



**Our Speaker,
The Rev'd
Kenneth
Swanson, PhD**

Understanding Our Muslim Neighbors



The Prophet Mohammed

**Born in Mecca c.570 AD,
of the Quryash tribe**

**Successful merchant, travelled
throughout the Middle East**

**In c.610 he began hearing
voices and seeing visions of
the Archangel Gabriel**

**Established a political base in
Medina in 622, conquered Mecca
in 630, destroying its idols**

**By the time of his death in 632,
most of Arabia had accepted
Islam, mostly by force of arms**



The Message

'Islam' means 'submission to God' in Arabic

'Muslim' means 'submitted one'

It regulates every aspect of life: 'Obey Allah and the Prophet and those in authority among you.' Qur'an 4:59

Salvation is in the five obligatory practices:



Recital, aloud, correctly with full understanding: '*La illaha illah la, wu Muhammadu rasul illahi.*' 'There is no God but God and Mohammed is his Prophet.'

Required prayers five times a day: at dawn, noon, before and after sunset, at dark

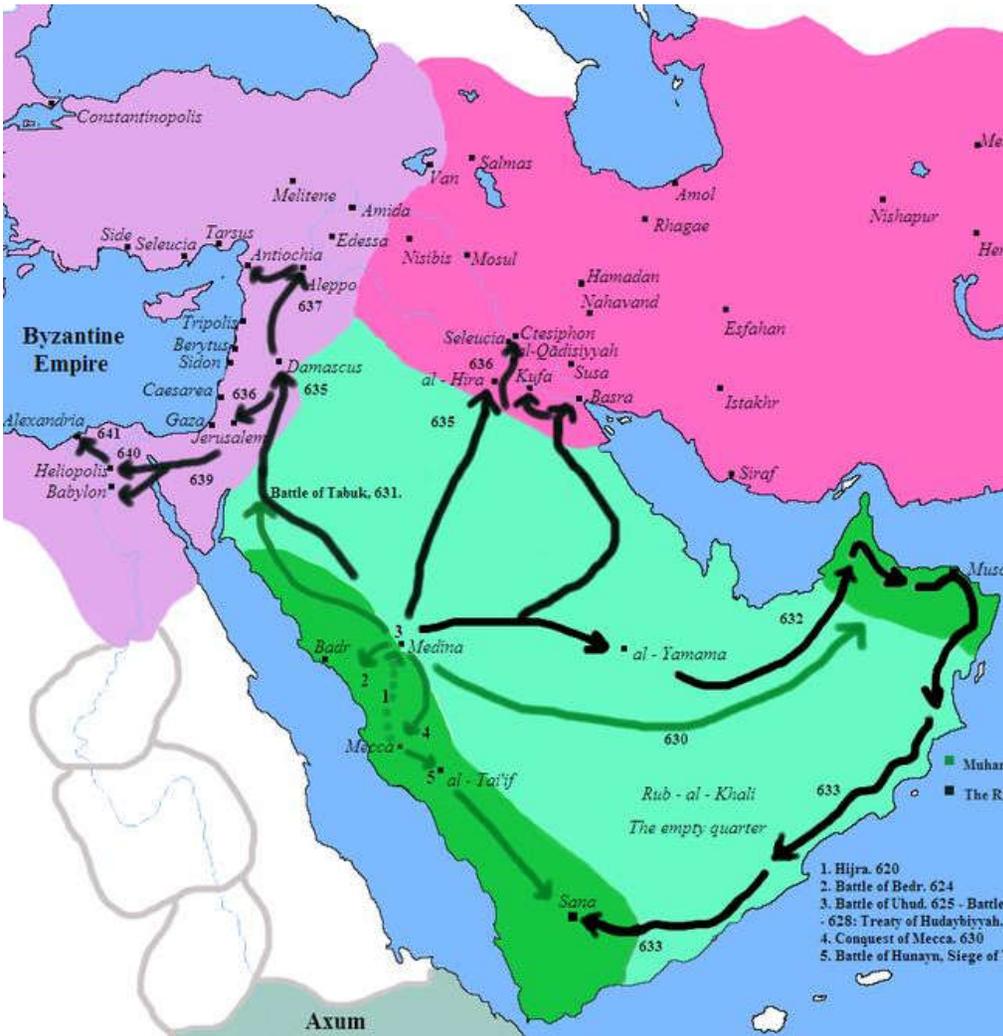
Fasting during the month of Ramadan

Giving alms, legislated and voluntary

Pilgrimage, or '*hajj*', to Mecca by every Muslim, 'if he is able'

All this is in the Qur'an, dictated by the Archangel Gabriel to Mohammed

Muslim armies poured out of Arabia in 634



Entered a political/military vacuum: decades of war between the Byzantine and Sassanid Empires had left both exhausted

Spread by '*jihad*', or holy war

Unbelievers had three choices:

Become Muslim

Submit to Muslim rule

Resist, and if defeated: death, slavery, confiscation of property

Within a generation there was great conflict and violence over leadership

Who will be Mohammad's successor?

Some believed he should come from the Prophet's family, focusing on Ali ibn Abi Talib, Mohammed's cousin and son-in-law

Others believed he should be chosen by the consensus of the military leadership, which selected Abu Bakr, the Prophet's father-in-law, to be the first Caliph

He was succeeded as Caliph by Umar and then Uthman, both sons-in-law

Ali ibn Abi Talib became the fourth Caliph, and first Caliph of *Shi'a* Islam

Marked by his piety, called 'friend of God', transmitted many of the *Haddiths*

Ali was assassinated by Mu'awiya in Damascus in 661AD, who became the fifth Caliph, establishing the Umayyad dynasty



A split develops between Sunni and Shi'a Muslims

Ali's sons Hassan and Hussein, along with the rest of his family were massacred in Karbala, Iraq in 680

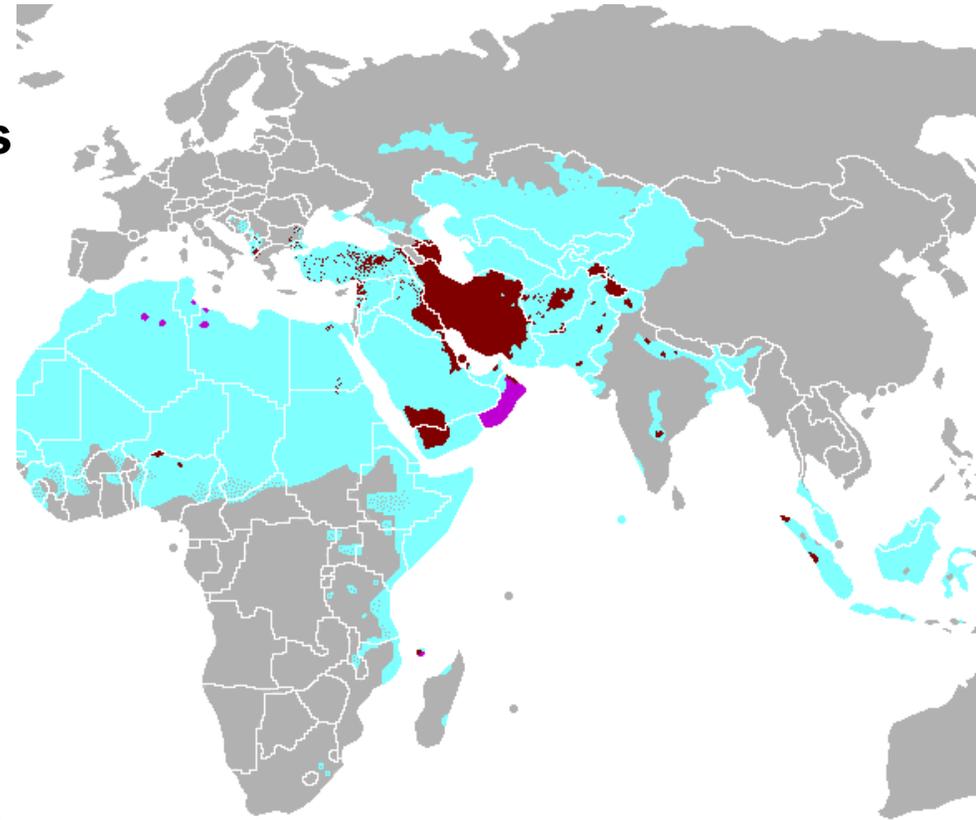
The followers of Ali, followed the teachings of twelve successive '*Imans*'

They became known as *Shi'ites*, a contraction of '*shiate Ali*', or '*followers of Ali*'

The 12th Iman disappeared in the 9th century and it is believed he will return as the '*Madhil*' or Messiah

The followers of the Caliphs, considered the '*Rightly Guided*' are called *Sunni* as the true adherents of *Sunnah*, the traditions of the Prophet

The two sects share much in common, but differ over sources of authority, traditions of *shari'a* and holidays



85% of Muslims are Sunni

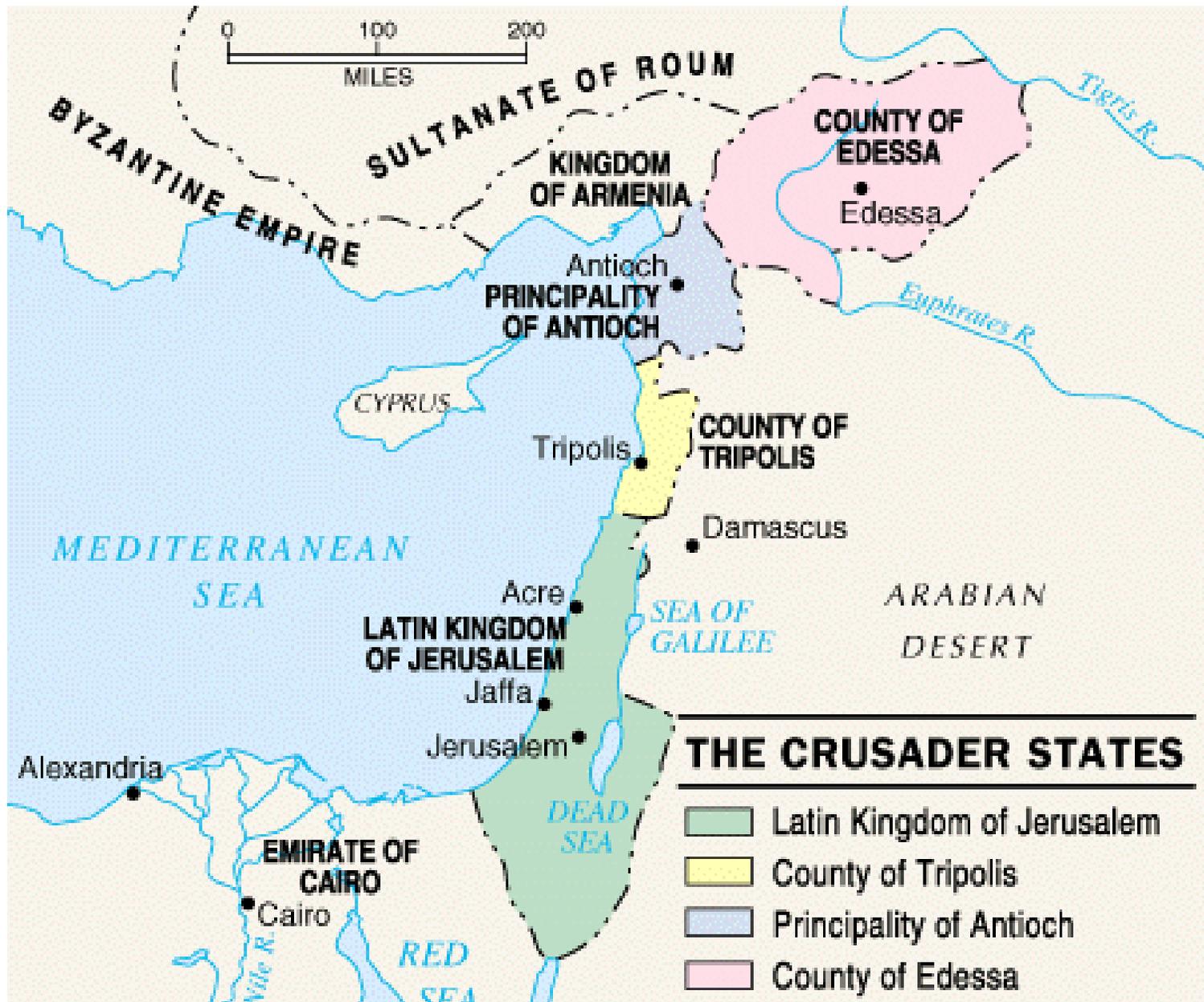
A great Muslim empire was quickly established



The Umayyad Caliphate in Damascus, 661AD
The Abbasid Caliphate in Baghdad, 762AD

Various Islamic dynasties ruled most of this territory until the 19th century

Except for the time of the Christian Crusades, 1095-1291

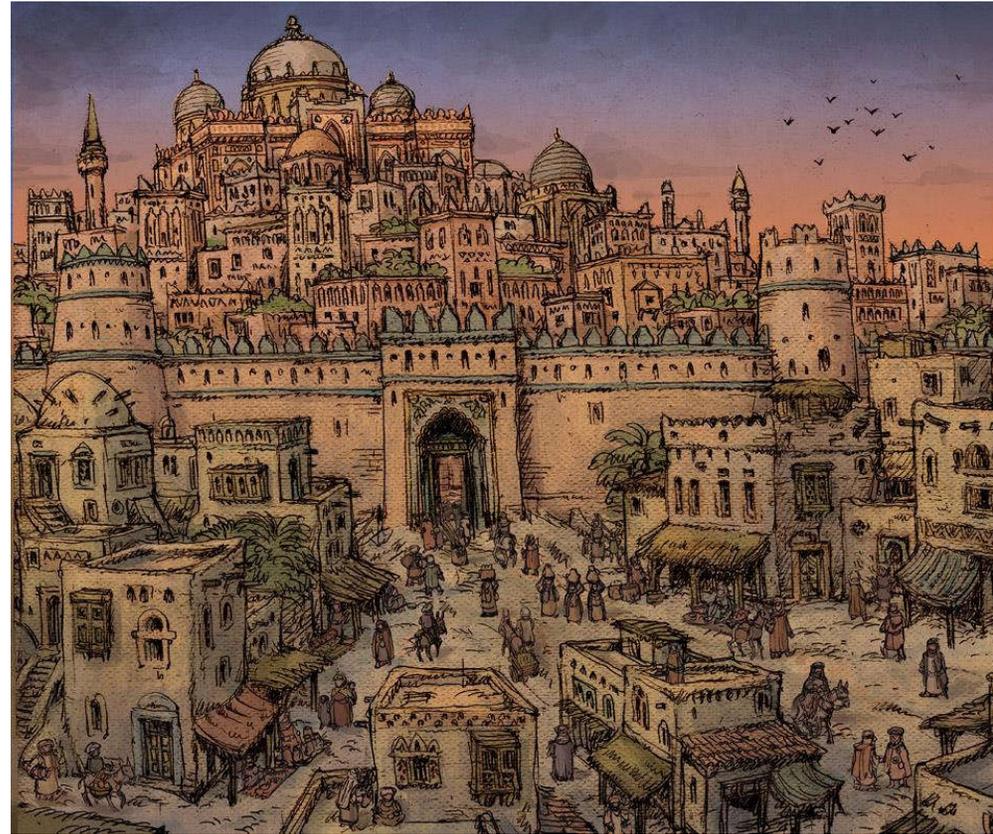


In spite of political divisions, a strong religious and cultural identity emerged

By the 11th century, Islam had taken root with significant Christian and Jewish minorities

Although Arabic lost its political significance in areas of Persian and Turkish dominance, it remained the unifying religious language

Yet Islam flourished primarily in cities, as rural areas retained tribal customs



Agricultural surpluses led to flourishing trade and great wealth, creating a string of splendid cities: Cordoba, Granada, Seville in Spain; Fez and Marrakech in Morocco; Tunis in Tunisia; Damascus and Aleppo in Syria; Cairo in Egypt; Mecca and Medina in Arabia; Baghdad and Basra in Iraq

Muslim cities all shared certain features

At the heart of every city were two complexes of buildings:

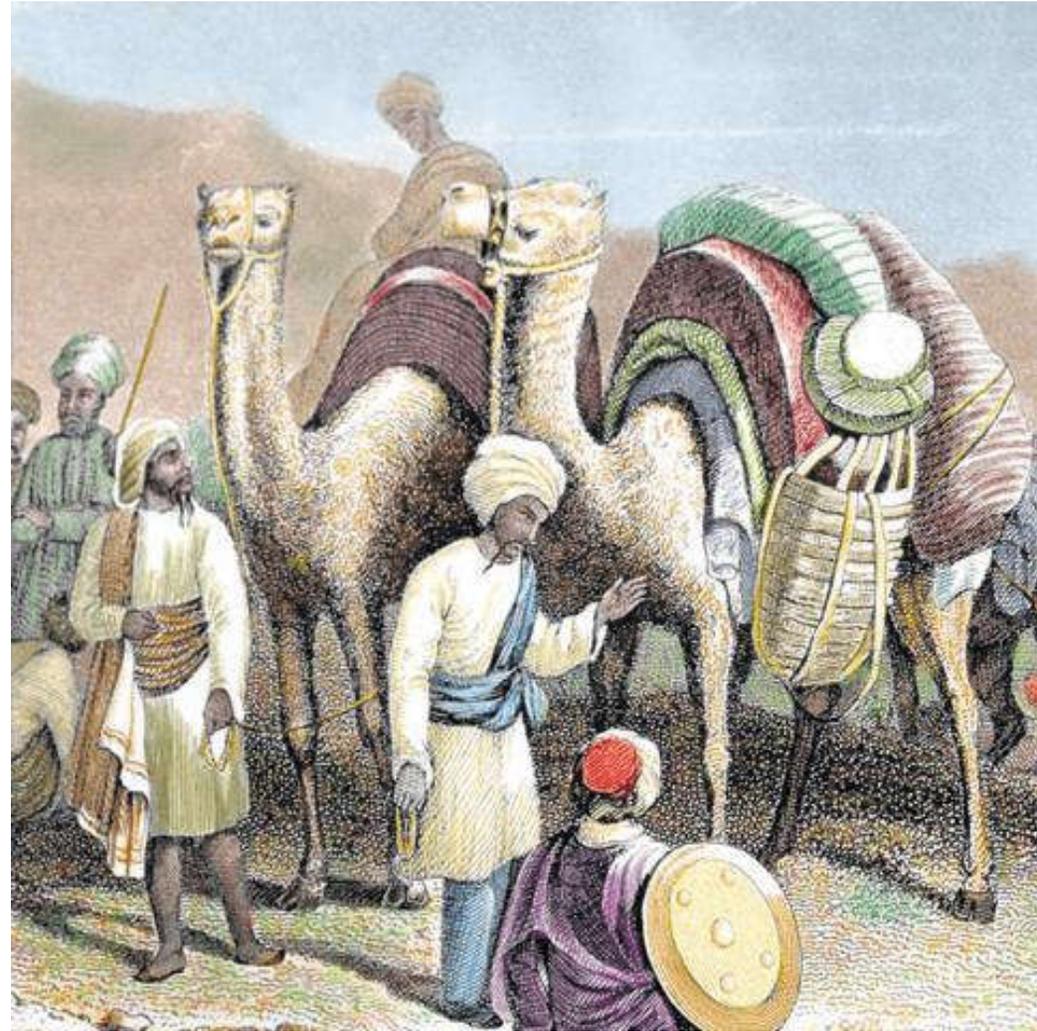
The main mosque, law courts or *qadis*, *madrasas*, religious shops

The central market or *suq*, with shops, storehouses, factories

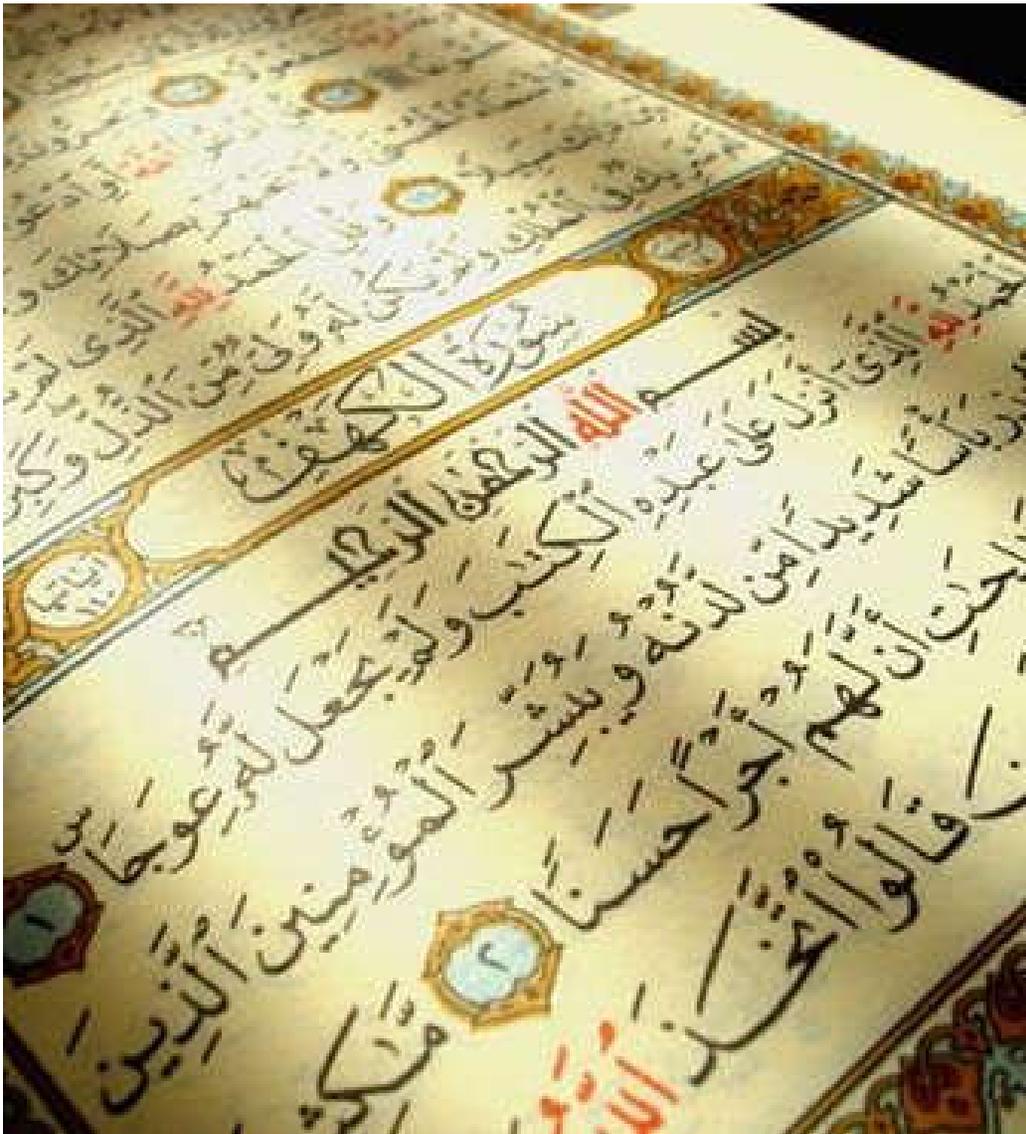
Most of the population lived in 'quarters' of common origin

Rulers and the elite lived in palaces on the outskirts of the city

Scholars and traders moved freely among the great chain of cities



In Sunni Islam, religious authority focused on the Ulama



The interpreters and guardians of religious knowledge, doctrine and law

Every community had a madrasa, or school, attached to the mosque, where the ulama would teach

The sources of authority were the *Qur'an*, the *Hadith*, and the *Sunnah*

Yet the complexities of urban life, political power and international trade led to the need for detailed, complex law codes, called *Shari'a*

The combination of those sources regulates every aspect of Islamic life: religiously, personally, politically, socially and economically

Shari'a created a stable and uniform society

**The greatest vision and advanced philosophies
which allowed for a great cultural flowering
were Islamic:**

Avicenna (980-1037)

Al-Ghazali (1058-1111)

Averroes (1126-1198)

**As was Islamic science and
technology:**

Paper

Geometric art

Physics

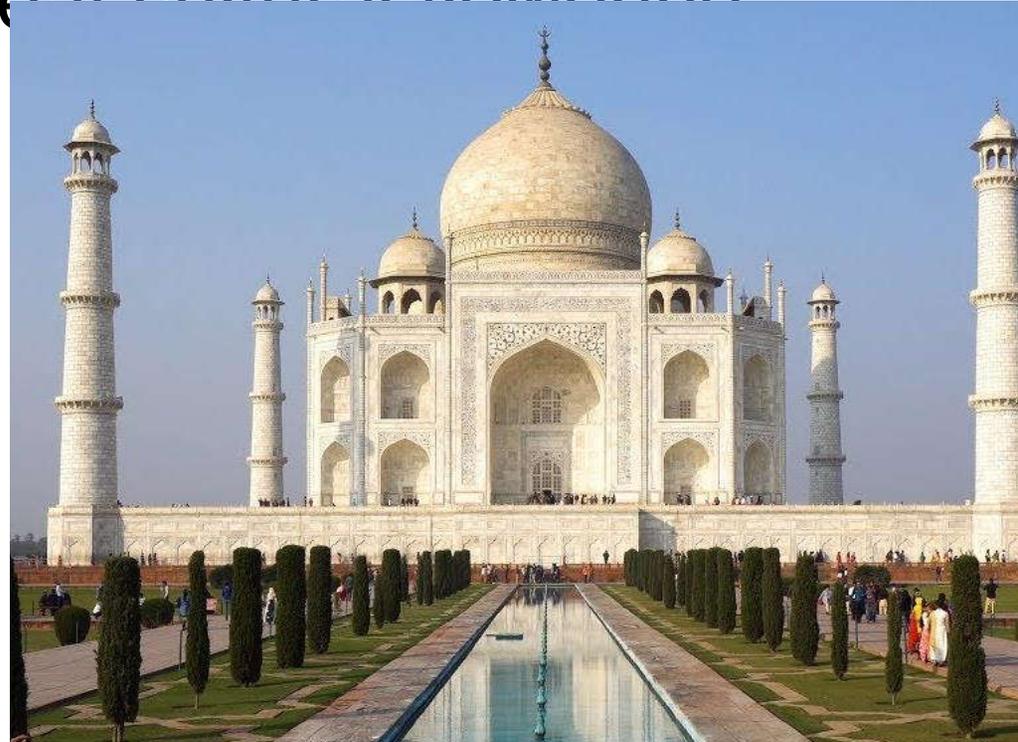
Mathematics

Biology

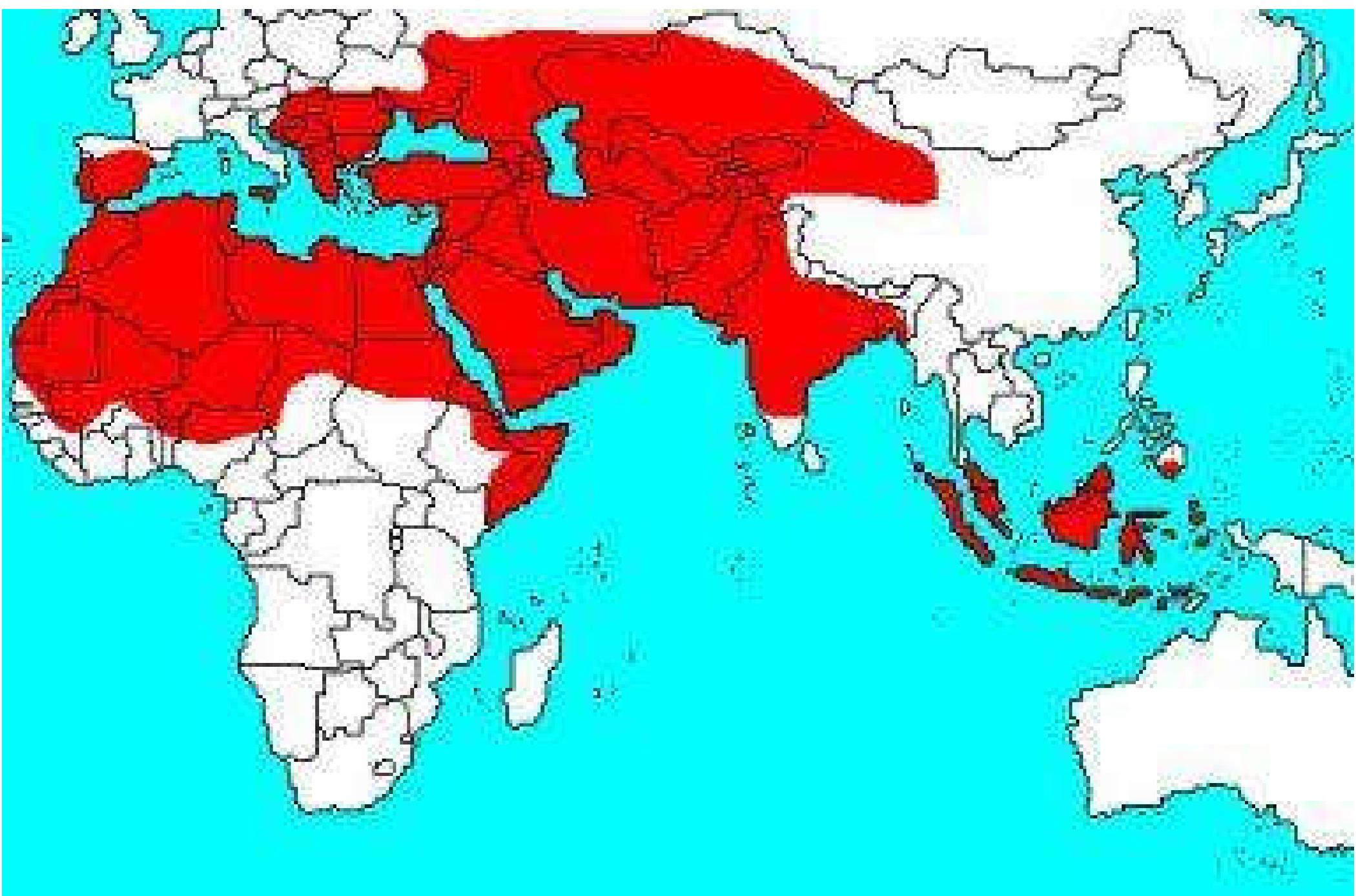
Medicine

Engineering

Architecture



The height of Muslim political power



The 'Time of Shame', Part I

The height of Islamic power was at the Battle of Vienna in 1683

The combined forces of Poland and the Austro-Hungarian Empire crushed the Ottoman Turks

Then began the rapid decline:

The Portuguese and Dutch dominated the Indian Ocean and East Indies

The Hapsburgs and Greece reclaimed Eastern Europe

The Romanovs won Central Asia, the Volga basin and the Caucuses

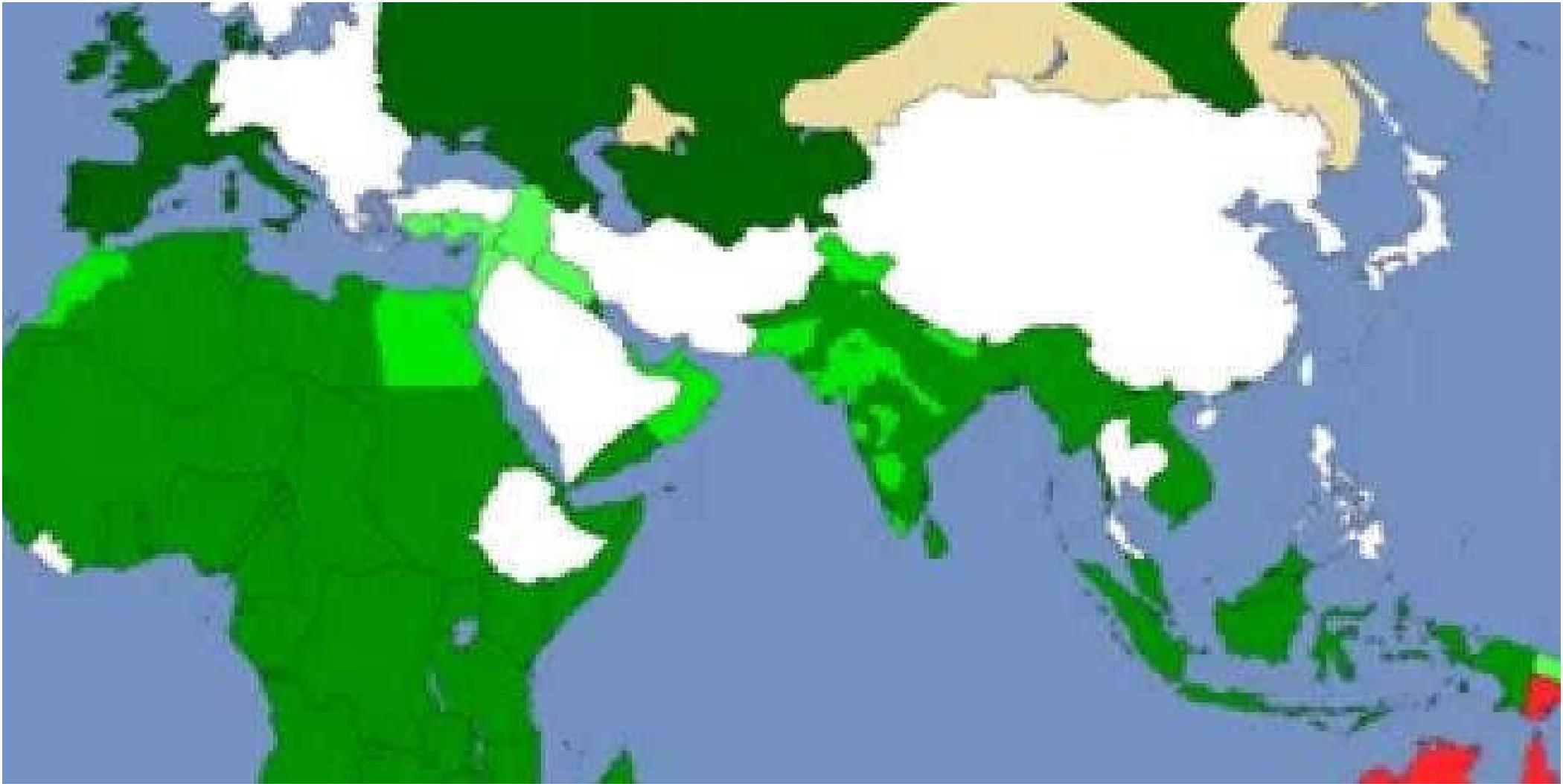
The English conquered India

European powers divided up all of Africa, with the Italians, French and British taking control of the Muslim states in the north

The British and French took control of the Middle East and Turkey



The 'Time of Shame', Part II



By 1919 every Muslim country in the world was a puppet state under the political, military and economic control of the West.

The 'Time of Shame', Part III



From 700 to 1700 Islamic empires were the world's super-powers

Islam never developed a theology of suffering because God seemed to be on their side

Western values of free market economics and democratic principles of individual rights were anathema to pious Muslims

In the 20th century Islamic countries had become among the poorest in the world

Muslims, believing their religion and values were superior, felt helpless in response to the Western onslaught

The psychological aspects of this were devastating to Muslim self-esteem



The 'Time of Shame', Part IV

There are political situations that remain particularly galling for pious Muslims

Foremost is the Israeli/Palestinian situation, for which America is blamed

Economic sanctions against many Islamic nations plus military interventions in Kuwait Iraq, Libya, Syria and Afghanistan have left many Muslims raging with impotent anger

That became fertile ground for the rise of Islamic terrorism

When terrorists killed 24 Americans in Saudi Arabia, Osama bin Laden said the bombers, "have raised the nation's head high and washed away a great part of the shame that has enveloped us."



Islam today

There are approximately 1.6 billion Muslims in the world today

95% of all Muslims live in a geographically region called the 'Islamic crescent' that stretches from Morocco to Indonesia



It is the world's fastest growing religion solely because of its birth rate

Over half the world's Muslims are under the age of twenty

The vast majority live in what we would call extreme poverty

Islam is incredibly diverse with no less than six broad perspectives



Islam is a personal faith without social or political dimensions

This is the official position of the nation Turkey

Modernist or Liberal:

Open to adapting their faith to contemporary intellectual and cultural trends

At the forefront of calling for pluralistic democratic societies and for freedom of conscience

Secular and Modernist Muslims represent only about 5% of the population



Islamic diversity

Mystical:

Found in 'Sufis' and other Islamic movements

Whirling dervishes and the poet Rumi

Mixes with indigenous folk religion and veneration of local saints

Less particular and rigid, with a universalism and aesthetic that appeals to Westerners

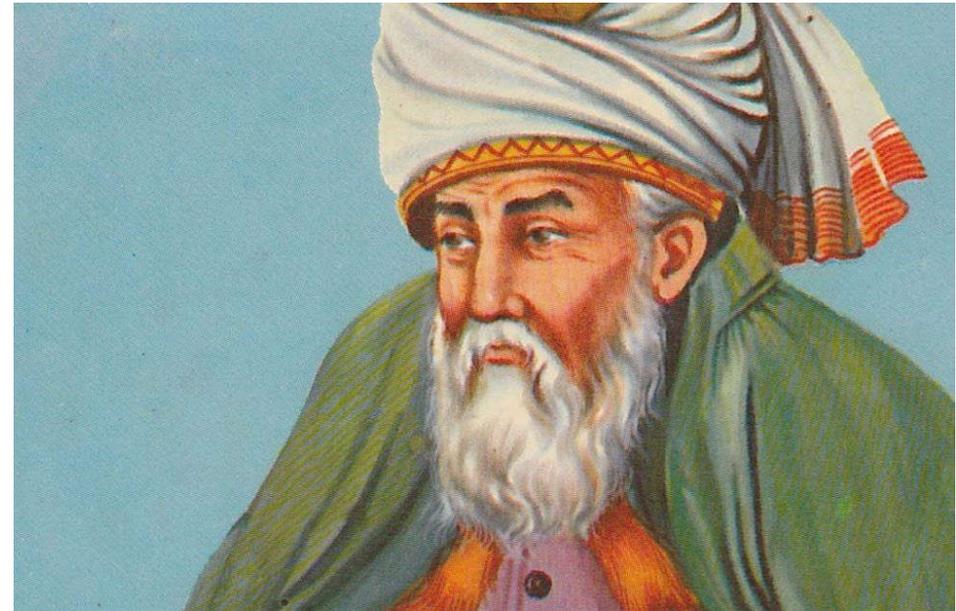
Strongly condemned as heretical

Contemporary religious movements:

Alawiya in Syria, containing Christian and Zoroastrian elements

Baha'i, containing Christian and Jewish elements

Together less than 1% of the population



Islamic Diversity: Conservative



Authority is found in the past:

In the *Qur'an, Haddith and Sunnah* of the Prophet Mohammad

In the four schools of the *Shari'a* fixed by the 10th century

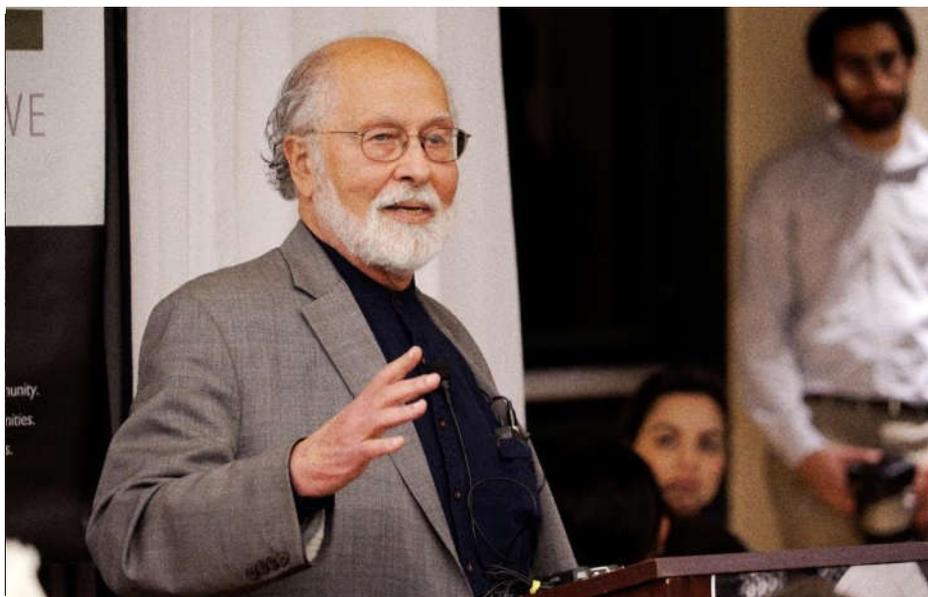
There can be no accommodation with Modernity

The Islamic vision set in the 10th century is the will of Allah

This includes 70% of all Muslims, and most of those we encounter in the West

Even those who fill high academic, business and political offices

Sayyad Hossein Nasr, for whom the values of Modernity, including separation of religion and state, and freedom of conscience in a pluralistic society are bad



'The Age of Enlightenment was in reality an age of the darkening of the soul and eclipse of the intellect.'

Islamic Diversity: Fundamentalist

Passionately committed to returning to the origins of their religion

Reject any interpretation of Islam outside of or after the original teaching of the Prophet Mohhammad himself

They idealise the Islamic society created in Medina in the 7th century, and like ISIS want to recreate it in the 21st century

Islamic fundamentalists are diverse:

Socially conservative and peaceful, like the Saudi royal family

Socially radical and militant, as was Gaddafi of Libya

Socially and politically repressive, like the Taliban or ISIS

Or call for jihad, holy war, against the West, like Al Qada

Fundamentalists are about 20% of Islam

Only a tiny number, about .00006% or 70,000, Muslims support terrorism



What Christianity and Islam have in common



When the angels said, "O Mary, your Lord gives you good news of a Word from Him. His name is the Messiah, Jesus, son of Mary, honoured in this world and in the next and one of those who are granted nearness to God. Quran [3:45]



Religiously, Christianity, Judaism and Islam belong to the same family

Descended from Abraham: Jews and Christians through Jacob, Muslims through Ismael

Mohammad believed Islam was what Abraham, Moses and Jesus all taught

His was the final revelation

In the Qur'an, both Jesus and Mary are honored

Share the same basic understanding:

God is holy, personal, loving

Cosmology of heaven, earth and hell

Humanity bears the image of God, alienated from God by sinfulness

History is linear, beginning with creation, ending with the resurrection' on Judgment Day

Salvation is by grace, and focuses on loving relationships

How Christians and Muslims disagree

Sources of authority

Islam: Qur'an, Hadith, Sunnah, Shari'a

Christianity: Jesus, Apostles, Bible, Bishops, Reason

The Nature of God:

Islam: Fierce unity

Christian: Trinity

God's will for humanity:

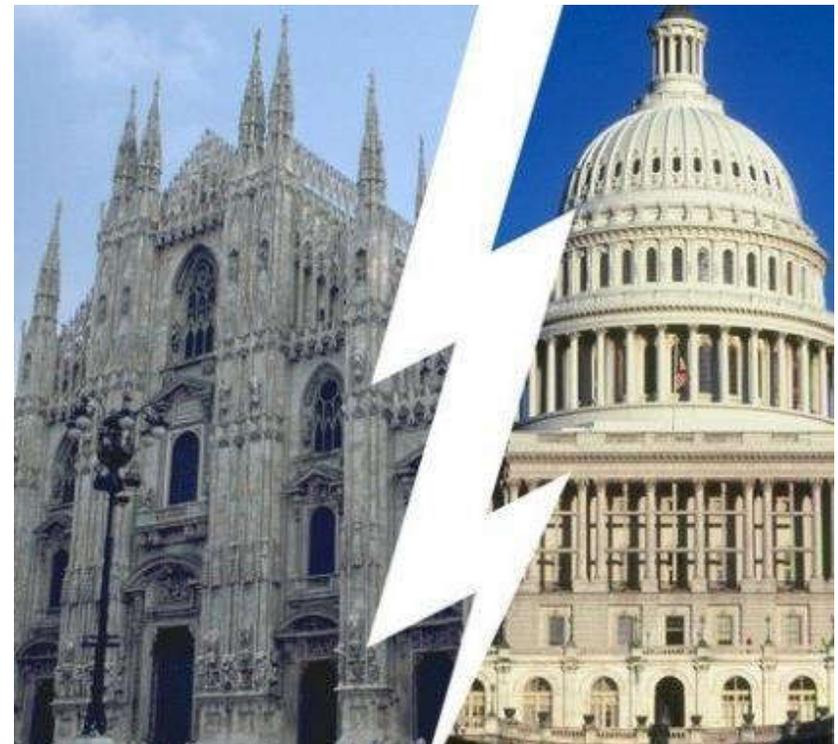
Islam: obedience and mercy

Christian: fidelity (free will) and love

The Nature of Society:

Islam: all life, government, religion, economics, judiciary, all social relationships seamlessly part of a single authority system

Christianity: separation of faith and society both biblical and historical



Both religions have an imperative to help the poor and marginalised



And both are committed to stand against injustice



Those are certainly things
we can do together



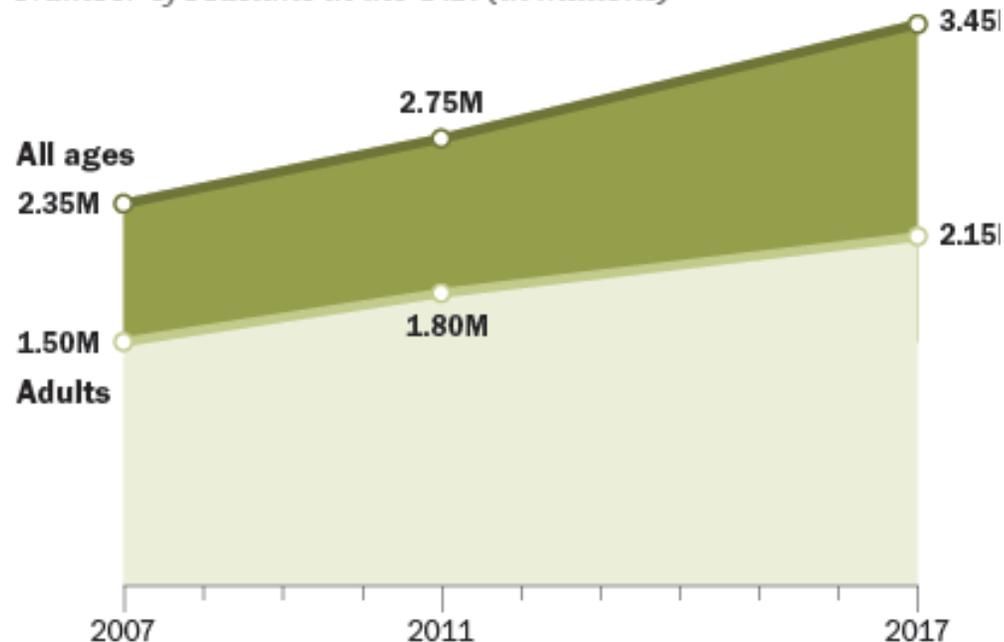
Muslims in America

Religion in the United States

Christian:	73.7%
None/Atheistic/Agnostic:	18.2%
No Response:	2.6%
Other Non-Christian	2.5%
Jewish:	2.1%
Muslim	.8%

Number of Muslims in the U.S. continues to grow

Number of Muslims in the U.S. (in millions)



Note: U.S. Muslim population estimates reflect a correction made on Nov. 9, 2017.
Source: Pew Research Center estimates based on analysis of surveys of Muslim Americans in 2007, 2011 and 2017 combined with U.S. Census data.
"U.S. Muslims Concerned About Their Place in Society, but Continue to Believe in the American Dream"

PEW RESEARCH CENTER

Rooted in immigration

Muslim adults about three times as likely as Americans overall to be immigrants

	U.S. Muslims	U.S. general public
	%	%
First generation (born abroad)	58	18
Second generation (immigrant parents)	18	9
Third generation+ (U.S. born with U.S.-born parents)	<u>24</u>	<u>73</u>
	100	100

Note: Results repercentaged to exclude nonresponse.
 Source: Survey conducted Jan. 23-May 2, 2017. U.S. general public data from U.S. Census Bureau's 2016 Current Population Survey Annual Social and Economic Supplement.
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Black Muslims constitute 20% of all Muslims in America

700,000 in the United States

Over half were converts to Islam

No single country is origin for more than 15% of foreign-born U.S. Muslims

% of U.S. Muslim adults born in ...

	All U.S. Muslims	Foreign-born U.S. Muslims
	%	%
United States	42	—
South Asia	20	35
Pakistan	9	15
India	4	7
Afghanistan	4	6
Bangladesh	3	6
Middle East/North Africa	14	25
Iraq	3	5
Kuwait	2	3
Syria	2	3
Egypt	2	3
Other Asia/Pacific	13	23
Iran	6	11
Sub-Saharan Africa	5	9
Europe	2	4
Americas (excluding U.S.)	2	4
Other/undetermined	<1	<1
	100	100

Note: Results repercentaged to exclude those who did not answer the question about where they were born. Figures may not add to 100% or subtotals indicated due to rounding.

Source: Survey conducted Jan. 23-May 2, 2017.

"U.S. Muslims Concerned About Their Place in Society, but Continue to Believe in the American Dream"

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Religious attitudes and values similar to other Americans

U.S. Muslims, Christians exhibit similar levels of religious commitment

	U.S. Muslims	U.S. Christians
<i>How important is religion in your life?</i>	%	%
Very important	65	68
Somewhat important	22	25
Not too/not at all important	12	7
Don't know	1	1
	100	100
<i>How often do you attend religious services?</i>	%	%
Weekly	43	45
Once or twice a month	12	16
Few times a year	20	21
Seldom/never	26	17
Don't know	1	1
	100	100

Note: Figures may not add to 100% due to rounding. Muslims were asked, "On average, how often do you attend a mosque or Islamic center for salah or Jumah prayer? More than once a week, once a week for Jumah prayer, once or twice a month, a few times a year especially for the Eid, seldom, or never?" Christians were asked, "Aside from weddings and funerals, how often do you attend religious services? More than once a week, once a week, once or twice a month, a few times a year, seldom, or never?"

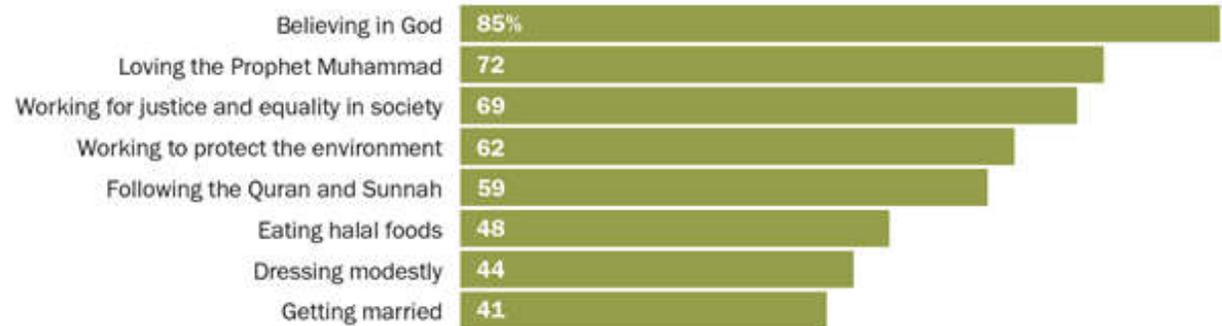
Source: Survey conducted Jan. 23-May 2, 2017. Data on importance of religion for U.S. Christians come from Pew Research Center's 2014 Religious Landscape Study. Data on church attendance for U.S. Christians come from aggregated Pew Research Center surveys conducted January 2017-April 2017.

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Most Muslims say working for justice, protecting environment among keys to what it means to be Muslim

% of U.S. Muslims who say _____ is an "essential" part of what being Muslim means to them



Source: Survey conducted Jan. 23-May 2, 2017.

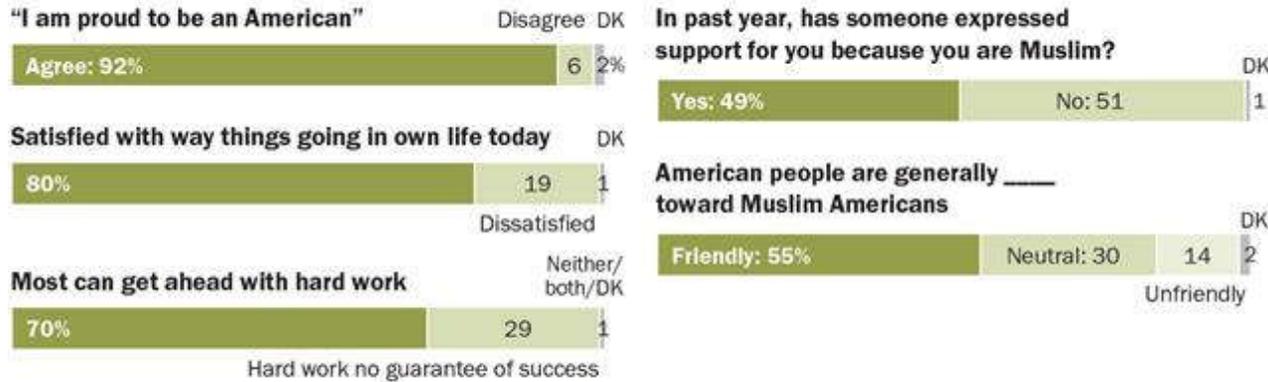
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Muslims are proud to be American

Nine-in-ten U.S. Muslims proud to be American



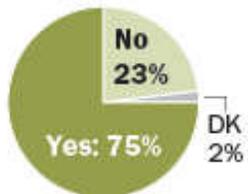
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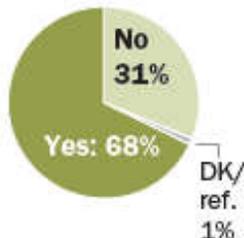


Among U.S. Muslims, widespread concern about place in American society

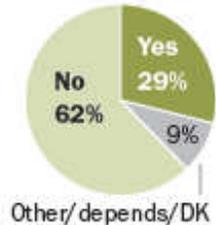
Is there a lot of discrimination against Muslims in the U.S.?



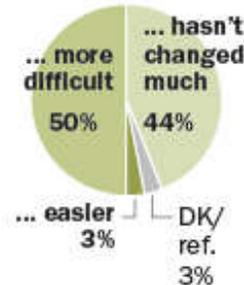
Does Donald Trump make you feel worried?



Do American people see Islam as part of mainstream society?



In recent years, being Muslim in the U.S. has gotten ...



Source: Survey conducted Jan. 23-May 2, 2017.
 "U.S. Muslims Concerned About Their Place in Society, but Continue to Believe in the American Dream"

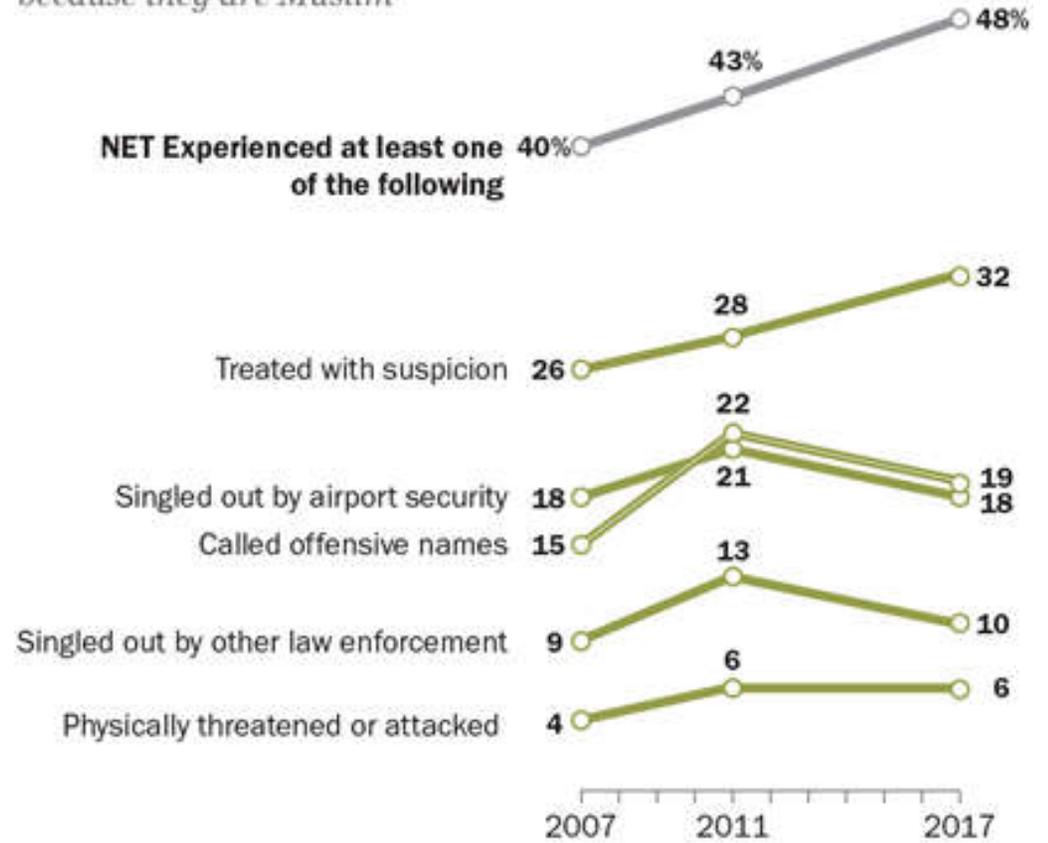
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Most American Muslims experience discrimination



Half of U.S. Muslims experienced at least one instance of religious discrimination in the past year

% of U.S. Muslims who say they have been _____ because they are Muslim



Source: Survey conducted Jan. 23-May 2, 2017.

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Life at the Roswell Community Masjid



Our Muslim neighbors are very much like us



Thank You
Ken!