

COMPARATIVE RELIGION

SECTION IV

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GLOSSARY

ISLAM

- ABU BAKER -- Converted kinsman of Muhammad, of the Quraysh Tribe, who recorded the first edition of the Quran, the First Caliph.
- ABU TALIB -- Muhammad's uncle who raised him.
- AGHA KHAN -- Spiritual head of the Nazaris Sect (of the Ismailis Sect of it).
- AHMADIYYA -- Sect whose returning Imam was the same as the Jewish Messiah, Christ and an incarnation of the Hindu god, Vishnu.
- AL-ARKAN -- "The Five Pillars of Faith" - Repetition of the Creed, prayer, almsgiving, fast at month of Ramadan, pilgrimage to Mecca.
- AL-GHAZALI -- Founder of the middle of the road sect - "Synthesis of al-Ghazali" - between the mystical Suffis and traditional Sunnis.
- ALI -- Son of Abu Talib and son in law of Muhammad - married to Fatima, the Fourth Caliph.
- ALLAH -- Islam's God (like the Hebrew 'El') - Monolithic monotheism.
- ANNO-HEGIRA -- Year of the Flight - one year after being IAH.
- BAHAI -- Sect claiming that Baha 'Ullah is the 12th Imam.
- BATTLE OF THE DITCH -- Decisive battle of Muhammad at Medina over the Meccans - won by digging a ditch around the city, which fortunately became a mote when it rained.
- BLACK MUSLIMS -- Black social protest sect in America.
- BLACK STONE -- Meteorite housed in the Ka'ba (Dynamism).
- CALIPH -- Muhammad's successors (cf Abu Baker, Omar, Othman, Ali).
- CALIPHATE -- Islamic kingdom.
- COMPANIONS -- Four close personal comrades of Muhammad who succeeded him as Caliphs (See names under Caliphs).
- DERVISHES -- "One who comes to the door" - Suffis sectarian-wanderers, beggars who beat their bodies and whirl around to gain a mystic experience.
- DHU-AL-HIJJ -- The Sacred Month.
- DOMES OF THE ROCK -- Famous mosque in Jerusalem, traditionally the place where Isaac was sacrificed, on Mt. Moriah, where Solomon's temple stood, where Muhammad ascended to heaven.
- FAST OF RAMADAN -- No eating or drinking during the daylight hours during this month.
- FATIHAH -- Muslim's Lord's Prayer - opening of Quran (Sura I).
- FATIMA -- Muhammad's only daughter who survived after his death, married to Ali. (He had four daughters.)
- FRIDAY -- Day of worship and prayer for Islam.
- GARI -- Reader of Quran in mosques.
- GIBLAH -- Niches in walls denoting the direction towards Mecca.
- HADITH -- Commentaries on the Quran and other Islamic traditions.
- HAJJ -- (Hadj) - The Pilgrimage to Mecca.
- HIJRA -- (Hegira) - "The Migration" of Muhammad from Mecca to Medina.
- HASHIMITE -- Poor clan of Muhammad's birth.

IBLIS -- Devil (from Greek - Diablos). - See "SHAITIN"

IMAM -- Religious leader in the mosque - laymen who serve either part of full time to the glory of Allah.

ISLAM -- Noun meaning to submit or surrender - to Allah.

ISMAILIS -- Two sects of the Shiite Sect (cf Nazaris and Mustalis).

JIHAD -- Holy War.

JINNS -- (genii) - Spirit beings slightly lower than angels - benevolent and malevolent (demons, ghouls), can assume animal or human form and have sex and progeny.

KA'BA -- "The Cube" - cube shaped building in Mecca built to house the Black Stone. Islamic holy place. Tradition says Abraham built it (some Adam).

KESMIT -- Fatalism, Allah determines all.

KHADIJA -- Widow caravan owner, wife of Muhammad (15 years older than he).

KHARIJITES -- "Separatists, Rebellion" - Radical sect.

KORAN -- See Quran.

MECCA -- Holy city of Islam, their Jerusalem, place of Pilgrimage, home of the Ka'ba, Zam zam, Muhammad's throne - conquered 630 AD, 8AH.

MEDINA -- (Yathrib) - Friendly city that received Muhammad in his "Flight", establishing theocracy there (cf Battle of the Ditch).

MINARET -- Towers around mosques for calling to prayer (cf Mueziem).

MIR'AJ -- Night Journey of Muhammad to Paradise on a flying carpet.

MT. HIRA -- Mountain (in a cave there) where Muhammad received visions and revelation (SIC).

MUEZIEM -- One who calls to prayer from the minaret.

MUHAMMAD -- Founder of Islam, absolute authority as the Prophet of Allah, supposed Paraclete (Jno. 14:16).

MUSLIM -- "One who submits (Islam = to submit), thus a Muslim is one who submits to submitting to Allah.

MUSTALIS -- Sect of the Ismailis Sect - in Bombay.

MU'TAZILITES -- Philosophic sect of reason, modernists.

NAZARIS -- Sect of Ismailis under Agha Khan.

OMAR -- (Umar) - Second Caliph.

OTHMAN -- (Uthman) - Third Caliph, Revised the Quran.

QURAN -- Islamic Bible, 114 Suras or chapters, not directly written by Muhammad (cf Abu Baker, Othman), Absolute, Infallible and Eternal to Islamics.

QURAYSH -- Muhammad's tribe, responsible for care of the holy place - Ka'ba.

RAMADAN -- Fast month.

SALAT -- Ritual prayer recited in mosques.

SHAHADA -- Muslim Creed "la-ilaha-illa-Allah, Muhammad rasal Allah" which means "There is no God but Allah, and Muhammad is the Prophet of Allah."

~~(cf Kaitim)~~

SHAITIN -- Satan (from Hebrew).

SHEIKH -- Earlier ruling elder or patriarch of Primitive Arabs.

SHEMA -- Jewish confession of faith - "Hear O Israel" - which impressed Muhammad concerning monotheism (Deut. 6:4f).

SHIA -- Sect (Shiites) demanding hereditary Caliphs (through Ali).

SUFFIS -- Philosophical-mystical sect. From Suf - coarse wool clothing.

SUNNI -- (Sunnah - "Well trodden path") - Traditionalists holding to the Quran and Hadith, main body of Muslims are Sunni.

SURA -- Chapters of the Quran (114).

TAJ MAHAL -- Famous marble mausoleum at Agra, India, built by Shah Jahan in memory of his wife. A marvelous structure comparable to the Parthenon.

ZAID -- Christian slave adopted by Muhammad, influential in his beliefs.

ZAKAT -- Almsgiving.

ZAM ZAM -- Sacred well near the Ka'ba.



COMPARATIVE RELIGION

SECTION IV

LESSON 7

ISLAM

I. INTRODUCTION

A. The "Islamic Muslim"

1. The word "Muslim" means "one who submits", or "one who commits himself to Islam".
2. The word "Islam" is a noun formed from the infinitive meaning "to accept", "to submit", "to surrender".
3. The word Islam implies an ongoing submission and surrender to God.

B. Basically, Islam is the religion of the peoples of Arabia.

1. It grew out of the confrontation of one charismatic leader with the problems of Arabia, Arabian traditional religion, Judaism and Christianity.
2. Muhammad, this charismatic leader, saw the weaknesses of Arabian disunity, and early on was attracted to the strengths of Judeo-Christian Monotheistic unity.
3. It must, however, be emphasized that the particular form of Judaism and Christian practice that Muhammad encountered was a low and corrupt expression of the Palestinian and early form.
4. Around this need for Arab unity, Judeo-Christian Monotheism, and his own charismatic nature, Muhammad formed the particular religion of Islam.
5. The outstanding features of this religion are thus:
  - a. The character of Muhammad.
  - b. Monotheism.
  - c. The Quran (Koran), the sacred scriptures of Islam.
  - d. The Hadith, commentaries on the Quran and other general traditions of Islam.
  - e. Arab exclusiveness.

II. PRE-ISLAMIC ARABIA

A. Geography

1. Originally Islam began in the mountainous area immediately north of the Red Sea, between the Gulf of Agaba and the Persian Gulf.
2. With its growth it spread first throughout Arabia, Palestine, Asia Minor, and then on until they had conquered most of the Mediterranean area.

3. Their influence was felt in Southern Europe well into the 16th and 17th centuries.
4. Today the Islamic world is limited to most of North Africa, Arabia, Asia Minor, Persia, and Pakistan.

B. History

1. Obviously the beginning of Islam must be traced to Muhammad, who lived from 570-632 A.D.
2. The Islamic calendar actually dates from 622 A.D., the year marking both the lowest point in Muhammad's personal fortunes, and also the beginning of his remarkable success. It is spoken of as 1AH or "1 Anno Hegirae", the year of "the flight".
3. The actual history of Islam must, however, go back beyond Muhammad to pre-Muhammadan Arabia.
4. Arabians, like most other nationals, are not racially homogeneous.
5. Semitic ancestry is stronger than other ethnic groups, but a considerable number of Arabic groups were mixed Semite-non-Semite.
6. Ethiopians crossed Red Sea from south and settled on coastal plain.
7. In the North-east conquests going back beyond 1000 B.C., Sumerian, Babylonian, and Persian elements had been infused.
8. From the North West Greek influences had come with Alexander.
9. From the South West Egyptian and Hamitic strains had entered.
10. By the time of Muhammad the Western portions of Arabia contained many Jewish and Christian settlements, with numerous representatives being found in Medina.
11. There were marked differences between the Northern and Southern Arabs, separated by the huge Arabian desert.
12. To the north are more hospitable steppe land stretches with numerous oases and arable valleys.
13. To the South East is the rain-bathed Yemen of South Arabia, stretching from the Gulf of Arabia to the Red Sea.
14. A third section, also of South Arabia, is more vital to this study. It is the mountain range running parallel with the Red Sea from the Gulf of Aqaba to the Yemen. Along this section are stretched Medina, Ta'if, Mecca.
15. Along the roads and passes stretching from the Yemen on the east to Egypt and Palestine on the west passed most of the spice laden caravans enroute to the Mediterranean world.
16. The North Arabians were long headed, wiry nomads who spoke pure Arabic and were by nature liberty loving free and imaginative. By nature they had developed predatory habits. By the time of Muhammad, they had never known a conqueror.

17. The South Arabians, the round headed, hook-nosed Arabs, were farmers, horticulturists, who spoke a Semitic dialect with Ethiopian words interspersed. By the time of Muhammad by growing prosperous and sedentary, building cities, etc., they had brought down on themselves many raids and desert wars. As a result, expensive walls, fortifications, and taxes had leant heavily on the people. By the time of the Ptolemies, heavy traffic along the Red Sea towards India sent the Arabs along the mountain section and Yemen into a decline.

#### C. Religious Concepts

1. The religion of pre-Islamic Arabia was a development of primitive Semitic desert faith.
2. Camped about oases and areas of sparse vegetation, the nomadic Arabs or early Semites lived a "Primitive" tribal existence under a ruling Elder or Patriarch, later called a sheikh.
3. Their views were basically animistic, polytheistic and sometimes, but not always, totemistic.
4. They erected sacred altars of stones and pillars which in turn became venerated as having dynamism.
5. They also held to various spirits, demons, and other indwelling spirits called jinns.
6. Trees, by their very scarcity, were said to be places of spirit indwelling and power. These groves became sacred places.
7. Babylonian and Zoroastrian influences from the North West infused astral cults with moon gods and other gods and goddesses.
8. Some of these gods were tribal.
9. Demonology, angels, jinn, ghouls and other spirits played a major part in Pre-Islamic Religions of Arabia.

#### D. Jewish and Christian Influences

1. As we have already noted, by the time of Muhammad, there were many Jewish and Christian settlements throughout Arabia.
2. In contrast to the Arabs Polytheism, the Jews and Christians were strongly Monotheistic, with each having a fairly strong ethical code.
3. In addition to this, in contrast to the Arabian polytheism and Totemism which tended to divide and segment the Arabs, the Jewish and Christian faiths united their followers in a strong bond of faith.
4. However, by the time of Muhammad, it must be emphasized that both forms of Religion, Judaism and Christianity, as practiced in Arabia especially, were of a corrupt form, in many cases much influenced by Arabian concepts such as Gnosticism, Zoroastrianism, etc.
5. Each of these above mentioned factors was to have a lasting impression on Muhammad.

III. MUHAMMAD

A. Background.

1. No study of Islam is possible without attention being given to Muhammad and his background. Islam is very much a religion of Muhammad's moods, ideas, understandings, and directions.
2. Muhammad's birthdate is uncertain. It was possibly in 571 A.D.
  - a. His father died before his birth and his mother when he was 6 years old.
  - b. He was of the Hashimite clan of the Quraysh tribe. *primitive society*
  - c. The Quraysh tribe had the responsibility of caring for the traditional Arab holy place, the Ka'ba, its idols, the Black Stone, and the nearby sacred well.
  - d. The Hashimite clan were a poor clan.
  - e. Muhammad was raised by first his grandfather, then his uncle Abu Talib.
  - f. He grew up in much poverty.
  - g. He shared in the religious beliefs of his community at first.
    - (1) They believed in and worshipped Hubal and al-Uzza. Polytheism, Henotheism.
    - (2) They believed in jinn, Satan, good, evil, omens, all spirits and demons. *the male of the female of the bottle*
    - (3) The Ka'ba was a cube-shaped building built in Mecca to house the sacred black stone, a meteorite that had crashed many centuries before and burned itself out near Mecca. The Arabs believed it to have inherent power (Animism, Dynamism, Totemism).  
Pilgrimages were made to the Ka'ba and the sacred well Zamzam nearby.  
Tradition has the origin of the building of the Ka'ba by Abraham (even Adam), and the well springing forth to water Hagai and Ishmael.
  - h. As he matured, Muhammad became dissatisfied with the primitive survivals of Arabian religion, with its Idolatrous Polytheism, Animism, Immorality, Drinking, Gambling, Dancing, etc.
  - i. His contact with the religious thought spread by the Jews and Christians, with its Monotheism, High Morals, and Unity left a lasting impression on him.
  - j. It seems that Muhammad had no direct contact with the Old or New Testaments, but what he learned from contact with the many passing caravans gave rise for a great respect for scripture.
  - k. At an early age (early 20's) he went to work for a widow caravan owner Khadija whom he eventually married. She was 15 years older than he. Two sons (died in infancy) and four daughters were born into this union.

*1st of Eleven wives,  
he once had 4 at one time.*

1. This marriage was very fortunate for Muhammad as it now brought him both leisure and the time to think.

m. Several outstanding characteristics in Muhammad were now to combine in a religious awakening, eventually to lead to the establishment of Islam and the writing of the Quran. They were: A particular vitality for life, intelligence, articulateness, and dedication. *active*

B. Religious Awakening. *a great speaker*

1. With the time to think and his dissatisfaction with the traditional religions of Arabia, Muhammad entered a period of spiritual stress.
2. Continued contact with Christians, the encouragement of his wife, and the adoption of a Christian slave, Zaid, quickened his desire for Monotheism, Revelation, Morality, and the riddance of Idolatry.
3. Many hours spent in meditation and thought in a cave outside of the city of Mecca, added to which were some visionary experiences, led Muhammad to see himself as the receiver of a revelation from God.

C. Prophetic Call.

1. On one of his visits to the cave on Mount Hira lasting several days he received a vision of an angel who revealed to him that he was to recite and write down the revelation of God.
2. Muhammad was deeply concerned by this and even the encouragement of his wife failed to allay his fears.
3. Repeatedly however, the ecstatic experiences occurred, convincing Muhammad eventually that he was one called by God to give Arabia a unified religion and scripture of greater validity and authority than that of the Christians.

\* 4. Surra 96 of the Quran is usually believed to contain the original revelation to Muhammad.

D. The Hira (Hegira - Migration). *from Mecca to Medina*

1. His conviction regarding Monotheism, Future Judgment, Denunciation of Idols, and concern for Morals led to Muhammad's preaching these to his friends.
2. His wealth, position, and eloquence gave him a ready audience but few conversions.
  - a. His first convert was Khadija, his wife.
  - b. Then followed Zaid, his adopted slave son.
  - c. Important conversions of Ali, the son of his uncle Abu Talib, and Abu Bakr, a kinsman of the Quraysh tribe and a wealthy merchant followed.
3. His preaching against the traditional beliefs of Arabia did not please his tribesmen, and this finally led to open and violent opposition.

4. Contact with some men from Medina led to preparation for a move there.
    - a. The Medina people were anxious for a leader to unite the warring factions present in Medina.
    - b. Traditional religious fervor was not as high in Medina as in Mecca.
  5. Finally, after much secrecy, in 622 A.D., <sup>@ age 52!</sup> amidst violent opposition, Muhammad and his disciples managed to escape from Mecca to Medina.
  - \* 6. The year of the Hijra (622 A.D.) became the beginning of Muhammad's success and the pivotal point of the Islamic calendar.
- E. Establishment of Theocracy at Medina.
1. In the space of a few years, Muhammad's drive, fervor, intelligence, and leadership qualities established him in Medina with unrestricted power.
  2. He built a mosque as a house of worship
    - a. Prayers were originally said towards Jerusalem.
    - b. When the Jews failed to respond to conversion, the direction was changed to Mecca, with a niche in the wall indicating the direction of Mecca (~~Giblah~~ niche=facing of prayer.)
    - \* c. The day of worship was set for Friday (Jewish Saturday, Christian Sunday).
    - d. The Jewish day of Atonement was inserted as Ramadan, a month long fast in the month of Ramadan.
  3. <sup>only during the day →</sup> Due to his suspensions of treachery, and their resistance to conversion, Muhammad's early benevolent attitude towards the Jews and Christians became one of violence and hatred, with much persecution and killing. This was achieved on the basis of religious reasons.
  4. Possibly in order to supply his followers with arms, and also possibly as a retaliation against "sinful" and "evil" Mecca, Muhammad led a small force against a Meccan caravan. War with Mecca was the result.
  5. The first two skirmishes were indecisive with first Muhammad then Mecca triumphing.
  6. Then the Meccans prepared a grand assault on Medina and Muhammad. They attacked with 10,000 men. Muhammad had dug a ditch around the town and the battle became known as "The Battle of the Ditch". The Meccans were unable to take Medina and retreated.
  7. Muhammad, convinced that "Allah" had given him the victory, prepared a counter-attack. <sup>@ age 60!</sup> In Jan. 630 (8 AH), he marched forth with 10,000 men to attack Mecca. With its trade routes cut off, Mecca decided that surrender to Muhammad was the best policy.

8. With this, Muhammad became the greatest chief of all Arabia, lord of both Mecca and Medina. He acted with great magnanimity towards the defeated, executing only a handful who had bitterly opposed him.

F. Absolute Sovereignty at Mecca.

1. One of his first acts on entering Mecca was to go first to the Ka'ba.
2. It was not his intention to merely accept the traditional polytheism and idolatry, but to purge the sacred place of such and set up a central point for the new concept of Monotheism.
3. Muhammad recognized that the Arabs would need such a central rallying point and holy place as a balance to the Jewish-Christian Jerusalem. No better place could be found than the already sacred Ka'ba and well at Zamzam.
4. After purging the Ka'ba of its idols and scraping the paintings of Abraham from its walls, the Ka'ba and Zamzam were declared sacred, open to all Muslims and worthy of yearly pilgrimages.
5. Muhammad then expanded his influence beyond Medina and Mecca, making his political and religious sovereignty secure in all of Arabia.  
Active opponents were conquered by the sword and other tribes sternly "invited" to accept the sovereignty of Muhammad.
6. By the time of his death in 632 A.D. (10 AH) most of the Arab tribes were under the sovereignty of Allah and his prophet, Muhammad.
7. In the latter years of his life, Muhammad achieved much towards the moral elevation and unification of Arabia. He strongly emphasized the Brotherhood of Arabs. He preached:  
"O ye men! harken unto my words and take ye them to heart! Know ye that every Muslim is a brother unto every other Muslim, and that ye are now one brotherhood." (Noss p. 526)
8. Muhammad's unexpected death and the problem of choosing a new leader almost irreparably split his followers.  
In a desperate move to forestall such a disaster, Abu Bakr was chosen to be Muhammad's successor or Caliph. Abu Bakr had often been chosen by Muhammad to lead the prayers in his absence.
9. Thus Muhammad's death only momentarily checked the rapid spread of this Monotheistic Theocracy in Arabia.

G. The Character of Muhammad.

1. General.
  - a. Much has been said and written on the character of Muhammad.
  - b. Certainly some of this has been true, but much has been based on mere supposition and bitterness.

- c. The truth obviously lies somewhere within the extremes.
- d. It is obviously not the belief of the Christian that Muhammad was an inspired prophet of God. This is based on several conclusions:
  - (1) Biblical faith that the final revelation is through Jesus.
  - (2) The comparison of the nature, character, purposes, and procedures of Jesus (and his disciples) and Muhammad (and his disciples).

\*2. Certain Admirable Characteristics.

- a. He was obviously a man of unquestionable religious experience.
- b. He was a person of compelling religious conviction.
- c. He was a man of prayer.
- d. He was a man of utter devotion to religious and other duty.
- e. He was a man of absolute trust in his god, Allah.
- f. He was a man of obvious genius, of striking leadership, and charismatic character.
- g. He was an astute "psychologist" with a keen understanding and perception of man.

\*3. Certain Reprehensible Characteristics.

- a. There are many contradictory and unstable elements in his nature.
- b. He was both kind and excessively vindictive.
- c. He could be magnanimous and full of vengeance.
- d. He spoke of brotherhood, but being a warring aristocrat, preached war.
- e. He advocated peace for Muslims and violence towards his enemies and non-Muslims.
- f. He preached no conversion by compulsion but offered the choice under a sword.
- g. His attitude towards women and marriage-divorce was harsh.
- h. He set a limit on four wives, but later set this aside for himself. (However, Modern Muslim scholars maintain that Muhammad protected the women, gave them security, and regulated the treatment of wives. Some even maintain that he laid a basis for monogamous marriages.)

4. Veneration of Muhammad.

- a. In the Quran Muhammad expresses a humble estimate of himself.
- b. Yet in some passages he calls for obedience to himself as to God.
- c. In later years, Muhammad was exalted to where some held to his pre-existence and sinlessness, even vesting in the mention of his name the delivering power of saving grace.

yet he said if you tell her 3 times that she is divorced from you - then she is.

allegiance to the prophet is = to the allegiance to god.



COMPARATIVE RELIGION

SECTION IV

LESSON 8

THE FAITH OF ISLAM

I. THE QURAN

- A. Central to the faith of Islam is the Quran.
- B. This is the "revelation of God" to one man, Muhammad.
- C. It is claimed, and seems probable, that Muhammad was illiterate.
- D. Thus Muhammad did not write it down.
- E. By constant recitation and repetition the words of Muhammad were memorized.
- F. About a year after his death, his successor, Abu Bakr, ordered a compilation of Muhammad's teachings and sayings.
- G. About 11 years later such confusion had arisen over this first edition, that the 3rd Caliph, Othman, ordered a revision to be made, with all existing copies of the first edition to be destroyed.
- H. The present text of the Quran is thus not the first, but the second revised edition.
- I. Material from many sources had entered the mind of Muhammad, and thus entered his sayings and teachings:
  - 1. Some traditional Arabic beliefs and folk-lore.
  - 2. Old Testament oral traditions.
  - 3. Some rabbinical remnants from the Talmud.
  - 4. New Testament oral traditions (8 references to the Messiah and 25 to Christ.)
- J. The Quran is made up of 114 chapters or Suras. It is slightly smaller than the New Testament.
  - 1. The opening Sura is a short opening prayer, the famous Fatihah.
  - 2. Thereafter the chapters are arranged by length, with the longer ones coming first.
  - 3. Some modern expositors have sought to re-arrange the suras in the order of their utterance.
- K. The Quran is loose enough, and sufficiently varied to account for its differing emphases and interpretations.
- L. The Authority of the Quran is Absolute and above question among Muslims.
- M. The Quran is the infallible Word of God, the final revelation, superior to the O.T. and N.T., handed down by God through his prophet, Muhammad.

- N. It is eternal, having pre-existed in heaven.
- O. It is uncorrupt and was delivered in the purest of Arabic form.

## II. THE ARTICLES OF ISLAMIC FAITH

### A. Allah.

- 1. There can be no doubt that Islam is absolute in its Mono-lithic Monotheism and that it is absolutely theocentric.
- 2. Muhammad's dissatisfaction with Primitive polytheism and corrupt Syrian Christian Tritheism led to his Monolithic Monotheism.
- 3. Monotheism is Muhammad's predominant religious message.
- 4. Muhammad was obviously greatly impressed by the Jewish Shema, Deut. 6:4,5:

"Hear, O Israel: The Lord our God is one Lord;  
and you shall love the Lord your God with all  
your heart, and with all your soul, and with  
all your might."

and by Exodus 20:2-5:

"I am the Lord your God, who brought you out  
of the land of Egypt, out of the house of  
bondage.  
You shall have no other gods before me. You  
shall not make for yourself a graven image...  
you shall not bow down to them or serve them,  
for I the Lord your God am a jealous God, vis-  
iting the iniquity of the fathers upon the  
children...."

- 5. He thus formulated the famous Muslim creedal formula, the Shahadah "La ilaha illa 'llahu, Muhammad rasulu 'llah."  
"There is no god but Allah, and Muhammad is the Prophet of Allah."
- 6. God, Allah, stands supreme, and the association of any other (Christ) with this supreme God, Allah, is the highest sin of man.
- 7. Great merit is gained through the repetition of the Shahadah, the 1st Article of Faith and Pillar of Islam.

### B. The Prophet.

- 1. As the prophet of Allah, the words of Muhammad are absolute and authoritative, forming the substance of the Quran.
- 2. Allah reveals his will through Muhammad and none other.
- 3. Muhammad is the last and greatest of all of God's, Allah's, prophets. He is the seal of the prophecy.
- 4. Present Muslims describe Muhammad as the Paraclete of John 14:16,26; 16:13-15. Note Sura 61:6

"Jesus, the son of Mary, said: 'O children of Israel! Verily, I am the apostle of God to\* (not my italics.) you, verifying the law that was before me, and giving you glad tidings of an apostle who shall come after me, whose name shall be Ahmed.'"

(There is a close resemblance between the Greek παρακλητος and the Arabic "Ahmed". Ahmed is a synonym for Muhammad.)

5. Muhammad is the final apostle, the one for the Arab, and ultimately for all.

C. Angels and Jinn.

1. Angelology features strongly in Islam.
2. Angels intercede for man's forgiveness.
3. Nineteen angels guard hell.
4. Gabriel is the Archangel.
5. Jinn, genii, are a group of spirit beings slightly lower than angels. They are both benevolent and malevolent.
6. Some "submit" and thus have become Muslims.

D. Satan.

1. Satan is a disobedient Jinn.
2. He is called either Shaitin from the Hebrew Satan, or Iblis from the Greek Diabolos.
3. He is the tempter and features prominently in the Quran.
4. He is accompanied by a host of other lesser disobedient jinn.

E. Judgment, Hell, and Paradise.

1. The New Testament concepts feature strongly here.
2. There is a trumpet sound, resurrection, and judgment (cf. Hume p. 235).
3. Hell is real and conceived of in biblical terms. It is eternal.
4. Paradise is seen as a place of abundant pleasure for the senses. It is physical and sensuous.

F. Predestination.

1. Islam is strongly deterministic, with much emphasis on predestination.
2. Everything is predestined by the will of Allah. (Hume p. 236)
3. Therefore the Muslim is a "submitter to submitting to the will of Allah."

III. ESSENTIAL ISLAMIC DUTIES

- A. Muhammad was greatly concerned with the low moral standards of the Arabs and said much regarding morals. Right conduct was one of his major emphases. cf. Sura 17:24ff (Noss p. 531).  
He was deeply concerned with drunkenness, gambling, and the relation of the sexes.

B. All Muslims are obliged to keep the "5 Pillars of Faith" (al-Arkan).

1. Repetition of the Creed. (Shahadah)

"La ilaha illa Allah; Muhammad rasul Allah"

There is much merit in the repetition of the creed.

2. Prayer.

a. The call to prayer is made 5 times each day from the minaret by the Muezzin.

Dawn  
Midday  
Mid afternoon  
Sunset  
Fall of Darkness.

b. Prayer at Daybreak, Noon, and Night is legislated in the Quran. *→ only 3 compulsory*

c. Prayer must always be directed towards the sacred Mecca Niche in Mosque Wall. Qiblah = Direction of Prayer.

d. Before prayer the Muslim goes through the ritual ablution and rolls out his prayer rug.

e. If the Mosque is distant, such prayer may be made in the home.

f. Friday is set aside as the special day of Prayer at the Mosque.

(1) The service is under the leadership of an imam.

(2) Only the men assemble.

(3) They perform ablution by washing hands, mouth, nostrils, face, forearms, neck, feet.

(4) They sit to hear a reader (qari) recite the Quran.

(5) Under the leadership of the imam, they prostrate themselves towards Mecca on prayer mats in the ritual prayer (salat).

(6) The Imam recites the prayer.

(7) Sometimes the Imam preaches a sermon following the prayer.

3. Almsgiving called Zakat.

a. Freewill offering for poor, needy and charity.

b. It was once obligatory in the form of a tax and collected by tax collectors.

c. Now completely voluntary.

4. Fasting

a. During the month of Ramadan.

b. For the month no food or drink is permitted during the daylight hours.

5. Pilgrimage (Hajj).

- a. Once in a lifetime every Muslim, man, woman, child, is expected, unless impossible, to make the pilgrimage (hajj) to Mecca.
- b. The Pilgrim should arrive during the month of Dhu-al-Hijja (the sacred month).
- c. The ceremony on arrival is to circumambulate the Ka'ba 7 times and kiss the Black Stone.
- d. In addition there is the Lesser Pilgrimage - a pacing between two hills and the Ka'ba 7 times symbolic of Hagai's anguished searching for water for Ishmael.
- e. The Greater Pilgrimage involves a tour on foot of seven hills lasting several days outside Mecca at places of special Arabian significance.
- f. For those in distant lands, the pilgrimage may be made by proxy, with the poor contributing towards the expenses of one who would make the tour for them.

IV. THE SPREAD OF ISLAM

The following is a brief discussion of the spread of Islam and a brief history of Islamic internal struggles for power.

A. General Spread.

The first sorties into the lands of others for conquest were not necessarily for the purpose of Holy War.

1. For the first time under Muhammad, the Arabs felt their might and sought to enrich their desert kingdom.
2. So successful were these raids that they became seen as a good means of spreading Islam.
3. As a result, Holy War (Jihad) became not only a good means of spreading Islam, but a religious responsibility. *militant evangelism*
4. Eventually the Islamic kingdom or Caliphate was to spread by the sword throughout North Africa and into Spain. It was also to spread up into Asia Minor, across the Bosphorus, into Eastern Europe as far as Venice.
5. The full force of Islam was undermined however, by political division from within.

B. Political Division.

1. Muhammad died without appointing a successor.
2. For 28 years the Caliphate was held by four close personal comrades of Muhammad, ie, the Companions.
  - a. Abu Bakr 1st Caliph (Quran 1st Ed.)
  - b. Omar 2nd Caliph (Conquered Syria, Persia)
  - c. Othman 3rd Caliph (Quran 2nd Ed.)
  - d. Ali 4th Caliph (Son in law) *of Muhammad*
3. In 661 A.D. the Omayyids siezed the Caliphate.
  - a. They stressed hereditary succession, and spread Islam until it reached Spain.
  - b. They lasted from 661-750.

4. In 750 A.D. the Abbasid Caliphate took over (except in Spain where the Omayyids retained power) with their capital at Baghdad.
  - a. They lasted 750-1258.
5. The Spanish Caliphate ruled from Cordova, Spain, from 755-1236.
6. A Moorish Caliphate ruled from Granada, Spain, from 1238-1492.
7. The Fatimate Caliphate ruled Egypt and North Africa from 910-1171.
8. In 1299 the Othman (Ottoman) Turks took power. In 1453 they captured Constantinople and in 1517 Egypt. They continued as the chief Muslim power until 1922 when the Sultan of Constantinople was deposed by the Turkish National Assembly. *separation of "church" and state.*
9. Since then there has not been a Universal Caliphate. Most independent Muslim countries are ruled over by their own rulers.

10. However, religious leaders have continued to exert power.

C. Religious-Sectarian Division.

Along with the political divisions within Islam have developed many notable distinct religious movements or sects. There are 72 distinct sects, divisions, or denominations in Islam, all holding to the fundamentals of Islam, with later additions being added.

1. Kharijism - "rebellion" Now no longer a great force, but still influential in the strong reaction to it. One sinning a grave sin, with no evident repentance, ceased to be a Muslim. Began as Political rebellion. Highly inflammable fanatics. Began "Holy War" - Jihad against infidels. Located in North Africa and Arabia. Very exclusive, marrying only within own sect. Those not following their strict code are infidels - even Muslims - and thus open to death as infidels.
2. Mutazilites - Rejected the literal interpretation of the Quran. Modernists - Seceders. A philosophic school based on Reason. Reason, not authority, must be employed in discovering and doing good.

*Test*  
3. The Sunni Sect (Sunnah = Well-trodden Path)

a. Main body of Muslims.

- b. Traditionalists - hold to Quran and Hadith.
- c. Turkish Muslims are Sunni.
- d. Confession of Creed still fundamental test of faith.
- e. Good works enhance faith.

*They are no more  
one then  
"Christian"  
denominations*

4. The Shia Sect.

- a. Split off early, contending that only the descendants of Ali could be Caliphs.
- b. They are located mostly in Persia and Africa.
- c. They tend to be liberal in their attitude towards the Quran.
- d. They are strongly influenced by Zoroastrianism (dualism) and Mysticism.
- e. It is a common belief that the 12th Imam (religious leader) disappeared, and that he will return again to lead his people. This concept was to give rise to 2 movements, one in Persia (Bahia) and one in India (Ahmadiyya).

5. Bahai.

- a. It was a common belief among Shia Muslims that the 12th Imam disappeared and would come again.
- b. About 1850, one, Bab, appeared claiming to be the forerunner of the returning one.
- c. Shortly, a member of Bab's following claimed to be this one. He was called Baha 'Ullah, the "Splendor of God."
- d. His teachings, and those of his successor, Abdul Baha, are regarded as the revelation of God, and constitute the scriptures of Bahai.
- e. Those following this faith no longer see themselves as a sect of Islam, but as a separate World Religion.
- f. They are established in Europe, Africa and America.
- g. Their beliefs include:
  - i. God is One.
  - ii. He has revealed himself in the 9 great religions of the world through successive prophets, each to his own age.
  - iii. Baha Ullah is the prophet for the present age.
  - iv. They teach the universal brotherhood of all men in one universal religion, transcending all racial barriers.
  - v. Their headquarters is in Haifa, Palestine.

6. The Ahmadiyya Sect.

- a. This group, beginning in India, motivated by the Shia belief in a returning Imam, is also very syncretistic.
- b. They claim that their returning Imam was also the Jewish Messiah and the Christian Christ, even an incarnation of the Hindu god, Vishnu.
- c. They are active in Mission work, having their headqaurters in Rabwah, Pakistan.
- d. They have a Mosque in Washington, D.C. with many mission-aries throughout the world and in the USA.

see  
chart

Embargo:

Adm

7. The Suffis. (8th Cent., established by 12th)

- a. In the course of time Monastaries were established in Islam.
- b. Neo-Platonism. Gnosticism. Zoroastrianism. Hinduism had their effect on Islam. Suffis are strongly intellectual and philosophic.
- c. They are Pantheistic and thus mystic, ascetic.
- d. It should be remembered that the Prophet himself had mystic experiences.
- e. They are called Suffi from the suf, clothing of coarse wool.
- f. They believe that man by mystical experience can be God-Possessed, almost deified.
- g. Omar Kyam has its setting in Suffi Islam.
- h. Suffi Doctrine:

- (1) God alone exists. He is in all things. All things are in Him. Pantheism.
- (2) All things are emanations from Him. Without Him nothing exists.
- (3) All religions serve the purpose of leading to reality. The most profitable is Islam.
- (4) There is no ontologic distinction between Good and Evil, because God is author of all. *not completely diff.*
- (5) It is God who determines the will of man. Fatalism.
- (6) The soul existed before the body in which it is confined as in a cave (cf Plato). Death is to be desired as a release of the soul.
- (7) Apart from the grace of God, no man can attain this spiritual union with God. Grace can be obtained through fervent prayer.
- (8) The principle duty is meditation on the unity of God, the remembrance of the divine name, and progressive advance in the journey of life.

8. The Dervishes - *came from suffis*

- a. Some Suffis began to wander around living on Charity.
- b. "Dervish" = "one who comes to the door."
- c. In order to gain mystic experience, some punish or beat their bodies. Some whirl and twirl around.

9. The Synthesis of al-Ghazali.

- a. The two divergent movements of traditionalist Sunni and Mystic Suffi were set to permanently divide Islam.
- b. The mystic dwelt on the Immanence of God and the traditionalist on the transcendence of God. *God is here*

*God is there*



- c. Dissatisfied with the legalistic traditionalist Sunni, one scholar raised as a Sunni jurist went off into Persia to study Suffi faith. He found much meaning in the immanence of God and mystical experience.
- d. He was al-Ghazali, born in Persia in 1058 A.D.
- e. Under his leadership, the core of Islamic religion was seen as repentance before God, and the exercise of religion to attain a virtuous character.
- f. He held to the 5 Pillars of Faith and added the acceptance of meditation and mystical experience with God.
- g. al-Ghazali was a great intellect, philosopher, lawyer, theologian, and religious person.
- h. He has been considered to be the greatest of Muslim thinkers.

10. Ismailis - 2 sects of Shiite group.

- a. Nazaris Sect under Aga Khan as spiritual head of this group.
- b. Mustalis Sect located in Bombay.  
They claim for their leaders direct descent from the Prophet through Ali.

11. Black Muslims.

- a. This is basically a Social Protest against the White supremacy and oppression of Blacks in America.
- b. The establishment of this movement has impeded the expansion of the Ahmadiyya Sect in America.
- c. They accepted originally the egalitarian Islamic principle of social justice.
- d. They follow the strict social practice of Islam and demand division of USA into Black and White sovereign states.

V. MODERN TENDENCIES

- A. Islam has not yet felt the impact of Western scientific thought and still holds to much of the Traditional Islamic faith.
- B. Recent Political consciousness in Pakistan (the largest Muslim group) and Egypt, as well as in the near east have created great drive in Muslim thought.
- C. Islam's passage from the Old World to the New World is going to be tempestuous. → hard times coming.
- D. The fitting together of Islamic faith and twentieth century wealth and technology are going to produce two tendencies:

1. A hardening of the Islamic solidarity.
2. Much reinterpretation of Islamic faith in confrontation with the 20th Century. - in the next 20 yrs.

5+1=

only 11 of  
72 sects

Now NATIONS

COMPARATIVE RELIGION

SECTION IV

LESSON 9

EVALUATION OF ISLAM

I. ELEMENTS OF STRENGTH

- A. Supreme Deity with all Authority
- B. Rejection of all idolatry
- C. Sovereign world ruler
- D. Utter devotion to the will of God
- E. Inescapable Judgment Day.
- F. Moral consciousness.
- G. Prayer
- H. World wide outlook → *they must run the world.*
- I. Unity of Believers. → *they are bound together.*
- J. Benevolence

II. ELEMENTS OF WEAKNESS

- A. Arbitrariness of deity
- B. Conversion by force, Jihad
- C. Excessive appeal to fear and reward → *Legalism*
- D. Fatalism (kismet)
- E. Excessive sensuous future Paradise
- F. Low Estimate of women
- G. Inconsistent animism (jinn, Ka'ba, etc.)
- H. Controversial Character of Muhammed