs that bore you. Lo! Allah is a Watcher over you." (4:1)

"...We decreed for the Children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs, but afterwards lo! many of them became prodigals in the earth." (5:32)

"And He has raised high the Firmament and He has set up the balance of Justice" (55:7)

"O ye who believe! Be steadfast witnesses for God in equity, and let not hatred of any people keep you from dealing justly. Deal justly, that is nearer to your duty. Observe your duty to God. Lo! God is Informed of what ye do." (5:8)

From Hadith:

"Verily! Your blood, property and honor are sacred to one another like the sanctity of this day of yours, in this month of yours and in this city of yours. It is a duty for those who are present to tell those who are not here, because those who are not here now (future generations) might understand better than the present audience." (Hadith al-Bukhari 1.67)

"Your Lord has a right on you; and your soul has a right on you; and your family has a right on you; so you should give the rights of all those who have a right on you." (Hadith al-Bukhari 8:161)

Rights and duties related to tyranny and oppression of others:

From the Qur'an:

"We (God) offered the Trust to the Heavens and the Earth and the Mountains: but they refused to undertake, it being afraid of it: but man undertook it. He has proved unjust and foolish." (33:72)

"On the Day when every soul will come pleading for itself, and every soul will be repaid what it did, and they will not be wronged." (16:111)

"Fight in the cause of God those who fight you but do not transgress limits; for God loveth not transgressors." (2:190)

From Hadith:

"Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him."
(Hadith al-Bukhari 3:62)

"On the Day of Judgment, rights will be given to those to whom they are due (and wrongs will be redressed)...." (Hadith Muslim, 2:582)

Rights and duties related to religious tolerance:

From the Qur'an:

'There is no compulsion in religion. The right direction is distinct from error. And he who rejects false deities and believes in The One God has grasped a firm handhold which will never break. God is Hearer, Knower'. (2:256)

"Say (O Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the Prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered." (2:136)

"Those who believe (in the Qur'an) and those who follow the Jewish (Scriptures) and the Christians and the Sabians and who believe in Allah and the last day and work righteousness shall have their reward with their Lord; on them shall be no fear nor shall they grieve." (2:62)

"Those who believe (in the Qur'an) those who follow the Jewish (Scriptures) and the Sabians and the Christians any who believe in Allah and the Last Day and work righteousness on them shall be no fear nor shall they grieve." (5:69)

Rights and duties related to social justice:

From the Qur'an:

'O ye who believe! Be steadfast witnesses for God in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to God. Lo! God is Informed of what ye do.' (5:8)

"It is not righteousness that you turn your faces towards East or west; but it is righteousness to believe in God and the Day of Judgement and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans. For the needy, for the wayfarer, for those who ask; and for the freeing of captives; to be steadfast in prayers, and practice regular poor due; to

fulfil the contracts which you made; and to be firm and patient in suffering and adversity and throughout all periods of panic. Such are the people of truth, the God-conscious". (2:177)

"And devour not each other's property wrongfully unless it be through lawful trade and your mutual consent" (4:29)

"And in no wise covet those things in which Allah has bestowed his gifts more freely on some of you than on others: to men is allotted what they earn and to women what they earn: but ask God of His bounty: for God has full knowledge of all things." (4:32)

"And render to the kindred their due rights as also to those in want and to the wayfarer: but squander not your wealth in the manner of a spendthrift." (17:26)

"Your Sustainer (God) has decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in your lifetime, do not say to them a word of contempt nor repel them, but address them in terms of honor. And, out of kindness, lower to them the wing of humility and say: my Sustainer! Bestow' on them Your mercy, even as they cherished me in childhood." (17: 23-24)

From Hadith:

"He is not a believer who eats his fill when his neighbor beside him is hungry; and: He does not believe whose neighbors are not safe from his injurious conduct."

"My Sustainer (God) has given me nine commands: to remain conscious of God, whether in private or in public; to speak justly, whether angry or pleased; to show moderation both when poor and when rich, to reunite friendship with those who have broken off with me; to give to him who refuses me; that my silence should be occupied with thought; that my looking should be an admonition; and that I should command what is right."

[Answer the document study questions on Handout 4 for this set of primary source documents.]

Handout 2: Document Study: Jefferson Memorial Inscriptions in Washington, D.C.



Jefferson Memorial

By John Russell Pope, Otto R. Eggers, and Daniel P. Higgins, ca. 1939, Watercolor and pencil on illustration board, 18" x 24"

National Archives and Records Administration, Records of the National Park Service

The Jefferson Memorial is located in Washington, D.C, near the Washington and Lincoln Memorials on the National Mall. It honors Thomas Jefferson, author of the Declaration of Independence, first Secretary of State, and third President of the United States. In the center of the memorial is a statue of Jefferson, and on the inside walls are four inscriptions from Jefferson's writings, which describe his beliefs in freedom, education of all people, and the need for change in the laws and institutions of a democracy.

"I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man."

From a letter by Thomas Jefferson to Dr. Benjamin Rush, September 23, 1800.

"We hold these truths to be self-evident that all men are created equal, that they are endowed by their Creator with certain inalienable rights, among these are life, liberty, and the pursuit of happiness, that to secure these rights governments are instituted among men. We...solemnly publish and declare, that these colonies are and of right ought to be free and independent states...And for the support of this declaration, with a firm reliance on the protection of divine providence, we mutually pledge our lives, our fortunes, and our sacred honor."

From the Declaration of Independence, 1776

"Almighty God hath created the mind free...All attempts to influence it by temporal punishments or burdens...are a departure from the plan of the Holy Author of our religion...No man shall be compelled to frequent or support any religious worship or ministry or shall otherwise suffer on account of his religious opinions or belief, but all men shall be free to profess and by argument to maintain, their opinions in matters of religion. I know but one code of morality for men whether acting singly or collectively."

From A Bill for Establishing Religious Freedom, 1777.
The last sentence is from a letter to James Madison, August 28, 1789.

"God who gave us life gave us liberty. Can the liberties of a nation be secure when we have removed a conviction that these liberties are the gift of God? Indeed I tremble for my country when I reflect that God is just, that his justice cannot sleep forever. Commerce between master and slave is despotism. Nothing is more certainly written in the book of fate than these people are to be free. Establish the law for educating the common people. This it is the business of the state to effect and on a general plan."

From Jefferson's "A Summary View of the Rights of British America"

I am certainly not an advocate for frequent changes in laws and constitutions. But laws and institutions must go hand in hand with the progress of the human mind. As that becomes more developed, more enlightened, as new discoveries are made, new truths discovered and manners and opinions change, with the change of circumstances, institutions must advance also to keep pace with the times. We might as well require a man to wear still the coat which fitted him when a boy as civilized society to remain ever under the regimen of their barbarous ancestors.

From a letter to Samuel Kercheval, July 12, 1816.

[Answer the document study questions on Handout 4 for this set of primary source documents.]

Handout 3: Human Rights in the Tradition of the French Revolution

DECLARATION OF THE RIGHTS OF MAN AND OF THE CITIZEN

Approved by the National Assembly of France, August 26, 1789

The representatives of the French people, organized as a National Assembly, believing that the ignorance, neglect, or contempt of the rights of man are the sole cause of public calamities and of the corruption of governments, have determined to set forth in a solemn declaration the natural, unalienable, and sacred rights of man, in order that this declaration, being constantly before all the members of the Social body, shall remind them continually of their rights and duties; in order that the acts of the legislative power, as well as those of the executive power, may be compared at any moment with the objects and purposes of all political institutions and may thus be more respected, and, lastly, in order that the grievances of the citizens, based hereafter upon simple and incontestable principles, shall tend to the maintenance of the constitution and redound to the happiness of all. Therefore the National Assembly recognizes and proclaims, in the presence and under the auspices of the Supreme Being, the following rights of man and of the citizen:

Articles:

1. Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.
2. The aim of all political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, security, and resistance to oppression.
3. The principle of all sovereignty resides essentially in the nation. No body nor individual may exercise any authority which does not proceed directly from the nation.
4. Liberty consists in the freedom to do everything which injures no one else; hence the exercise of the natural rights of each man has no limits except those which assure to the other members of the society the enjoyment of the same rights. These limits can only be determined by law.
5. Law can only prohibit such actions as are hurtful to society. Nothing may be prevented which is not forbidden by law, and no one may be forced to do anything not provided for by law.
6. Law is the expression of the general will. Every citizen has a right to participate personally, or through his representative, in its foundation. It must be the same for all, whether it protects or punishes. All citizens, being equal in the eyes of the law, are equally eligible to all dignities and to all public positions and occupations, according to their abilities, and without distinction except that of their virtues and talents.

7. No person shall be accused, arrested, or imprisoned except in the cases and according to the forms prescribed by law. Any one soliciting, transmitting, executing, or causing to be executed, any arbitrary order, shall be punished. But any citizen summoned or arrested in virtue of the law shall submit without delay, as resistance constitutes an offense.
8. The law shall provide for such punishments only as are strictly and obviously necessary, and no one shall suffer punishment except it be legally inflicted in virtue of a law passed and promulgated before the commission of the offense.
9. As all persons are held innocent until they shall have been declared guilty, if arrest shall be deemed indispensable, all harshness not essential to the securing of the prisoner's person shall be severely repressed by law.
10. No one shall be disquieted on account of his opinions, including his religious views, provided their manifestation does not disturb the public order established by law.
11. The free communication of ideas and opinions is one of the most precious of the rights of man. Every citizen may, accordingly, speak, write, and print with freedom, but shall be responsible for such abuses of this freedom as shall be defined by law.
12. The security of the rights of man and of the citizen requires public military forces. These forces are, therefore, established for the good of all and not for the personal advantage of those to whom they shall be intrusted.
13. A common contribution is essential for the maintenance of the public forces and for the cost of administration. This should be equitably distributed among all the citizens in proportion to their means.
14. All the citizens have a right to decide, either personally or by their representatives, as to the necessity of the public contribution; to grant this freely; to know to what uses it is put; and to fix the proportion, the mode of assessment and of collection and the duration of the taxes.
15. Society has the right to require of every public agent an account of his administration.
16. A society in which the observance of the law is not assured, nor the separation of powers defined, has no constitution at all.
17. Since property is an inviolable and sacred right, no one shall be deprived thereof except where public necessity, legally determined, shall clearly demand it, and then only on condition that the owner shall have been previously and equitably indemnified.

[Answer the document study questions on Handout 4 for this set of primary source documents.]

Handout 4: Document Study Questions on Human Rights

Answer the following questions for each of the sets of primary sources on human rights:

1. When and where were the primary sources written? What or who were the writers?
2. How and why were the documents preserved and transmitted to later generations?
3. What influence did these primary source documents have on the history of the society where they were produced, in its own time, and in later centuries?
4. What influence did they documents have on other societies?
5. Is or are the primary source excerpts or documents from the same source, or different sources? How do they differ?
6. What is the source and target of the rights outlined in each document?
7. What human weaknesses and strengths, or forces in the world, or society, are the rights supposed to guard against?
8. List specific rights that the documents imply. Describe the impact of these rights on society and individual liberties, and human relations among individuals.
9. How are these rights related to achieving social justice? How are these rights related to good government?
10. How can you categorize the rights described in each set of documents? What areas of human social and/or religious life do they cover?

Handout 5: Comparing Human Rights by Category and Tradition

Category of human rights in each document:	French (examples of specific rights)	Islamic (examples of specific rights)	American (examples of specific rights)

Women's Rights and Marriage in Islam

Overview:

The lesson provides information on marriage and the general legal rights of women according to Islamic law. Quotations from the Qur'an and the Sunnah illustrate the spirit and substance of the ideal of marital relations. Several verses on gender rights and obligations explore the issue of relations between men and women in society. Finally, a series of quotations from prominent 20th century male and female writings on women in Islam give a range of viewpoints on the subject of gender relations.

Objectives:

The student will be able to:

- describe the basic rights and obligations of women by analyzing the words of the basic sources (in translation) to understand their basis in Islamic law
- explain the spiritual, personal and social significance of the ideal of marriage in Islam
- analyze aspects of gender relations according to the Islamic sources
- compare the views of several twentieth century writers on Islam and gender issues based upon excerpts from their writings.

Procedure:

1. Distribute Handout 1 "Analyzing Primary Sources – Women's Rights in Islam" and have the students read it over. Explain to the students that Muslim jurists have derived women's rights from the two primary sources of Islamic knowledge, the Qur'an and Sunnah, for the purpose of judging individual legal questions and cases. Working as individuals, pairs or small groups, students will associate the numbered list of women's rights at the top of the page to the primary source quotations in the list below the dotted line. In the post-activity debriefing, students will be asked to explain why they matched the sources to the rights in the way that they did. See answer key. NOTE: some quotations or rights have more than one correct match.
2. Adaptation: For younger or mixed ability students, the teacher can select the briefer quotations, cut them out of the handout and ask students to match them to the right item on the list of rights (on an overhead transparency or other form of projection). In small groups, have them read the statements of rights and prepare to describe how these quotations support the idea of rights for women in Islam. Discuss the concept of rights linked to duties, and ask what persons or social groups are responsible for giving women their rights.
3. At the conclusion of the basic activity, open discussion on one or more of these basic rights for women with the purpose of answering the following questions:
 - rights are linked to obligations in the Islamic ethical system. Using the primary source quotes, infer what obligations women have for each of the rights listed. Are these obligations implied in the primary source quotes?
 - what do the rights of one gender mean in terms of obligations on the persons related to or married to a Muslim woman?
 - What do these rights mean for economic, social and political affairs in society as a whole? What obligations fall on society in terms of courts and judges who would uphold women's rights?

- What customs or traditions in Muslim and other countries might inhibit or impair exercise of the rights and obligations given to women under various belief systems? Why do you think such customs and traditions developed?
4. Distribute Handout 2, "Analyzing Secondary Sources: Readings on Islam and Marriage, and the Status of Women." The students may be asked to choose one of the authors to focus on. Discussion questions for the three excerpts:
 - How do the authors characterize the status of women in Islam? How do they characterize the status of women in contemporary Muslim countries?
 - According to these authors, what efforts are Muslim men and women making to realize social justice for women?
 - How do the authors contrast the efforts of Western feminism with efforts among Muslims on behalf of women's rights?
 5. Adaptation: Select one of the excerpts, or select individual paragraphs from them, and discuss the selections with the class, going over any vocabulary as necessary.
 6. Extension: Students may do further research on the subject of marriage, divorce and women's rights in Islam and in Muslim societies. Two good sites of links are "Women in Islam" at <http://www.arches.uga.edu/~godlas/Islamwomen.html> and "Near Eastern, Islamic, & Arabic Studies: Selected Internet Resources" at Yale University <http://www.library.yale.edu/Internet/neareastern.html>.

Sources:

See notes to excerpted secondary sources in Handout 2.

Qur'an and Hadith translations from *The Alim Islamic Software*, Release 4. Baltimore, MD: ISL Software Corporation, 1996.

Handout 1: Analyzing Primary Sources—Women’s Rights in Islam

For each of the listed women’s rights at the top half of the page, find primary source quotations from the Qur’an (the Holy Book of Islam, which Muslims believe was revealed to Prophet Muhammad over a period of 23 years ending in 632CE) and Sunnah (Hadith, or recorded words and deeds of Prophet Muhammad) that support this rights in the section below the dotted line. Write the number of the quotation in the box in front of the appropriate line in the list of women’s rights. There may be more than one correct match for each.

Some rights of women in Islamic Law:

- _____ women are spiritually equal to men, and both genders are obligated to uphold the Five Pillars, or acts of worship.
- _____ women have the right to legal personhood, meaning that they can represent themselves in a court of law, in a contract or financial agreement, without a co-signer or legal guardian when they reach adulthood.
- _____ women have the right to own property, and the right to buy, sell, loan or otherwise dispose of it as they wish.
- _____ women have the right to speak and participate in public life, and to be equal partners in calling for social justice.
- _____ women have the right to an education within the means of their family and society. This may be seen as a personal obligation upon a girl’s guardians, or upon her husband, or as a collective responsibility to provide for the education of girls on Muslim society as a whole.
- _____ women cannot be forced into marriage against their will.
- _____ husbands have no claims on their wife’s property, and the dowry belongs to the woman to spend as she wishes.
- _____ women have the right to inherit from male and female relations; in some circumstances, the female’s share of inheritance is half that of the male, because in contrast to men, women have no obligation to support male or female relatives under any conditions.
- _____ women have the right to initiate divorce, and have the right to protection and support from their husbands and male relatives in case of divorce.

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1. *"Verily the men who surrender (to Allah) and women who surrender, and men who believe, and women who believe, and men who obey and women who obey, and men who are sincere and women who are sincere, and men who endure and women who endure, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who are modest and women who are modest, and women who remember (Him), Allah hath prepared for them pardon and a great reward."* (Qur'an 33:35)
 2. *"O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them He has spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim your rights of one another, and toward the wombs that bore you. Lo! Allah is a Watcher over you."* (Qur'an 4:1)
 3. *"And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise."* (Qur'an 9:70)
 4. *"Whoever works righteousness, man or woman, and has faith, verily to him will We give a new life that is good and pure, and We will bestow on such their reward according to the their actions."* (Qur'an 16:97)
 5. *"They (women) have right like those (of men) against them; though men are a degree above them. Allah is Almighty, All-Knowing."* (Qur'an 2:228)
 6. *"And their Lord has accepted of them and answered them: "Never will I suffer to be lost the work of any of you, be he/she male or female: you are members one of another..."* (Qur'an 3:195)
 7. *"Ye who believe! It is not allowed you to be heirs of women against their will, not to hinder them from marrying, that you may take from them a part of that which you have given them, unless they have been guilty of evident lewdness. But deal kindly with them, for if ye hate them it may happen that ye have a thing wherein Allah hath placed much good."* (Qur'an 4:19)
 8. *"... to men is allotted what they earn and to women what they earn: but ask God of His bounty: for God has full knowledge of all things."* (Qur'an 4:32)
 9. *"For men there is a share in what parents and relatives leave and for women there is a share of what parents and relatives leave whether it be little or much an ordained share."* (Qur'an 4:7)
 10. *"And among His sights is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your hearts; verily in that are Signs for those who reflect."* (Qur'an 30: 21)
 11. *"...Your wives are your garments, and ye are their garments."* (Qur'an 2: 187)

12. *"This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you) when ye give them their marriage portions and live with them in honor, not in fornication, nor taking them as secret concubines. Whoever denies the faith, his work is vain and he will be among the losers in the Hereafter." (Qur'an 5:5)*
13. *"Give unto the orphans their wealth. Exchange not the valuable for the worthless, nor absorb their wealth in your own wealth. Verily that would be a great sin. And if ye fear that ye will not deal fairly by the orphans, then marry of the women who seem good to you, two or three or four; and if ye fear that you cannot do justice, then one only or those whom your right hand possess. That is better, that ye stray not from the path of justice. And give unto the women free gifts of their marriage portions; but if they, of their own accord, remit to you a part thereof, then ye are welcome to absorb it (in your wealth)." (Qur'an 4:2,3)*
14. *"Men are the protectors and maintainers of women because Allah has given the one more (strength) than the other and because they support them from their means. Therefore the righteous women are devoutly obedient and guard in absence what Allah would have them guard." (Qur'an 4:34)*
15. *"If a wife fears cruelty or desertion on her husband's part there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practice self-restraint Allah is well-acquainted with all that ye do.*
16. *"Ye are never able to be fair and just as between women even if it is your ardent desire: but turn not away (from a woman) altogether so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding and practice self-restraint Allah is Oft-Forgiving Most Merciful.*
17. *But if they disagree (and must part) Allah will provide abundance for all from His all-reaching bounty: for Allah is He that cares for all and is Wise." (4:128-130)"And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying ...if it is agreed between them in kindness. This is an admonition for him among you who believeth in Allah and the Last Day. That is more virtuous for you, and purer. Allah knows: ye know not." (2:232)*
18. *"A divorce is only permissible twice: after that the parties should either hold together on equitable terms or separate with kindness. It is not lawful for you (men) to take back any of your gifts (from your wives) except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah there is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah; so do not transgress them. If any do transgress the limits ordained by Allah such persons wrong*

(themselves as well as others). And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has wedded another husband. Then if he the other husband divorce her it is no sin for both of them that they come together again if they consider that they are able to observe the limits of Allah. These are the limits of Allah. He manifests them for people who have knowledge." (2:229-230)

19. *"When ye have divorced women, and they have reached their term, then retain them in kindness or release them in kindness. Retain them not to their harm so that ye transgress (the limits). He who doeth that hath wronged his soul. Make not the revelations of Allah a laughingstock (by your behavior), but remember Allah's grace upon you and that which He has revealed unto you of the Scripture and of wisdom, whereby He exhorts you. Observe your duty to Allah and know that Allah is Aware of all things."* (2:231)
20. *"But if ye decide to take one wife in place of another even if ye had given the latter a whole treasure for dowry [bride gift], take not the least bit of it back: would ye take it by slander and a manifest wrong?"* (4:20)

HADITH

21. *"Seeking knowledge is mandatory for every Muslim."* (Hadith, in al-Bayhaqi)
22. According to Abdullah ibn Mas'ud, the Prophet is reported to have said; *"If a daughter is born to a person and he brings her up, gives her a good education and trains her in the arts of life, I shall myself stand between him and hell-fire."* (Hadith in Kanz al-Ummal).
23. A report from Bahz b. Hakim states: *"I inquired the Prophet (peace be upon him) about his teaching in respect of women. He replied: 'Feed them as you feed yourselves, clothe them as you clothe yourselves, and do not beat or scold them.'"* (Hadith in Kanz al-Ummal)
24. Our Prophet (may God bless and keep him!) said, *"Women are the twin halves of men." "The rights of women are sacred. See that women are maintained in the rights granted to them."*
25. Abu Hurairah reports that the Prophet (peace be upon him) said: *'A mature girl shall be asked permission about herself. If she is silent, it is her permission; and if she declines, there shall be no compulsion on her.'"* (Hadith Muslim)

Handout 2: Analyzing Secondary Sources—Readings on Islam and Marriage, and the Status of Women

From *The Status of Woman in Islam*

Jamal A. Badawi, (published online at <http://www.iad.org/books/S-women.html>)

"...The Qur'an clearly indicates that marriage is sharing between the two halves of the society, and that its objectives, beside perpetuating human life, are emotional well-being and spiritual harmony. Its bases are love and mercy. Among the most impressive verses in the Qur'an about marriage is the following.

"And among His signs is this: That He created mates for you from yourselves that you may find rest, peace of mind in them, and He ordained between you love and mercy. Lo, herein indeed are signs for people who reflect." (Qur'an 30:2 1).

According to Islamic Law, women cannot be forced to marry anyone without their consent.

Ibn Abbas reported that a girl came to Muhammad, and she reported that her father had forced her to marry without her consent. The Messenger of God gave her the choice . . . (between accepting the marriage or invalidating it). (Ibn Hanbal No. 2469).

In another version, the girl said: "Actually I accept this marriage but I wanted to let women know that parents have no right (to force a husband on them)." (Ibn Maja, No. 1873).

Besides all other provisions for her protection at the time of marriage, it was specifically decreed that woman has the full right to her *mahr*, a marriage gift, which is presented to her by her husband and is included in the nuptial [marriage] contract, and that such ownership does not transfer to her father or husband. The concept of *mahr* in Islam is neither an actual or symbolic price for the woman, as was the case in certain cultures, but rather it is a gift symbolizing love and affection.

The rules for married life in Islam are clear and in harmony with upright human nature. In consideration of the physiological and psychological make-up of man and woman, both have equal rights and claims on one another, except for one responsibility, that of leadership. This is a matter which is natural in any collective life and which is consistent with the nature of man.

The Qur'an thus states:

"And they (women) have rights similar to those (of men) over them, and men are a degree above them." (Qur'an 2:228).

Such degree is *qiwama* (maintenance and protection). This refers to that natural difference between the sexes which entitles the weaker sex to protection. It implies no superiority or advantage before the law. Yet, man's role of leadership in relation to his family does not mean the husband's dictatorship over his wife. Islam emphasizes the importance of taking counsel and mutual agreement in family decisions. The Qur'an gives us an example:

"...If they (husband wife) desire to wean the child by mutual consent and (after) consultation, there is no blame on them..." (Qur'an 2: 233).

Over and above her basic rights as a wife there is the right which is emphasized by the Qur'an and is strongly recommended by the Prophet (P): kind treatment and companionship.

The Qur'an states:

"...But consort with them in kindness, for if you hate them it may happen that you hate a thing wherein God has placed much good." (Qur'an 4: 19).

Prophet Muhammad said:

"The best of you is the best to his family and I am the best among you to my family."

"The most perfect believers are the best in conduct and best of you are those who are best to their wives."

"Behold, many women came ... complaining against their husbands (because they abused them) -- those (husbands) are not the best of you."

As the woman's right to decide about her marriage is recognized, so also her right to seek an end for an unsuccessful marriage is recognized. To provide for the stability of the family, however, and in order to protect it from hasty decisions under temporary emotional stress, certain steps and waiting periods should be observed by men and women seeking divorce. Considering the relatively more emotional nature of women, a good reason for asking for divorce should be brought before the judge. Like the man, however, the woman can divorce her husband without resorting to the court, if the nuptial contract allows that. More specifically, some aspects of Islamic Law concerning marriage and divorce are interesting and are worthy of separate treatment.

When the continuation of the marriage relationship is impossible for any reason, men are still taught to seek a gracious end for it.

The Qur'an states about such cases:

"When you divorce women, and they reach their prescribed term, then retain them in kindness and retain them not for injury so that you transgress (the limits)." (Qur'an 2:231).

From <i>Women, Muslim Society and Islam</i> , Lois Lamya al-Faruqi (American Trust Publications, 1988)

"...Islam brought women from the position of chattel in marriage to that of equal partners. In the matter of divorce, she changed from a completely impotent bystander, to one who could initiate divorce proceedings and claim her rights of dowry and inheritance. From a position of legal nonentity, she became a legal personality in the full sense of the term, able to hold property, entitled to a just share of her husband's and family's inheritance property. Socially, with education equally required of her as well as of every man by Islam, she rose to a position of social and cultural influences and service. Even in religious practices and duties, woman was asked and expected to play a role equal to that of man, insofar as her special physical characteristics and maternal duties allowed [i.e. women are not required to pray during certain times of the month and just after childbirth]..."

"...Whether living in the Middle East or Africa, in Central Asia, in Pakistan, in Southeast Asia, or in Europe and the Americas, Muslim women tend to view the feminist movement with some apprehension. Although there are some features of the feminist cause with which we as Muslims would wish to join hands, other features generate our disappointment and even opposition. There is therefore no simple or "pat" answer to the question of the future cooperation or competition which feminism may meet in an Islamic environment. There are however a number of social, psychological, and economic traditions which govern the thinking of most Muslims and which are particularly affective of woman's status and role in Islamic society. Understanding these can help us understand the issues which affect male and female status and roles, and how we should react to movements which seek to improve the situation of women in any of the countries where Muslims live.

THE FAMILY SYSTEM: One of the Islamic traditions which will affect the way in which Muslim women respond to feminist ideas is the advocacy in Islamic culture of an extended rather than a nuclear family system. Some Muslim families are "residentially extended" - that is, their members live communally with three or more generations of relatives (grandparents, parents, uncles, aunts, and their offspring) in a single building or compound. Even when this residential version of the extended family is not possible or adhered to, family connections reaching far beyond the nuclear unit are evident in strong psychological, social, economic, and even political ties. Mutual supports and responsibilities affecting these larger consanguine groups are not just considered desirable, but they are made legally incumbent on members of the society by Islamic law. The Holy Qur'an itself exhorts to extended family solidarity; in addition it specifies the extent of such responsibilities and contains prescriptive measures for inheritance, support, and other close interdependencies within the extended family.

Our Islamic traditions also prescribe a much stronger participation of the family in the contracting and preservation of marriages. While most Western feminists would decry family participation or arranged marriage as a negative influence because of its apparent restriction of individualistic freedom and responsibility, as Muslims we would argue that such participation is advantageous for both individuals and groups within the society. Not only does it ensure marriages based on sounder principles than physical attraction and sexual infatuation, but it provides other safeguards for successful marital continuity. Members of the family provide diverse companionship as well as ready sources of advice and sympathy for the newly married as they adjust to each others' way. One party of the marriage cannot easily pursue an eccentric course at the expense of the spouse since such behavior would rally opposition from the larger group. Quarrels are never so devastating to the marriage bond since other adult family members act as mediators and provide alternative sources of companionship and counsel following disagreements. The problems of parenting and generational incompatibility are also alleviated, and singles clubs and dating bureaus would be unnecessary props for social interaction. There is no need in the extended family for

children of working parents to be unguarded, unattended, or inadequately loved and socialized because the extended family home is never empty. There is therefore no feeling of guilt which the working parent often feels in a nuclear or single-parent organization. Tragedy, even divorce, is not so debilitating to either adults or children since the larger social unit absorbs the residual numbers with much greater ease than a nuclear family organization can ever provide.

The move away from the cohesiveness which the family formerly enjoyed in Western society, the rise of usually smaller alternative family styles, and the accompanying rise in individualism which many feminists advocate or at least practice, are at odds with these deep-rooted Islamic customs and traditions. If feminism in the Muslim world chooses to espouse the Western family models, it should and would certainly be strongly challenged by Muslim women's groups and by Islamic society as a whole.

INDIVIDUALISM VS. THE LARGER ORGANIZATION: The traditional support of the large and intricately interrelated family organization is correlative to another Islamic tradition which seems to run counter to recent Western trends and to feminist ideology. Islam and Muslim women generally advocate molding of individual goals and interests to accord with the welfare of the larger group and its members. Instead of holding the goals of the individual supreme, Islam instills in the adherent a sense of his or her place within the family and of a responsibility to that group. This is not perceived or experienced by Muslims as repression of the individual. Other traditions which will be discussed later guarantee his or her legal personality. Feminism, therefore, would not be espoused by Muslim women as a goal to be pursued without regard for the relation of the female to the other members of her family. The Muslim woman regards her goals as necessitating a balance with, or even subordination to, those of the family group. The rampant individualism often experienced in contemporary life, that which treats the goals of the individual in isolation from other factors, or as utterly supreme, runs against a deep Islamic commitment to social interdependence.

DIFFERENTIATION OF SEX ROLES: A third Islamic tradition which affects the future of any feminist movement in an Islamic environment is that it specifies a differentiation of male and female roles and responsibilities in society. Feminism, as represented in Western society, has generally denied any such differentiation and has demanded a move toward a unisex society in order to achieve equal rights for women. By "unisex society," I mean one in which a single set of roles and concerns are given preference and esteem by both sexes and are pursued by all members of the society regardless of sex and age differentials. In the case of Western feminism, the preferred goals have been those traditionally fulfilled by the male members of society. The roles of providing financial support, of success in career, and of decision making have been given overwhelming respect and concern while those dealing with domestic matters, with child care, with aesthetic and psychological refreshment, with social interrelationships, were devalued and even despised. Both men and women have been forced into a single mold which is perhaps more restrictive, rigid and coercive than that which formerly assigned men to one type of role and women to another.

This is a new brand of male chauvinism with which Islamic traditions cannot conform. Islam instead maintains that both types of roles are equally deserving of pursuit and respect and that when accompanied by the equity demanded by the

religion, a division of labor along sex lines is generally beneficial to all members of the society. This might be regarded by the feminist as opening the door to discrimination, but as Muslims we regard Islamic traditions as standing clearly and unequivocally for the support of male-female equity. In the Qur'an, no difference whatever is made between the sexes in relation to God. *"For men who submit [to God] and for women who submit [to God], for believing men and believing women, ... for them God has prepared forgiveness and a mighty reward."* (33:35) *"Whoever performs good deeds, whether male or female and is a believer, We shall surely make him live a good life and We will certainly reward them for the best of what they did."* (16:97)

It is only in relation to each other and society that a difference is made - a difference of role or function. The rights and responsibilities of a woman are equal to those of a man, but they are not necessarily identical with them. Equality and identity are two different things, Islamic traditions maintain -- the former desirable, the latter not. Men and women should therefore be complementary to each other in a multi-function organization rather than competitive with each other in a uni-function society.

The equality demanded by Islamic traditions must, however, be seen in its larger context if it is to be understood properly. Since Muslims regard a differentiation of sexual roles to be natural and desirable in the majority of cases, the economic responsibilities of male and female members differ to provide a balance for the physical differences between men and women and for the greater responsibility which women carry in the reproductive and rearing activities so necessary to the well-being of the society. To maintain, therefore, that the men of the family are responsible for providing economically for the women or that women are not equally responsible, is not a dislocation or denial of sexual equity. It is instead a duty to be fulfilled by men as compensation for another responsibility which involves the special ability of women. Likewise the different inheritance rates for males and females, which is so often cited as an example of discrimination against women, must not be seen as an isolated prescription. It is but one part of a comprehensive system in which women carry no legal responsibility to support other members of the family, but in which men are bound by law as well as custom to provide for all their female relatives.

Does this mean that Islamic traditions necessarily prescribe maintaining the status quo in the Islamic societies that exist today? The answer is a definite "No." Many thinking Muslims - both men and women - would agree that their societies do not fulfill the Islamic ideals and traditions laid down in the Qur'an and reinforced by the example and directives of the Prophet Muhammad. It is reported in the Qur'an and from history that women not only expressed their opinions freely in the Prophet's presence but also argued and participated in serious discussions with the Prophet himself and with other Muslim leaders of the time (58:1). Muslim women are known to have even stood in opposition to certain caliphs, who later accepted the sound arguments of those women. A specific example took place during the caliphate of 'Umar ibn al Khattab. The Qur'an reproached those who believed woman to be inferior to men (16:57-59) and repeatedly gives expression to the need for treating men and women with equity (2:228, 231; 4:19, and so on). Therefore, if Muslim women experience discrimination in any place or time, they do

not and should not lay the blame on Islam, but on the un-Islamic nature of their societies and the failure of Muslims to fulfill its directives.

SEPARATE LEGAL STATUS FOR WOMEN: A fourth Islamic tradition affecting the future of feminism in Muslim societies is the separate legal status for women which is demanded by the Qur'an and the Shari'ah. Every Muslim individual, whether male or female, retains a separate identity from cradle to grave. This separate legal personality prescribes for every woman the right to contract, to conduct business, to earn and possess property independently. Marriage has no effect on her legal status, her property, her earnings - or even on her name. If she commits any civil offense, her penalty is no less or no more than a man's in a similar case (5:83; 24:2). If she is wronged or harmed, she is entitled to compensation just like a man (4:92-93; see also Mustafa al Siba'i 1976:38; Darwazah n.d.:78). The feminist demand for separate legal status for women is therefore one that is equally espoused by Islamic traditions...

THE FORM OF AN ISLAMIC FEMINISM: If the goals of Western feminism are not viable for Muslim women, what form should a feminist movement take to ensure success?

Above all, the movement must recognize that, whereas in the West, the mainstream of the women's movement has viewed religion as one of the chief enemies of its progress and well-being, Muslim women view the teachings of Islam as their best friend and supporter. The prescriptions that are found in the Qur'an and in the example of the Prophet Muhammad, (Peace and blessings of God upon him), are regarded as the ideal to which contemporary women wish to return. As far as Muslim women are concerned, the source of any difficulties experienced today is not Islam and its traditions, but certain alien ideological intrusions on our societies, ignorance, and distortion of the true Islam, or exploitation by individuals within the society. It is a lack of an appreciation for this fact that caused such misunderstanding and mutual distress when women's movement representatives from the West visited Iran both before and after the Islamic Revolution.

Second, any feminism which is to succeed in an Islamic environment must be one which does not work chauvinistically for women's interest alone. Islamic traditions would dictate that women's progress be achieved in tandem with the wider struggle to benefit all members of the society. The good of the group or totality is always more crucial than the good of any one sector of the society. In fact, the society is seen as an organic whole in which the welfare of each member or organ is necessary for the health and well being of every other part. Disadvantageous circumstances of women therefore should always be countered in conjunction with attempt to alleviate those factors which adversely affect men and other segments of the society.

Third, Islam is an ideology which influences much more than the ritual life of a people. It is equally affective of their social, political, economic, psychological, and aesthetic life. "Din," which is usually regarded as an equivalent for the English term "religion," is a concept which includes, in addition to those ideas and practices customarily associated in our minds with religion, a wide spectrum of practices and ideas which affect almost every aspect of the daily life of the Muslim individual. Islam and Islamic traditions therefore are seen today by many Muslims as the main source of cohesiveness for nurturing an identity and stability to confront intruding alien influences and the cooperation needed to solve their numerous contemporary

problems. To fail to note this fact, or to fail to be fully appreciative of its importance for the average Muslim – whether male or female - would be to commit any movement advocating improvement of women's position in Islamic lands to certain failure. It is only through establishing that identity and stability that self-respect can be achieved and a more healthy climate for both Muslim men and Muslim women will emerge...”

From “Muslim Women’s Rights in the Global Village: Challenges and Opportunities,”

Azizah Yahia al-Hibri, *Fellow, National Humanities Center, University of Richmond Law Professor. This article was reprinted by permission of the Journal of Law and Religion and is posted online on the Karamah Muslim Women for Human Rights web site at <http://www.karamah.org>*

Introduction

In this age of information technology that shrank our world into a global village, it is fair to ask how this recent development has impacted Muslim women’s rights across the world. Having just traveled through nine Muslim countries, ranging from Pakistan and Bangladesh to the Gulf States, Egypt, Syria, and Lebanon, I would answer that it is leading, slowly but surely, to reassessment and change. Attempts to accelerate the pace of this change, however, without full understanding of its complex topology, and the deep-rooted commitment by most Muslim women to spiritual and cultural authenticity, could halt or even reverse this process at great cost to women particularly and Muslim societies as a whole. Hence the challenges and opportunities.

Pious Muslim women are generally bewildered by the laws and judicial systems of their societies, which are supposed to be Islamic. It is well understood that the hallmark of Islam is justice. Yet Muslim societies have been dispensing injustices to women in the name of Islam. Some women seeking divorce in Islamic courts have been trapped within the system for years. On the other hand, divorce and remarriage have been rendered much easier for men. Also, various *Shari’ah* (Islamic law) protections for women in case of an unhappy marriage, divorce, or custody have been ignored even by the women’s own families. While Western feminists have been focusing on such issues as the veil and the perceived gender discrimination in the laws of inheritance, Muslim women I spoke to did not regard these issues as important. They were more interested in re-examining family law and in the proper application of all Islamic laws, including the laws of inheritance as they stand. In short, Muslim women want a more just understanding of and adherence to Islamic principles. They appear to believe that existing laws and practices are not conducive to a happy home life or a just society. Surprisingly, Muslim women have the support of many Muslim male jurists who share their concerns.

Several factors have forced Muslims to reassess the status quo. The colonization experience, wars, Western education and Western modes of communication have been primary among these factors. Colonization exposed the soft underbelly of the indigenous systems of governance, while at the same time challenging and marginalizing the Muslim individual’s religious beliefs and cultural

values. Wars dislodged established social structures, especially those relating to the family. Finally, through the twin lenses of Western education and modes of communication such as satellite television and the Internet, Muslim men and women are experiencing instantaneously, though vicariously, the post-colonial Western worldview and Western ways of life. Generally, they like a good part of what they see, such as democratic governance, freedom of speech, independent women, and comfortable technologically advanced societies. There are other things, however, they decidedly do not like, such as sexual permissiveness, the accelerating divorce rate, growing violence in society, especially among the youth, and the treatment of the elderly.

Consequently, many Muslims, male and female, are struggling today with the following questions: How do they introduce progress into their societies, while at the same time protecting their deep-seated spiritual beliefs and cultural identities, two valuable foundations that colonialism tried unsuccessfully to destroy? How can they benefit from the Western experience, including its recognition of the legitimate rights of women, without inadvertently destroying their highly valued familial ties? In this context, the experience of those North American Muslims who have successfully integrated their religious beliefs and ethnic heritage with the American and Canadian ways of life becomes very valuable. It is a living proof of the fact that Islam is not a mere "Oriental" religion, but a world religion which is capable of meeting the needs of Muslims in all historical eras and all geographical locations..."

[Original footnotes can be read at http://www.karamah.org/images/pdf_doc/JLRal-HibriFin.doc]

Secularism vs. Democracy: Case Study of the Hijab Issue in Three Countries

Overview:

This lesson explores the issue of hijab, or the wearing of modest dress by Muslim women as a civic and religious matter, and uses three newspaper articles to compare policies and approaches to integrating Muslim women who wear the hijab into society. These articles help students to analyze the different approaches to secularism, and to assess which approaches are more democratic, and which represent the least government intervention in individual religious liberties. Other issues include the concept of accommodating religious practices as a burden on the state, and give the students the opportunity to evaluate the relative burden on the state of women's wearing a head covering in each case. The lesson materials include a brief background piece on hijab in Islam.

Objectives:

The student will be able to:

1. explain why Muslim women wear modest dress based on Islamic beliefs
2. describe the general characteristics of Muslim *hijab*, or public mode of dress for women
3. analyze approaches and policies described in three newspaper articles relating to hijab-wearing Muslim women in Turkey, France, and the United States (Michigan)
4. discuss the content of the First Amendment to the U.S. Constitution (Bill of Rights) as it applies to religious liberty issues such as wearing of hijab in public.

Procedure:

1. As a class, read the historical essay on hijab in Handout 1. Address any comprehension issues in the explanation of Muslim women's dress in the essay. Locate the countries mentioned on a map, and place the article in historical context in terms of world and US history concerning women's dress and roles in society. Invite the class to discuss the questions that appear in the final paragraph of the essay, or assign a paragraph on one or more, or a 5-paragraph essay to discuss them as a whole.
2. Distribute Handouts 2a, 2b, and 2c, which contain three newspaper articles on the public implications of wearing headscarves or *hijab* in public situations and contacts with government offices and functions such as administration, education and politics. The group of articles may be assigned to advanced students, but to save time and wear on students, it is probably advisable to divide the class into thirds, assigning each to read and discuss one article
3. De-brief each group on their work with the articles by asking (a) for one member of the group to provide a summary of the article and (b) answers to the questions at the end of each article.

4. Analysis: Using the articles, discuss the meaning of secularism as it relates to government, law and policy toward members of minority and majority faiths. Should secularism mean exclusion of religious expression from public life, or should it mean non-interference by the government in religious affairs of citizens? How does secularism relate to democracy and to modernization? Using the final paragraph of Handout 1 as a framework for discussion, relate these issues to personal expression and matters of conscience such as religiously motivated clothing, and to the role of the state in regulating matters of religion, conformity, and conscience. What other religious groups in US society are affected by such concepts and policies?
5. To help guide discussion on the issues of defining and understanding secularism and democracy, separation of church and state, or religion and government, the following is a quotation of the The First Amendment to the U.S. Constitution, the first item in the Bill of Rights: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances." For more information on the First Amendment and civil liberties, see the Freedom Forum and the First Amendment Center web site at www.firstamendmentcenter.org/about.aspx?item=about_firstamd.

Sources:

Bob Ray Sanders, "One Woman Who Stood Her Ground," *Dallas Fort Worth Star Telegram*, August 3, 2003
Elaine Sciolino, "Letter from Europe: France Envisions a Citizenry of Model Muslims," *New York Times*, May 7, 2003
Ron French, "Michigan Tries to Accommodate Muslim Women," *The Detroit News*, June 11, 2003

Handout 1: Hijab! What's in a Square of Cloth and a Little More Skirt?

Muslim women have been covering much or little of their heads with a piece of cloth for more than fourteen hundred years. They have also worn long, loose, modest clothing styles in public – that is, when they might be seen by men who are not members of their immediate family. The styles and colors of Muslim women's dress vary from region to region. Some styles are based on costumes from the time before Islam spread to these places.

The obligation to act modestly in public is not merely applied to women, but to men as well, and it is based on several verses of the Qur'an. These verses describe dress in very general terms, but explain very clearly the purpose of protecting modesty:

"Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is Aware of what they do."

"And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which appears, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons or sisters' sons, or their women, or their servants, ... or children ... And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed." (24:30-31)

"O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their outer garments around them (when they go out in public). That will be better, that so they may be recognized and not annoyed. Allah is ever Forgiving, Merciful." (33:59)

The precedent of the early Muslim community was followed by later generations. Early Muslim women enjoyed freedom of movement in simple, modest dress, much like the example of working orders of Christian monks and nuns. As Islam spread to the wealthy cities of Africa and Asia, Muslim men's and women's dress was influenced by a rich offering of luxury fabrics. It was also influenced by the secluded urban lifestyles of wealthy upper class women of Byzantine and Persian society. Clothing became more restrictive of movement, and included many layers and elaborate face veils. Middle classes copied the rich as best they could, and women in who worked in fields, crafts and markets never covered as deeply as rich upper class women who had no need to work. In this way, the isolating qualities of dress became symbols of wealth and privilege, concepts not exactly aligned with modesty and humbleness.

The pattern of Muslim women's dress was not challenged until the twentieth century. Then it was influenced by imperial attitudes about civilization vs. backwardness. It should be remembered, however, that European women were also rebelling against restrictive female dress in their own culture. Cinched waists with whalebone corsets, plunging necklines or choker collars, high-button, high heeled shoes, skirts made of yards of fabric, layers of petticoats, ribbons, ruffles and lace.

By the end of World War I, European women and their colonized sisters had both begun to modify traditional ideas of what to wear.

European imperial powers were weakening, but they still occupied many Muslim countries. Newly independent Muslim rulers like Kamal Atatürk and the Shah of Iran tried to abolish traditional Muslim clothing, which they thought was necessary to modernize their countries. Why women's appearance would be equated with building factories is a curious question, but the issue was raised to quite a level by the political actions surrounding the veil. Muslim women in Egypt, India, Algeria and Syria struggled against the double burden of colonialism and rigid customs against women's education, and some of these women removed their veils and wore western dress. Reforming Muslim jurists wrote that it was Islamically appropriate to educate women, to let them participate in political, social and economic life, but they did not argue against the veil or modest dress.

In the course of the twentieth century, Muslim women's dress, and particularly the symbolic headscarf, has become a lightning rod social issue. The hijab has become a subject of journalism and academic study boasting hundreds of books and articles. Muslim men and women have written countless books, articles and speeches on the pros and cons of women covering their heads and bodies. Some national leaders have insisted on removing women's scarves with the help of police; others enforced its use with the help of police. In the Soviet Union and the Eastern Bloc, communist ideology railed against tradition and religion, and made conformity a patriotic virtue. Unless women of numerous religions could disguise religious dress in ethnic costume, it often vanished from public view.

Other Muslim societies, such as Egypt, Malaysia, Morocco and Indonesia (sometimes Turkey) have allowed women to choose according to their beliefs and conscience. As a result, a street scene in those places shows a wide range of options. In countries offering free choice, women have passed through several phases in which the majority of modernizing, educated women cast off and then returned to wearing modest Muslim dress. Rural women, watching their fashionable urban sisters, and often their modern, educated daughters, have followed their lead in wearing hijab. Muslim women living in the west have found that wearing hijab makes them immediately recognizable as practicing Muslims, even while Muslim men are usually camouflaged by their ordinary street clothes. And if a woman wears the face veil in western countries, it brings on stares, sometimes confrontations, and always curiosity.

Other transformations have taken place in Muslim women's dress during the twentieth century. Muslim women a century or two ago – like their western sisters in Europe and the US – wore wide garments with lots of fabric and often loose, flowing shapes. The Iranian chador, the Afghan burqa, and the Sudanese and Indian sari are examples. In contrast, rural women had often worn simpler, closer-fitting but modest clothing – especially pants. It might surprise many westerners to know that it was the influence of Muslim dress that got women out of petticoats and into pants in civilized society. Indigo-dyed denim, cotton muslin and khaki are just a few of the fabrics that made their way across the Muslim lands to Europe and on to America. The demands of industrial urban life also played a role, of course, and the settlement of the western part of the US played a role in casual women's

clothing. Muslim women who chose to wear the hijab began to chose more tailored clothes, such as a trenchcoat-type outer garment traditionally called a jilbab, and instead of elaborate veils or headwraps, many chose to fold a simple square of silk fabric into a triangle and pin or tie it at the chin. Modern Muslim women, in other words, have been shopping the stores and catalogs of the global garment industry, choosing pieces suited to their styles and lives, and they have also been contributing their own styles to the global clothes closet, like sarongs, batiks, tie-dye, madras plaids, crepe, and colorful African designs. It is a two-way street.

It is worth thinking about why Muslim women's dress – and perhaps women's dress everywhere – is such a lightning rod issue. Banning the headscarf in French schools and Turkish universities, requiring it in Iran and Saudi Arabia, making legal cases out of it in Germany, the US and Canada when its use has been challenged by officials—all of these are interesting examples of individual conscience issues. They point up problems with the definition of secular government and democratic systems. They highlight issues of social conformity, minority or majority rule, and religious freedom. They beg an answer to the question: is women's dress a symbol of oppression or liberation? What difference does a piece of cloth make? It can make a political firestorm, or an invitation to tolerance and mutual respect.

One woman who stood her ground

Star-Telegram

By Bob Ray Sanders
Star-Telegram Staff Writer

August 03, 2003 -- While many people in this country want to tear down the wall that rightfully separates state and religion, there is at least one nation in the world where that wall is almost impenetrable.

In Turkey, a nation that is 95 percent Muslim, the secular government established more than 75 years ago wants no infiltration of religion in its parliament, public universities or courtrooms.

Merve Kavakci, who was elected to the Turkish parliament in 1999, is living proof of that.

She was never allowed to take the oath of office or take her seat in the 550-member legislative body.

You see, she refused to remove the head scarf that many Muslim women are required to wear. She saw her headdress as her democratic right, while Turkish leaders saw it as a religious statement and an affront to the secular government.

She was called extremist, subversive and radical fundamentalist -- all labels she denies.

Kavakci was in the Fort Worth-Dallas area last month visiting her father, Yusuf Kavakci, the imam -- religious leader -- of the Richardson-based Islamic Association of North Texas.

I talked with her about the election, her continuing fight and her political plans.

Kavakci, who now lives in Washington, D.C., said that not only was she denied entry into the parliament, the Speaker of the House ordered any information about her election erased from the official records.

"You won't see my picture or my name anywhere," she said. "Any documentation of my election has been removed and placed in the archives."

Although she is definitely outspoken, remarkably independent and obviously a fighter, this "conservative" politician didn't strike me as extreme or subversive.

Understandably, she is still angry about being barred from her swearing-in ceremony, as well as the fact that she has been banned from running for office again for five years. Her Virtue Party, she said, has also been banned for supporting her.

Kavakci was one of two women elected that year who wore scarves as a matter of tradition and religious teachings. The other woman did not wear her scarf to the swearing-in and was permitted to take her place in the parliament -- to the applause of the mostly male legislative body.

At the time she was elected, Kavakci was 30 years old and felt she was setting an example for young people, women and her religious beliefs. But, she said, she did not see wearing the scarf as a threat to her government.

"I did not feel compelled to compromise my values," she said. "If I compromised about wearing my scarf, I would be compromising my values."

Kavakci said it is her constituents -- the people who voted for her -- who are being cheated. No one was chosen to replace her for that term, she said.

She is continuing to fight, having filed a case against the government before the European Court of Human Rights in Strasbourg, France.

"To stand up for what you believe in is very important to the democratization of Turkey," she said.

She has no regrets about her actions, but she also admits: "As a mother and a woman, I have some hurt feelings.

"As a mother of two, it is difficult to find yourself in the spotlight and have to deal with all the biases."

Kavakci said she is planning to run for office again "as soon as I can -- as soon as a new administration removes the impediments."

And, she says, she is not in this fight just for herself.

"I'm just one person," she said. "There are thousands of women who are not permitted to universities or who can't enter libraries."

To me -- and I'm sure to many in this country -- the wearing of a head scarf sounds like a minor thing to cause so much controversy. Yet people in Turkey are constantly reminded by other nearby countries just how repressive governments can be when religion has a stranglehold on them.

Still, I find Kavakci's fight an honorable one, the kind that helps keep democracies strong and, in some cases, helps them change.

By the way, Kavakci will return to North Texas later this month to speak to the Association of Muslim Social Scientists at the University of Texas at Arlington.

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http://www.dfw.com/mld/startelegram/news/columnists/bob_ray_sanders/6448891.htm?template=contentModules/printstory.jsp

Study questions:

1. What percentage of the population of Turkey is Muslim?
2. Why does Merva Kavacki wear a headscarf?
3. What does the author give as the reason for the Turkish government's refusal to allow Muslim women to wear the headscarf in government-owned public places?
4. What were the consequences of Ms. Kavacki refusing to take off her headscarf in Parliament?
5. Why does Merva Kavacki feel that it is important not to give up the fight against these consequences?
6. Do you think that the Turkish government has struck a proper and just balance between freedom of religion and secularism?
7. Why do you think that the Turkish government has taken such a harsh stand against the scarf? Do you think this stand is justified?

Handout 2b: Article #2

LETTER FROM EUROPE

France Envisions a Citizenry of Model Muslims

By ELAINE SCIOLINO

PARIS, May 6, 2003 — The French interior minister, Nicolas Sarkozy, was booed and whistled at when he said at the annual conference of one of this country's most important Muslim groups last month that Muslim women would have to go bareheaded when posing for pictures for their identity cards.

He did not seem to notice — or perhaps chose to ignore — that a vast majority of the women in the audience were wearing head scarves. A few of them had even swathed their faces in black and hidden their hands under black gloves.

And perhaps the law-and-order interior minister can be forgiven for overlooking the shopping bags on sale at a score of kiosks, the ones with the silhouette of a woman wearing a veil and the phrase "I love my veil" in English and Arabic.

In a largely secular continent still trying to come to grips with Islam, France, with its large Muslim population and long colonial history with Algeria, is something of a bellwether. But even here, it is unclear how — or even whether — the tensions between secularism and Muslim piety will be resolved.

In a sense, France's center-right government is trying to create a model Muslim citizenry. President Jacques Chirac has spoken about his vision of a "tolerant" Islam. Mr. Sarkozy said recently, "There is no room for fundamentalism at the Republic's table."

For them, model Muslims would be French-speaking and law-abiding. They would celebrate the 1905 French law that requires total separation between church and state. They would attend mosques presided over by clerics who are French-trained and avoid politics in their sermons.

Model Muslim women would not try to wear head scarves in the workplace; model Muslim girls would not try to wear head scarves to school. Most important, model Muslims would call themselves French first and Muslim second.

The thinking goes something like this: Muslims must be integrated into French society to avoid a culture clash that could contribute to terrorism. So the French government has embarked on a two-pronged strategy that will give Muslims what French leaders call "a place at the table," but monitor and regulate their activities at the same time.

This strategy lay behind Mr. Sarkozy's campaign to put together an official Islamic council led by a "moderate," suit-and-tie-wearing mosque rector to interact



Ed Alcock for The New York Times
Shopping bags with the words "I Love my Veil" were sold last month at an annual meeting of the Union of Islamic Organizations of France in Bourget. The French interior minister said at the meeting that Muslim women would have to go without scarves when posing for identity card photos.

with the French state. It also underlies Mr. Sarkozy's belief that the only way France can stop radical foreign clerics from preaching on French soil is to create a home-grown variety that identifies more with French culture and tradition. It is the reason French intelligence has assigned operatives to monitor sermons in mosques and prayer centers every Friday.

The idea of the French state regulating a religious community is rooted in Napoleon's bold concordat concluded with the papacy in 1802. While the concordat recognized Catholicism as the "preferred religion" of France, it also forced the pope to accept nationalization of church property in France, gave the state the right to appoint bishops, police all public worship and make the clergy "moral prefects" of the state.

A few years later, the French state sought to transform the Jewish population into better French citizens by controlling their behavior, going so far as to propose briefly that every two marriages between Jews be matched by a marriage between a Jew and a non-Jew.

But in an era in which the French state enjoys less and less direct control over its citizenry, transforming a Muslim population into an ideal citizenry may be too much of a stretch.

"It is very difficult to say it openly but this is a very troubling situation, a crossroads," said Pierre Birnbaum, professor of politics and philosophy at the Sorbonne and author of "The Idea of France."

"The state, which is no longer the center of the nation, may not be in a position to rule on religion from above," he said. "It may not have the power to integrate."

France is home to about five million Muslims, about 7 percent of the population. But that figure is hopelessly unreliable because under French law, people are not officially counted, polled or classified according to religion.

Officials say they do not know whether there are any Muslims among France's 577 members of the National Assembly, although a Muslim cultural organization affiliated with the Paris Mosque says there are none. There are no Muslim ministers, although there are two Muslim state secretaries, one for long-term development, another for veterans affairs.

The driving force behind France's campaign to make its Muslim citizens more French is to curb political radicalism and terrorism, both inside and outside the country. The problem is that mainstreaming Muslims into European society does not necessarily translate into an embrace of European ideals...

So even as France struggles to "integrate," as French officials call it, its Muslim population, the nightmare is that the strategy may fail. Radicalism and terrorism sometimes may have less to do with religion and more to do with an overwhelming sense of alienation and rage linked to economic and political realities, like discrimination, joblessness and the open-ended war between Israel and the Palestinians.

<http://query.nytimes.com/gst/abstract.html?res=F30B17FC35580C748CDDAC0894DB404482>

Handout 2c: Article #3

Michigan tries to accommodate Muslim women

Fla. ruling to ban face veil for driver's license picture poses little controversy in Metro area



Huda Sarah Mahmud, 16, of Dearborn wears a hijab, required by her religion when in public. Michigan allows the headdress for driver's license photographs, but not a face veil or niqab.

By Ron French / *The Detroit News*

DEARBORN, June 11, 2003 --

Customers at Secretary of State branches in Dearborn routinely are asked to move across the office, to provide privacy to Muslim women being photographed without their face veils. Women who by

tradition cover their faces in public routinely take those veils off to be photographed for driver's licenses. Other Muslim women, who wear veils covering their hair, are allowed to keep their headdresses on for driver's license photos.

It's a compromise between the state and the city's large Muslim population that has worked for years, a rare accommodation of bureaucracy and religion in a world where the two often lock horns. A highly publicized court case in Florida ended Friday, with a judge ruling that a 35-year-old mother of two must remove her niqab, a veil covering most of her face, for a photograph if she wants a driver's license. The ruling caused little stir in the city with America's largest concentration of Arab Americans. Some in Florida saw the ruling as religious persecution. Malka Gellani in Dearborn sees common sense.

"Anyone could hide under those veils," said Gellani, 39, who wears the more common hijab, which covers her hair.

In Florida, Muslim women used to be allowed to have driver's license photographs with veils covering their faces. That changed after Sept. 11. Sultaana Freeman's license was revoked in January 2002, when she refused to have a new photograph taken that revealed her face.

In the ruling, Florida Circuit Judge Janet Thorpe said that while Freeman "most likely poses no threat to national security," others could hide identities behind the veils. Michigan hasn't faced a similar controversy because it has always required faces to be revealed, and long ago worked out compromises with the Arab community. The policy of the Secretary of State's office is for customers to remove all head coverings for driver's license photographs. Men are routinely asked to remove caps, for example. But Muslim women are allowed to wear their hajibs, which are required by their religion to be worn in public.

"If they asked me to take off my scarf, I would be angry. I'd make a scene," said Huda Mahmud, 16, of Dearborn. "My scarf is a part of me."

Mahmud does not wear a veil across her face, and says face veils are "more of a custom" than a religious requirement. Some of the teen's friends wear face veils, and they did not object to removing the veil to get a driver's license, Mahmud

said. That may be because of the efforts taken by the Secretary of State to be sensitive to the group's religious views.

Janice Trimm, support manager for Secretary of State branches in the area, said women wearing face veils is "a daily occurrence" in the Dearborn office. Women who call ahead can arrange to have a woman employee take their photograph at the office when the office is closed.

"They come in early or late, if they're really opposed to people seeing them," said Trimm. Those who come during regular hours can count on having other customers moved away from the camera area, so their faces aren't seen.

"We do our best to accommodate you," said Kelly Chesney, spokeswoman for Secretary of State Terri Lynn Land.

Zana Macki doesn't think it's enough. "That's a nice little gesture, but at the same time your face is still exposed on your driver's license," said Macki, executive director of the Council on Arab American and Islamic Relations. "What happens when you go to cash a check or show your ID? Are you going to have to take off your veil to show that it's you? The judge didn't understand ... it's a modesty issue. It's between her and God.

"We say women can drive now in Afghanistan. But here, we're putting up barriers," Macki said. It seems like an insignificant barrier to Gellani, when there are so many larger civil rights issues to be concerned about. "I think she can take it off (for a photograph) and still keep her privacy," Gellani said. "If she's stopped by police (and they want to confirm her identity), she can request a female officer."

<http://www.detnews.com/2003/metro/0306/11/e01-190059.htm>
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Jihad vs. Terrorism and Rebellion

Overview: The purpose of this activity is to acquaint students with the concept of jihad. The lesson discusses the distinction between jihad as a principle of social justice, and as a military institution entrusted to authorities in society. Students learn about the categories of illegitimate violence in society, namely rebellion and terrorism, brigandage and other forms of mayhem against the public.

Objectives:

Students should be able to:

- define jihad in its literal and applied meanings, as a principle and as an institution
- describe legitimate conduct of war according to Islamic law
- differentiate between rebellion (*baghy*) and terrorism (*hirabah*) according to Muslim jurists
- explain how Muslim jurists characterize *hirabah*, and describe the basis for their judgement that it is a serious, punishable criminal act

Procedure:

1. Using the Powerpoint or pdf file that accompanies this lesson, make transparencies for use on an overhead projector, or project the Powerpoint slides onto a monitor for the whole class. Show students Slide #1, and after reading the accompanying notes, discuss the concepts shown on the slide, differentiating among the various dimensions of jihad according to Muslim jurists. The teacher may want to supplement the notes text to discuss the context in which these concepts relate to jihad, by referring to a dictionary and eliciting prior knowledge and concepts from other belief systems and contemporary life that the students can contribute to the discussion.
 - Discuss definitions of the terms *principle* and *institution*.
 - Discuss the values expressed by the principle of jihad. List acts of conscience and social activism that would fit the definition. Discuss its sources in belief in God and in the example of prophethood.
 - Give examples of historical groups in various cultures that have justified violence in the name of social justice.
 - How do violations of ethical and moral values, such as stealing, lying, and causing injury to others relate to social justice?
 - What are the moral implications of the statement "The ends justify the means"? Clarify that in the Islamic ethical system, evil means are not justified by good ends.
 - Just means must be used to achieve moral and ethical ends. What are the implications of this teaching in a national, domestic and global context?

2. Using Slide #2 and the accompanying notes,
 - Discuss the institution of jihad as defensive warfare, and relate it to concepts of just warfare and self-defense in various legal systems.
 - Describe the conditions of jihad as military struggle, and the historical conditions under which warfare and territorial expansion took place before the twentieth century. Do these conditions still hold today? If not, why not?
 - What institutions were formed to prevent international conflict and promote cooperation? When were they formed? How successful have these institutions been, and why? Have students assess the future prospects of these organizations.
3. Using Slide #3, explain and analyze the concept of *hirabah* and the reasons why it is considered a serious crime.
4. Using Slide #4, and its accompanying notes,
 - Explain the concepts of rebellion (*baghy*) and *hirabah*, and discuss the reasons why groups may undertake rebellions against the government, both legitimate and illegitimate. How does the target of rebellion (the government) differ from the target of violence in *hirabah* (the innocent public)?
 - According to Muslim jurists, what should the government do about rebellion? What should be done about *hirabah*? Why is the penalty for *hirabah* more serious than for rebellion?
5. Have students write an essay or paragraph analyzing the concept of *hirabah* according to Muslim jurists, and explain why it does not fit in the category of jihad (because it is not conducted according to the proper principles, because its target against the civilian public is not legitimate, and because it does not fall within the limitations of just warfare) Why does it fit the description of a punishable criminal act (because it targets unsuspecting members of the public as they go about their lives, because its victims have no warning and no defense, and cannot seek safety for their lives and property, because it disrupts civil society and its functioning, and destroys the mutual trust upon which human relations depend in civil society.)

Resources:

Sherman A. Jackson, "Jihad and the Modern World," *The Journal of Islamic Law and Culture*, 7:1 (Spring/Summer 2002).

Sherman A. Jackson, "Domestic Terrorism in the Islamic Legal Tradition." (Fall 2001).

Mohammed Fadel, "Jihad and Hirabah" unpublished, 2002, by permission of the author.

Slide 1

JIHAD (jeh-HAHD) = to make an effort to overcome difficulty, to struggle.

- internal dimension = the struggle against destructive and self-destructive inclinations, sin or excess. "*Jihad al-Nafs*" is the struggle to become a better person, to acquire virtuous character and obedience to God
- social dimension = struggling for social justice, "to be part of the solution" in one's life work. Can be achieved by writing, speaking and doing community service, putting aside ambition to do what is right.
- institutional dimension = to fight oppression and persecution, to defend against aggression, but within strict limits of conduct that preserve the lives of innocents and the environment.

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In defining jihad, it is important to make a distinction between jihad as a principle and jihad as an institution of the state or government.

→ **jihad as a principle** is a broad, abstract concept, a general idea and value that is not limited to a single application; applying the principle to a given situation requires discretion and understanding of its multiple implications


→ **jihad as an institution** = an institution is a concrete, established presence that emerges out of essential human interests and needs, in order to promote and ensure the implementation of these interests, needs and concerns; an institution relies less on discretion, BUT, it is essential that the institution be established so that it has the integrity to carry out its function.

As a principle, JIHAD means "sacrificial struggle." At its basis is the commitment to sacrifice of self and personal interests in order to seek God-given aims. It includes the struggle to protect the weak in society, to guard and strive against oppression and injustice. Carrying out the principle of jihad can take many manifestations, such as speaking out against tyranny, placing one's goods and physical strength in the service of the poor, writing and scholarship, or simply the striving to overcome one's appetites and weaknesses, and personal obstacles. As a principle, jihad has nothing to do with armed struggle. For example, Prophet Muhammad outlined the Greater Jihad as a struggle against one's baser instincts. In early Makkan revelations of the Qur'an, jihad is described as proclaiming the truth in the face of opposition.

Only JIHAD as a PRINCIPLE is relevant to social justice. JIHAD AS SOCIAL JUSTICE means the following:

- If a person is in a position of authority and power, it means “to do the right thing,” to be part of the solution rather than part of the problem; it means to overcome the baser instincts to put aside ambition in favor of the greater good, to right wrongs
- For any individual, jihad means stating the truth in front of a tyrannical ruler, or indeed any ruler, to care for the weak, oppressed and disenfranchised.
- For the *ulama*, or religious scholars, the principle of jihad means NOT using religious or official authority to promote one’s career and self-interest; rather it means using one’s office and authority to promote the greater good (public interest, or *maslahah*) in the spirit of sacrificial struggle. Religious scholars as intellectuals are responsible for this enterprise—calling society to its better self, but other persons of talent and conscience can do so as well.

Slide 2



Limits on the Conduct of Jihad

- Jihad can ONLY be declared by a legitimate, recognized religious authority with the means to carry out such action responsibly under its authority
- Jihad may NOT be defined as a call for any group of Muslims to wage a war against indefinite others, such as a general call for “jihad against all unbelievers”
- Using the concept of jihad to justify indiscriminate violence is contrary to Islamic law. Violence that springs from such a misguided interpretation is NOT JIHAD. It falls under other Islamic principles and categories of law, such as hirabah, or terrorism.

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Jihad as an institution of armed struggle against non-Muslims, can be undertaken only by a government under the limitations on legitimate conduct of war. Its use is conditional, not persistent or open-ended, nor is it directed against people because of religious differences.

Jihad could NOT be undertaken:

- (1) to force people to convert
- (2) to annihilate non-Muslims.

Jihad as an institution is either defensive or pre-emptive, meaning that it can be undertaken if an attack is imminently expected. The necessity for military readiness and defensive jihad stemmed from the fact that the rule of state relations in pre-modern times was based on a nearly constant or potential state of war. Among scholars of Muslim history, Fred Donner has argued that in prophetic and classical Muslim history, relations among neighboring states were characterized by a nearly constant state of war. The Roman and Persian Empires are examples of this trend, and the history of medieval European kingdoms offers additional examples.

Religious tolerance or persecution also existed at the whim of individual rulers, so that the ability to follow, preach or convert to a faith was always endangered, and often conflicted with laws and decrees requiring worship of the rulers themselves. This was the situation that both Jews and early Christians faced under Roman rule. Later European history, after the Protestant Reformation, offers examples of sectarian struggles within Christianity involving kings and queens who wished to enforce their religious views by means of edicts and warfare, persecuting religious minorities, and putting down rebellions. One outcome of these centuries of religious warfare were constitutions that separated the power of governments from the power and authority of religious institutions. The American colonies were founded and their leaders and citizens learned to appreciate religious freedom in the context of these European struggles.

Pre-modern communities or states were only as safe as they were strong. Peace treaties were the exception to this state of affairs, but they were provisional or temporary in nature, and did not reduce the need for military readiness. When peace could be achieved, it was achieved by treaty or direct rule.

Throughout pre-modern times, people all over the world existed in a potential state of war. The twentieth century, with its unprecedentedly destructive wars that affected many nations, encouraged attempts to alter the pre-modern state of affairs. The post-World War I League of Nations, and the post-World War II United Nations were organizations formed to preserve territorial boundaries fixed by treaty agreements or acquiescence.

According to many Muslim and other religious jurists and scholars, as well as intellectuals of many cultures, humans have the potential to live in a state of peace, as long as such international agreements hold. Muslim jurists have written that the meaning of jihad in the 20th century requires change in the law of jihad as an institution, making it unnecessary except for defense against attack. Japan's demilitarization is a good example of agreement among scholars and leaders in many cultures, as are agreements by members of the Organization of African States to respect even harmful colonial borders that divided the continent into today's independent countries. OAS members have officially placed the need for general peace and cooperation over the need to correct unjust boundaries. Agreements such as NATO (North Atlantic Treaty Organization) in Europe, are further examples, following centuries of intra-European wars.

Under these jurists' rulings and international law, it is the responsibility of the most powerful nations to uphold the state of peace by resisting calls to empire-building and control of other nations, and to contribute to sustain the state of peace and prosperity, instead of taking the world back to a time when war was the norm for international relations, and the strong devoured the weak. Considering the extreme destructiveness of modern warfare, the effects of weapons of mass destruction and their disregard of civilian lives and the environment, this is a matter of the gravest importance for citizens everywhere.

Slide 3

LAW OF HIRABAH

- HIRABAH = a concept in Islamic law that protects public safety. According to the law of hirabah, publicly directed violence is a capital crime. It is unlawful and punishable to target the public in ways that make it impossible for people to take safe-keeping measures against injury to their persons and property.
- FASAD (fah-SAAD) = a term used in the Qur'anic verse that is the source of the law of hirabah. Fasad means causing mischief, mayhem, and destruction in the land, including acts of terror. Fasad as a concept may also include other forms of disruption of peaceful civic life, but only hiraba is a capital offense.

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The Muslim state, or rulers, had power, but the religious jurists (*ulama*), or specialists in Islamic law, established authority through the legitimacy they gained for the working out of Shari'ah, or Islamic law. The State had the power to coerce, while the religious establishment could enlist compliance, using its authority to promote social justice. People followed the ulama out of the belief that it was the right thing to do, as long as they enjoyed legitimacy by staying true to their roles as holders of religious knowledge. Rulers had to take the legitimacy of the ulama and Islamic law into account, to keep the support of the people.

As a leading group outside of government, the ulama were traditionally suspicious of state power, and they were in a position to carry out the principle of jihad (meaning to support social justice) through persuasion. In spite of their suspicion of the state, the jurists generally granted to the state (the rulers) sole power to coerce through violent means—in others, to conduct warfare within the framework of jihad as an institution. They agreed that civil order was the greater good, and sanctioning rebellion would encourage a chaotic situation that was harmful to society in the long run, and may make it vulnerable to attack from outside.

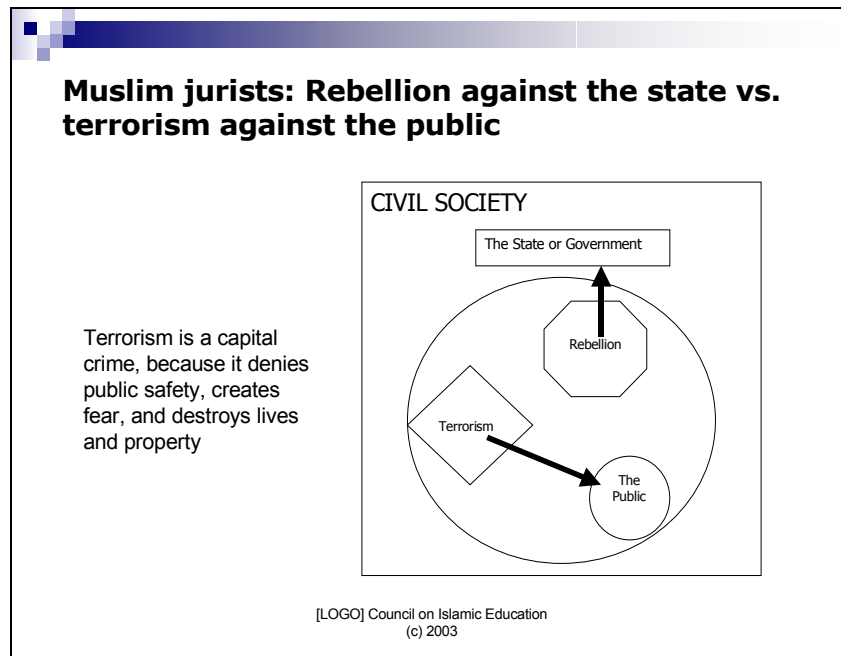
Muslim jurists identified two exceptions to the state's (meaning government's) monopoly on the use of violence:

rebellion (Arabic *baghy*) = violence against the state, setting out to topple the government against which a group has grievances, in order to right a perceived wrong

terrorism (Arabic *hirabah*) = publicly directed violence carried out by individuals or groups that has the effect of spreading fear, by preventing people from taking any safekeeping measures against physical or property damage.

Both rebellion and terrorism are institutions in which groups take public power into their own hands, either with the intent of enriching themselves, as in highway robbery or organized crime, or in order to address political or social grievances, to try to harm the government by disrupting public order. It is unimportant whether such publically-directed violence was intended to achieve legitimate or illegitimate goals—the labels still apply.

Slide 4



As the diagram shows, the difference between rebellion (*baghy*) and terrorism (*hirabah*) in Islamic law is that rebellion from a segment of the public targets the government because of grievances against it (legitimate or not), but terrorism (*hirabah*) represents one segment of the public attacking another, usually larger, segment of the public. *Hirabah*, whether it is based on legitimate complaints or not, is a capital crime of the most serious kind, and is NOT considered a form of jihad, and is NOT a means for seeking social justice.

The *ulama* unanimously labeled rebellion unlawful, an act of disobedience to God. However, Muslim jurists also recognized that governments are sometimes tyrannical, and might be overthrown by widespread rebellion. In the American *Declaration of Independence*, Thomas Jefferson and his co-signers clearly laid out examples of such conditions for legitimate rebellion.¹ Muslim scholars, however, supported public order and did not lightly recognize or legitimize this form of violence as a means to achieve redress of grievances, or to achieve social justice. The jurists agreed that rebellion should be put down, but the jurists also denied the state the right to execute the rebels or punish them, except for crimes like rape and theft committed in the course of rebellion, which had no connection to the act of the rebellion. The jurists set conditions under which rebels would not be punished: first, the rebels must be numerous enough to show that dissatisfaction with the government was a widespread problem. They said that rebellion cannot be legitimized, but if it was related to issues of social justice, the rebels cannot be punished. If, however, the rebellion succeeded in overthrowing the government, then the newly emerging government was seen as legal and legitimate, unless it was illegitimate for other reasons. The jurists

¹ "When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation..." see full text for discussion at the National Archives and Records Administration site:

http://www.archives.gov/exhibit_hall/charters_of_freedom/declaration/declaration_transcription.html

made this ruling in order to distinguish such action against the state alone from crimes against society or individuals. The jurists left a legal door open for the possibility that rebellion might be necessary against tyranny.

Jurists left no door open for publicly directed violence, or *hirabah*. Terrorism, which modern Muslim jurists have classified under *hirabah*, is an instance in which an individual or group takes violent action in the public space. *Hirabah* was defined as:

- individuals or groups carrying out violence directed against the public, against civilians.
- an action that has the effect of spreading fear by preventing people from taking any safekeeping measures against physical or property damage.
- such violence may be overt or stealthy, and may include serial murders, burnings, bombings, or property destruction, not just political acts of violence
- by arousing general fear and lack of safety, public life is endangered and civic life becomes completely disrupted and unpredictable.

The jurists prohibited *hirabah* because Islam places an absolute value on public safety and protection as God-given human rights. These rights belong to "the sphere of God." A right of God in Islamic law is one based on universal rights, whose penalty is not subject to the discretion of the judges; neither can acts of *hirabah* be ignored. *Hirabah* is punishable by the most severe penalty mentioned in the Qur'an, where it is called *fasad* (fah-SAAD) in chapter 5, verse 33, meaning in this case mayhem and destruction.

Jurists distinguished *hirabah* from *baghy* by the number of perpetrators and by the publicly directed nature of the violence. The diagram above shows that *baghy* represents violence by a segment of the public against the government, but *hirabah* represents violence by a segment of the public against another segment of the public, specific or general. Consider the following question in order to evaluate the significance of such categories: If jurists had not distinguished between the two types of violence, then what could states assert about rebels?

In the past, the term *hirabah* used to be associated especially with highway robbery, extortion through violence, and brigandage, meaning roving bands of robbers and plunderers who preyed upon the roads outside of towns and cities, wastelands, and remote areas. This sort of piracy by land endangered public safety, trade and prevented the public from going about their business because it created a climate of fear. This meaning, in the judgement of modern Muslim jurists, best fits the definition of terrorism in the modern context. The difference is that such violence takes place within cities, but it shares the important aspect that it makes civil life impossible by destroying public safety. Therefore, Muslim jurists consider it a crime, and NOT a legitimate means of protest or political action for social justice as required by the proper application of the term *jihad*.