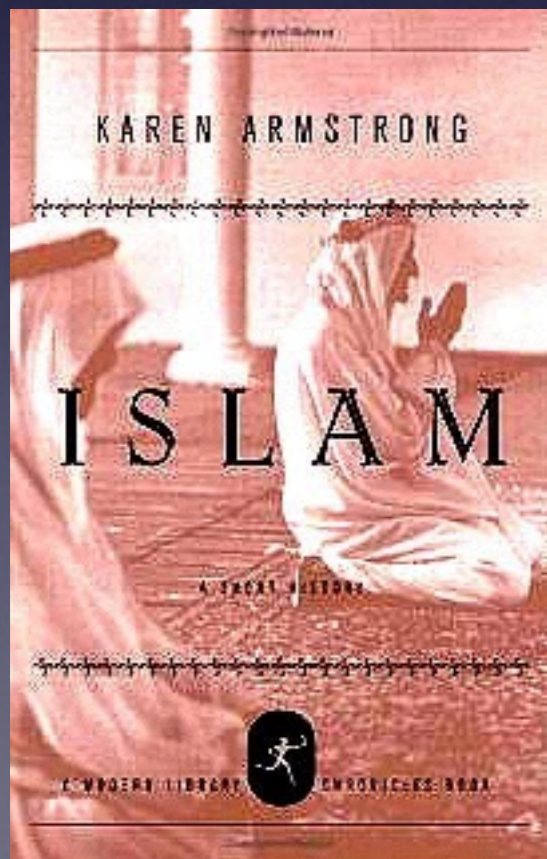


Israel - Palestine 2 studies



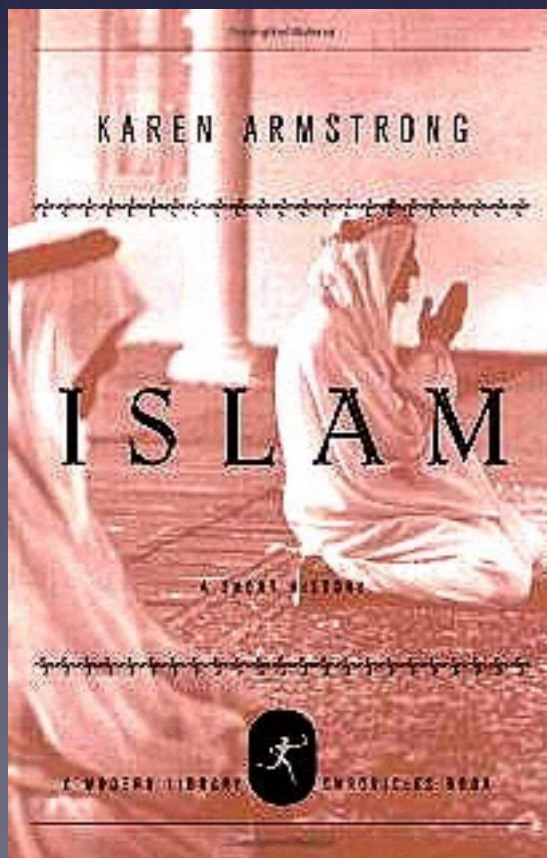
ACTS
Winter 2016

St David's United Church
Calgary

Islam: A Short History

Session # 6

- Opening
- Introductions
- Chapter Summaries
- Media
- Discussions
- Closing



Opening

Dorothy Duker

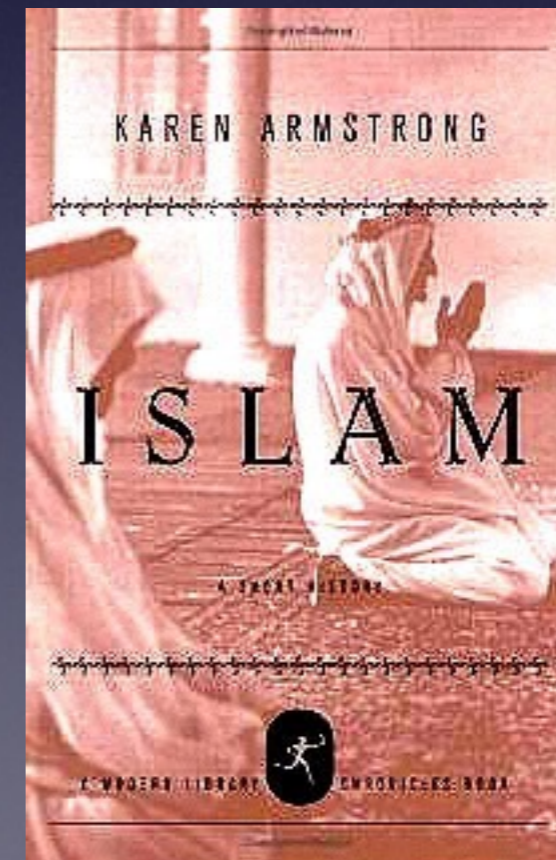
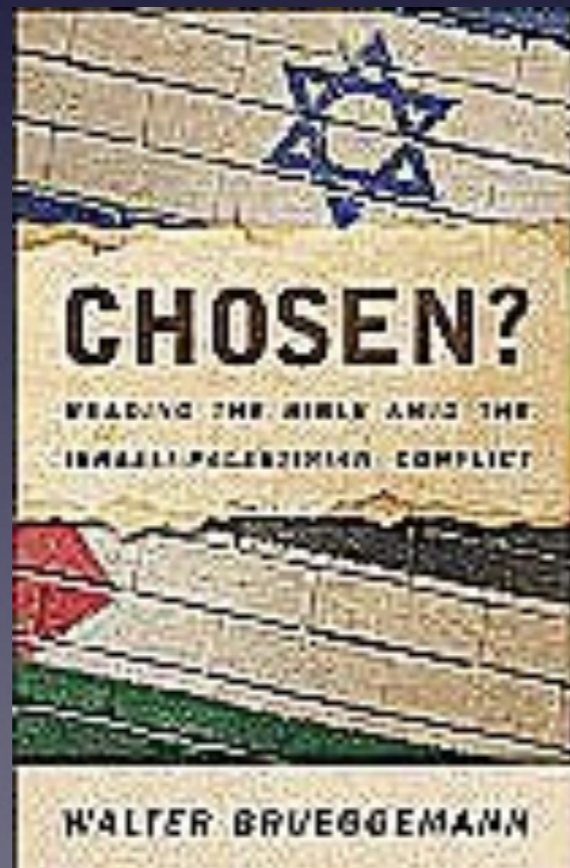
Prayer for World Peace - Sister Joan Chittister

Great God, who has told us
“Vengeance is mine,”
save us from ourselves,
save us from the vengeance in our hearts
and the acid in our souls.

...

(http://www.worldprayers.org/archive/prayers/invocations/great_god_who_has_told_us.html)

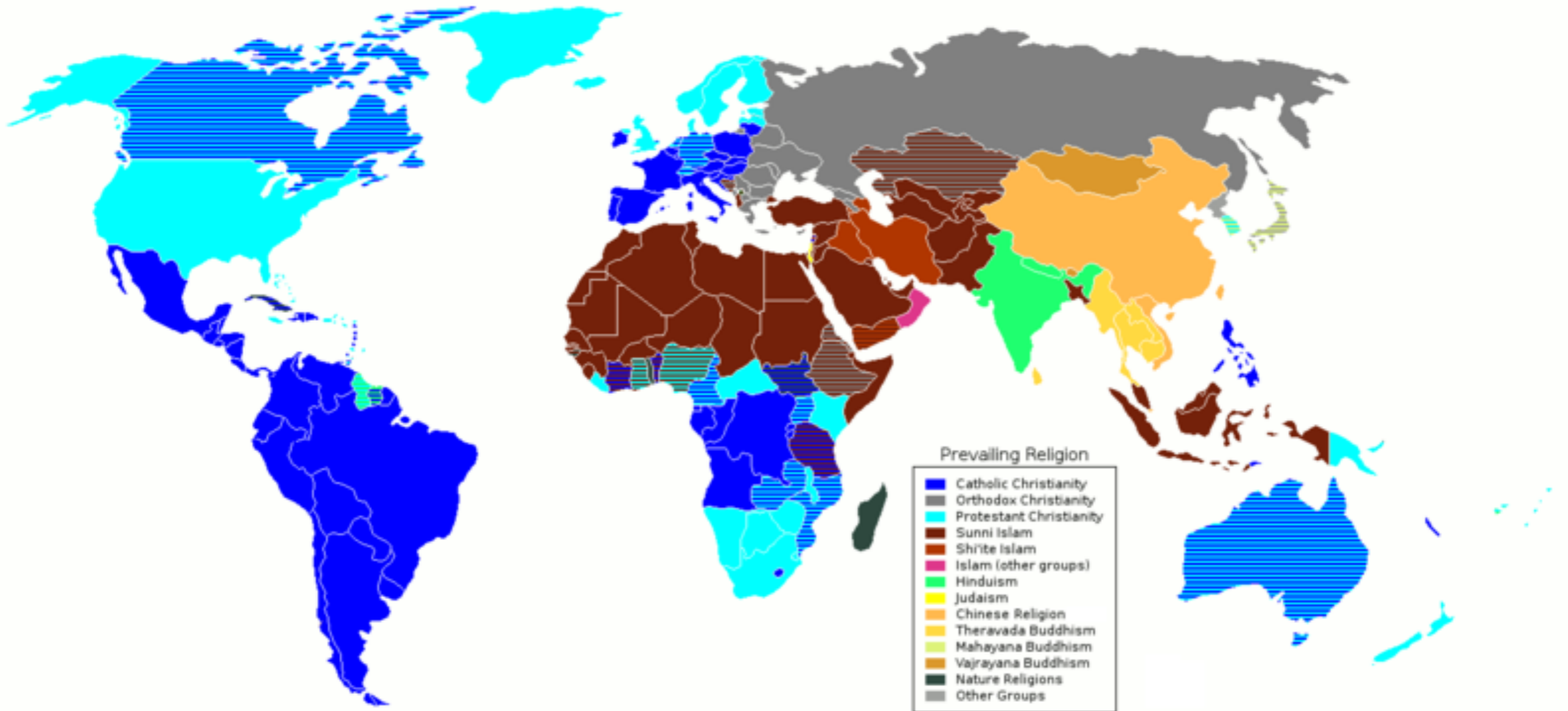
Transition between the 2 studies.



Map of the World's Religious Distribution.

Source: Wikimedia Commons.

https://commons.wikimedia.org/wiki/File:Prevailing_world_religions_map.png



PROJECTING THE WORLD'S FAITH

A region by region look at faith in 2050



PROJECTING SUB-SAHARAN AFRICA:

Christianity and Islam more than double their numbers

Christians
58.5%
(62.9% in 2010)

Muslims
35.2%
(30.2% in 2010)

Folk Religions
3.2%
(3.3% in 2010)

2050 pop.
1,899,960,000
(+130.9% from 2010)

© 2015 Religion News Service. Graphic by Tiffany McCallen

SOURCE: Pew Research Center, "The Future of World Religions: Population Growth Projections 2010-2050"

PROJECTING MIDDLE EAST/NORTH AFRICA

Overwhelmingly Muslim – still

Muslims
93.7%

(93% in 2010)

Christians
3.1%

(3.7% in 2010)

Jews
1.4%

(1.6% in 2010)

2050 pop.

588,960,000

(+72.7% from 2010)

© 2015 Religion News Service. Graphic by Tiffany McCallen

SOURCE: Pew Research Center, "The Future of World Religions: Population Growth Projections 2010-2050"

PROJECTING ASIA/PACIFIC:

Muslims surpass Hindus, 'Nones' dwindle

Muslims
29.5%

(24.3% in 2010)

Hindus
27.7%

(25.3% in 2010)

"Nones"
17%

(21.2% in 2010)

2050 pop.

4,937,900,000

(+21.8% from 2010)

© 2015 Religion News Service. Graphic by Tiffany McCallen

SOURCE: Pew Research Center, "The Future of World Religions: Population Growth Projections 2010-2050"

PROJECTING LATIN AMERICA/CARIBBEAN:

Little change as Christians dominate

Christians
88.9%
(90% in 2010)

"Nones"
8.7%
(7.7% in 2010)

Folk Religions
1.9%
(1.7% in 2010)

2050 pop.
748,620,000
(+26.9% from 2010)

© 2015 Religion News Service. Graphic by Tiffany McCallen
SOURCE: Pew Research Center, "The Future of World Religions:
Population Growth Projections 2010-2050"

PROJECTING EUROPE:

Christians hold the lead; Muslims, 'Nones' strengthen

Christians

65.2%

(74.5% in 2010)

"Nones"

23.3%

(18.8% in 2010)

Muslims

10.2%

(5.9% in 2010)

2050 pop.

696,330,000

(-6.2% from 2010)

© 2015 Religion News Service. Graphic by Tiffany McCallen

SOURCE: Pew Research Center, "The Future of World Religions: Population Growth Projections 2010-2050"

PROJECTING NORTH AMERICA:

Christian growth slows, 'Nones' soar

Christians
65.8%
(77.4% in 2010)

"Nones"
25.6%
(17.1% in 2010)

Jews
1.4%
(1.8% in 2010)

2050 pop.
435,420,000
(+26.4% from 2010)

© 2015 Religion News Service. Graphic by Tiffany McCallen
SOURCE: Pew Research Center, "The Future of World Religions:
Population Growth Projections 2010-2050"

Muslim Distribution Map - Sunni/Shia

Source: CIA data. Columbia University

<http://www.columbia.edu/itc/mealac/pritchett/00maplinks/overview/sunnishia/sunnishiamax.jpg>



Video

Differences Between Sunni and Shia Muslims
by TestTube News
3m

<https://www.youtube.com/watch?v=5KLvjs7Yrtw>



SUNNIS VS SHIITES



The Gulf/2000 Project

at Columbia U. Dr. Michael Izady

The Gulf/2000 Project was created in 1993 as a service to scholars, government officials, business people, journalists and other specialists who have a professional association with the Persian Gulf and Gulf studies.

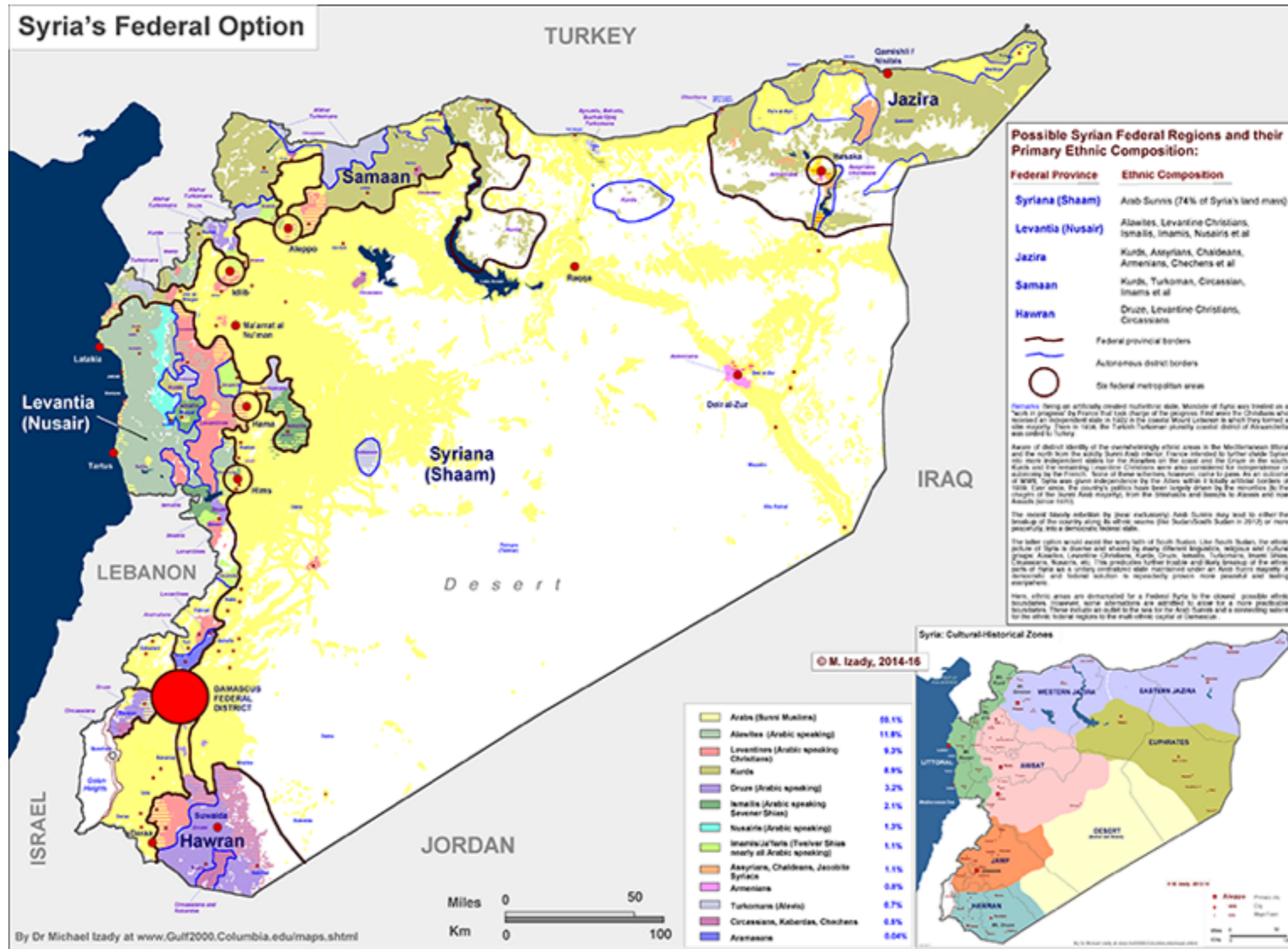
An NGO that engages with Mid Eastern Information in a multidimensional way: to commission research , to maintain an electronic database of maps and data. An extensive collection.

Here's a single example of how extravagantly diverse people are, in a map of Syrian sectarian demographics.

Syria - Sectarian Demographics

from the Gulf/2000 project of Dr. Michael Izady of Columbia

http://gulf2000.columbia.edu/images/maps/Syria_Federal_Option_sm.png



Holy Sites for All Muslims

Many holy sites of Islam are connected to sectarian history and often are the targets of conflict.

These few Mosques are raised for historical reasons that are shared by all Muslims.

Some of you have seen them.

Holy Sites for all Muslims
Masjid al-Haram “The Sacred Mosque”
Mecca, Saudi Arabia



Holy Sites for all Muslims
Al-Masjid an-Nabawi “Mosque of the Prophet”
Medina, Saudi Arabia



Holy Sites for all Muslims
Al-Haram al-Sarif “The Noble Sanctuary”
Jerusalem, Israel



Holy Sites for all Muslims
Qubbat Al-Sakhrah “The Dome of the Rock”
Jerusalem, Israel



Holy Sites for all Muslims
Sultan Ahmed Mosque “The Blue Mosque”
Istanbul, Turkey



Church/Mosque/Museum
“The Hagia Sophia”
Istanbul, Turkey



Introductory Point (Armstrong)

In Islam, Muslims have looked for God in history. Their sacred scripture, the Quran, gave them a historical mission.

Their chief duty was to create a just community in which all members, even the most weak and vulnerable, were treated with absolute respect.

My Thought

The early experiences of religious movements have a formative impact on how that faith evolves.

Important Dates

1897 - Zionism founded in Europe

1917 - Balfour Report proposes a Jewish state in Palestine

1948 - Israel founded - Arab coalition defeated
Palestinian Arabs emigrate, are blocked from returning

1967 - Six Day War - Israel takes more land

Important Dates

1978 - Camp David Accord (Begin, Sadat, Carter)

1981 - Sadat Murdered

1987 - First Palestinian intifadah

1993 - Oslo Accords (between Israel and the Palestinians)

1994 - Rabin assassinated

Ch. 1 - Beginnings

Early seventh century - the Arabs are a "lost people"

Muhammed has first religious experience in 610

He did not think that he was founding a new religion but that he was bringing the old faith in One God to the Arabs

The core revelation - the "recitation" or quran - was learned by the first believers from public readings after they were written down.

Ch. 1 - Beginnings

Muhammad not considered divine, but the last and greatest of God's prophets

The new sect would eventually be called islam (surrender)

Ritual prayers (salat) three, then later five, times a day.

Muhammad saw his work are weaning people away from paganism - but he did not seek to cancel older religions like Judaism or Christianity or contradict their prophets

Ch. 1 - Beginnings

New group of believers continued to practice ancient Arabic rituals like the hajj (pilgrimage) to Mecca

Kiss black stone, hurl stones at satan.

Muhammad's purpose - to bring all Arabs into one monotheistic family

Ch. 1 - Beginnings

Encountered resistance in Mecca. Escaped to Medina - 622 - considered the founding date of Islamic faith.

Muhammad became head of disparate groups bound together by a shared ideology. First mosque built.

Rituals like masjid (prostration) became part of liturgy. Mosques were community (ummah) centres not just places of worship

Muslims began to pray facing Mecca

Ch. 1 - Beginnings

Respectful treatment of women an early ethic, but like Christianity, Islam was taken over by patriarchy.

A sequence of wars followed and the Muslims proved to be committed and successful warriors.

"jihad" reflected inner discipline of Muslim warriors spiritually and inwardly dedicated.

Respect continued for Jewish minorities.

This continued until 1948 when the state of Israel was founded.

Ch. 1 - Beginnings

Mecca was "recovered" by Muslims without bloodshed.

"Salvation" for Muslims means a society that puts into practice God's desires for the human race.

Islam seeks ultimate concord for people living together. This was indeed true for early years of the new faith as long as Muhammad was alive.

Troubles began when Muhammad died and the problem of succession became paramount.

Ch. 1 - Beginnings

Ali - Muhammad's closest male relative was a natural successor, but divisions - for or against him - ultimately proved to be very disruptive and dangerous..

Muhammad became accepted as the "last and greatest" of the prophets - thus making the post-biblical tradition superior to the biblical tradition.

Ch. 1 - Beginnings

A century after the Prophet's death, the Islamic Empire extended from the Pyrenees in the west to the Himalayas in the east. A sign of growing Islamic/Arabic influence on the world scene.

Military success - a mark of God's favour
Defeat - always considered negatively.

Ch. 1 - Beginnings

"The Quran does not sanctify warfare"

Islam was never intended to be a world power, but only the government for the descendants of Ismael.

With expansion grew the political divisions within Islam.

Shiite and Sunni - the major emerging Islamic traditions
Sufi mysticism - flourished as an alternative to political differences.

Discussion Questions

1. Do you agree or disagree with Armstrong's attempts to portray Islam as essentially a "peaceful" religion.
2. Suggest similarities and differences in the development of Islam and Christianity
3. Discuss: while Islam emerged as a progressive Arab movement in the seventh century, it is today a religion in need of reformation.

Break

Closing

One of Larry Fisk's favourite bits from the Sufi Muslim poet Rumi was about leaving differences aside and meeting in a field.

Another lover of Sufi poetry has made 64 exquisite, short meditation videos. She is Enea B of Croatia. Do check out her page

<https://www.youtube.com/user/aeneb1/videos>

Here is "Out behind ideas, there is a field"
1m26s



Islam

Next Readings

Ch 2. Development

Study Website

<http://palestine.stdavidscalgary.net>

