membered that a similar contact also took place between Islam and Africa and Asia. A major difference is that, whereas in most of Europe Muslim rule ended by the nineteenth century, much of Africa and Asia, where Islam established roots, retained and further extended its Muslim heritage. Muslims first came into contact with Africa during Muhammad's time, when a number of his followers sought refuge from persecution in Abyssinia (now Ethiopia). After his death, Muslim influence was extended to North Africa and the coast of East Africa. Over the centuries, Muslim traders, preachers, and Sufis acted as channels for the spread of Islam in West Africa, the Sudan, and into the African heartland. The confluence of Muslim and African cultures south of the Sahara led to a distinctive flowering of civilization. This change took place particularly during the thirteenth, fourteenth, and fifteenth centuries and is reflected in the rise of Muslim empires in West and Central Africa like the Songhay empire of Gao and Kanem-Bornu. Considerable assimilation of Islam and its culture took place, influencing in particular various African languages. The African Muslims were also stimulated to write their own languages in the Arabic script. Today, as Africa passes through an era of change, Islam continues to grow on that continent and retains strong roots in the areas where it had already established a strong presence.
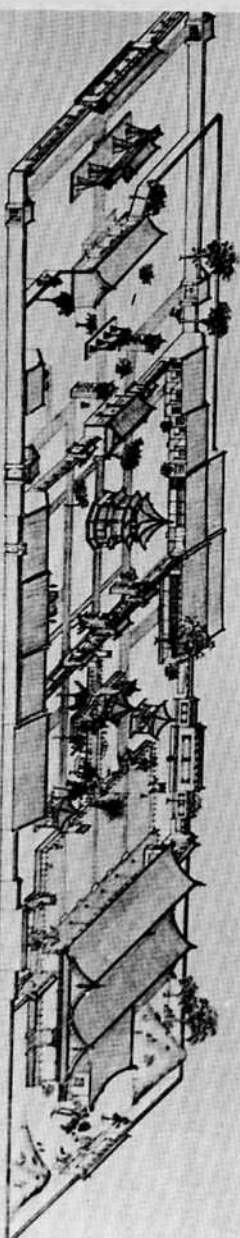
In Central Asia, Islam faced successive waves of confrontations. The first confrontation was with the Turks, followed by the Mongols, and then the Tatars, who dealt a severe blow to the lands of Islam in the thirteenth and fourteenth centuries; but in time each of the three invading groups became Muslim and part of the Islamic world. After a long period of Mongol supremacy, Muslim rule in Central Asia was focused in small states, centered around major cities like Bukhara and Samarqand. The kingdom of Bukhara was the most powerful in the Central Asian region and a major center of trade along the famous silk route.

In India, the Muslims encountered an established religious and cultural tradition. Although this encounter often produced violence and led to intense mutual antipathy, the Indo-Muslim conflu-ence produced a culture that is generally regarded as one of the finest to arise in the Muslim world. In the areas of mathematics, astronomy, music, and literature, the Muslims learned a great deal from the indigenous culture of India, which they built on and developed further in the course of their long rule. The dichotomy, however, that was part of Indo-Muslim culture eventually resulted in religious tensions and conflicts between Hindus and Muslims that could not be fully resolved (and are discussed later in this section).

In Indonesia, the situation developed somewhat differently. Wherever it spread in Indonesia and Malaysia, Islam interacted with the indigenous traditions to produce a synthesis of the two. As in Africa south of the Sahara, Islam spread into southeast Asia by means of traders coming from the heartlands of Islam. International trade routes, until late medieval times, were dominated by Muslim merchants and seafarers, and provided a ready channel for the flow of Muslim ideas and influence. Though it was the trading community that opened up these areas of Islam, the specific work of conversion was done by Sufi preachers. By the year 1500, Muslim communities had become established from Burma to Indochina, northern Sumatra, Malaysia, Borneo, and the Southern Philippines. In some of these areas, Muslim communities would continue to be a minority; in the areas now encompassed by the islands of Indonesia, they grew spectacularly. In centers like Java, Muslim civilization would be greatly enriched by interaction with local traditions where the *Shariah* co-existed with *Adat*, or customary law. Further east, Muslim influences and conversion also took place, along trading routes leading into Western China. Islam entered China through ancient trading ports and via the great silk route. The first major Muslim community in China was established as early as the eighth century and grew as trading contacts and cultural influences multiplied. Mosques were allowed to be built and Chinese and Muslim rulers exchanged embassies, gifts, and expanded trading contracts.

The foregoing account traces the various contacts and influences resulting from Islam's interaction with various parts of the world from the ninth

Islam in China. This is a well-known complex, including "Great Mosque" in Xian, China. The architecture has been adapted to the style prevalent among Buddhist temples in the area. (Courtesy of Mary Bush)

to the seventeenth centuries. By then Islam had attained its largest growth, and the territory of the world of Islam had tripled in size from the period of first expansion during the eighth century. At its peak, several major Muslim dynasties ruled this territory and the world of Islam at this time had achieved a high degree of cosmopolitanism in its culture and civilization, as well as a dominant position in global maritime and land trade.

The Period of the Great Empires

The largest of the Muslim states was the Ottoman Empire, based in Turkey. During the sixteenth and seventeenth centuries it extended over Central Asia, parts of Europe and the Mediterranean, and most of the Middle East. Other large Muslim states were represented by the Safavid dynasty, which ruled Iran, and the Mughals, who ruled the Indian subcontinent. Smaller Muslim states were to be found in parts of Africa, Indonesia, Malaysia, and western China.

The three large empires were militarily powerful and had a strong established base of Islamic institutions at all levels of administration. In 1453 the Ottomans had captured Constantinople, the capital of the Byzantine Empire for a thousand years. Renamed Istanbul, the city gave the Muslims

further control of trading and sea routes between Asia and Europe. For three centuries they were also one of the dominant military powers in the area.

Islamic law centers on learning, and administrative institutions were at the heart of the organization of the vast empire. During the reign of the famous Sulayman the Magnificent (reigned 1520–1566), Muslim law and learning had become fully integrated with state administration; the Sunni *ulama* were functioning fully, as officials in the governance of the empire. During this period also the *Sultans* enhanced their prestige as patrons of Muslim culture by promoting the building of mosques, palaces, and learning institutions.

Under different circumstances, the Mughal dynasty was also able to give expression to a rich strand of Muslim civilization in India. Though Indian society remained predominantly Hindu, the Mughals under Emperors like Akbar (reigned 1556–1605) were able to extend their rule over a large portion of the Indian subcontinent and administer it through a centralized political system linked by Muslim law and institutions. Akbar, noted for his active interest in other religions, encouraged different groups to join together for discussions; but most of the *ulama* and some of Akbar's successors did not continue his policies. It

is, however, the cultural expressions of the Mughal period—in art, architecture, gardens, literature, music, and the fine arts—that were to leave a lasting impact through the synthesis of local, vernacular forms with those of other parts of the Islamic world such as Persia and Central Asia. The cities of Agra, Delhi, and Lahore still reflect elements of that heritage.

The Safavid rulers of Persia began as a Sufi order, but by the sixteenth century they had emerged as a Shia dynasty whose rule would extend for more than two centuries. The Safavids created a state in which Twelver Shiism became the dominant form of Muslim practice and learning. Many scholars of Shia background migrated to Iran from Iraq, Syria, and Bahrain and a number of learning institutions were established for the training of jurist-scholars. They generally were supportive of the state and even benefited from its patronage. However, they did succeed in maintaining a certain amount of autonomy and were often critical of politics that in their view did not accord with Islamic teaching. As in the Ottoman and Mughal empires, the Safavid rulers became major patrons of the arts, promoting building, learning, trade, and commercial activity on a large scale. Persia exercised a dominant influence on the language of culture and politics as far as Mughal India and the Persian centers of learning maintained the tradition of studying Islamic and ancient philosophy, which had declined elsewhere.

In spite of great regional diversity and variation of culture and life-styles, there extended throughout the territories of these empires and in the more remote centers of Muslim settlement a shared sense of belonging to a larger Muslim *Ummah*. Across all these regions, this common bond and self-identity was reinforced through pilgrimage, travel, trade, and the network of Sufi centers, teachers and learning institutions.

Two events, at the time unnoticed by most Muslims, that took place toward the end of the fifteenth century would, however, profoundly affect their subsequent history. The first was the journey of Christopher Columbus in 1492, which brought him accidentally to the Americas. During that year the Spanish rulers had finally succeeded in expelling the last Muslim from Granada and were now willing to subsidize the voyages of Columbus in search of new wealth, possessions, and converts to Christianity. Until that time Muslim power and control of sea and land had blocked trade and commercial ventures by most European states to the Orient; hence the desire to get around these obstacles and seek direct opportunities for wealth and expansion. The second event occurred in 1497, when Vasco da Gama reached India via the Cape of Good Hope in Southern Africa. The subsequent colonization of the Americas; the onset of an age of European exploration, expansion, and domination of Asia and Africa; and the increase in prosperity generated by economic growth and exploration would change drastically the balance of political and economic power in favor of Europe. By the nineteenth century all three Muslim empires and smaller states were faced with disintegration in the wake of this expansion and military dominance.

Even before the actual loss of political power by the Muslim world, certain areas saw an era of revivalism, which had resulted in attempts to revitalize the faith of Muslims. One such movement took place in Arabia and was led by Muhammad ibn Abdul Wahhab (1703–1792). He launched a movement whose primary purpose was to make Muslims in Arabia aware of an internal decay in their lives, which in his view could be put right only by returning to the Islamic practice of the early period (that is, the period of the Prophet and his immediate successors). His attack was primarily directed at practices that had developed among Sufi circles, involving visits to the tombs of saints. This attempt at reform based on the idealization of early Islamic history was aided by a cooperative effort on the part of Abdul Wahhab and the head of the Saud family, which subsequently gave Arabia its present name—Saudi Arabia.

Similar internal efforts at revitalization and reform also took place in India, where scholars like Shah Waliyullah (1703–1762) set about establishing schools of learning to stimulate greater thinking on the part of Muslims concerning their heritage. Their attempts at reform also influenced

revival among Sufi orders in Africa. In the nineteenth century several massive attempts were made to revitalize and unite Muslims in Central and West Africa by *jihad* movements. These *jihad* movements were military and educational efforts by leaders of Sufi Orders like Uthman Dan Fodio (d. 1817) in West Africa, Al-Hajj Umar (d. 1864) in what is now Senegal and Gambia, and Muhammad al-Sanusi (d. 1859) in North Africa.

DEVELOPMENTS UNDER EUROPEAN RULE AND INFLUENCE

By the end of the nineteenth century and the early part of the twentieth, European expansion and colonization had brought almost the entire Muslim world under direct European rule or influence. Britain controlled India, Malaysia, the Gulf area, Egypt, Iraq, Palestine, and portions of West, Central, and East Africa. France exercised power in North Africa and part of West Africa, as well as the Middle East. The Russians had overrun Central Asia, and after the revolution of 1917 several of the large Muslim areas there were incorporated into the newly formed Soviet Union.

The East Indies and parts of Asia and Africa came under the control of other European powers such as Holland, Italy, Spain, and Portugal. Those areas not directly colonized—such as Arabia, Turkey, Afghanistan, or Persia—were nonetheless affected by contact with Europe. Thus, there was virtually no area of any significance in the Muslim world that had not been a target of the scramble for colonies or influence. As in other colonized parts of the world, these Muslim regions faced a major disruption of their institutions and cultures during the colonial period.

At least two significant and irreversible trends accompanied the colonial period: The first was the fragmentation of the Muslim world at the political level, which in time would have serious consequences. Among them was the rethinking that accompanied the question of new political boundaries and identities. The Arab regions began to perceive Ottoman sovereignty in their countries as a form of oppression. Regional manifestations emerged, based on affiliations and bonds that went beyond previous notions of linkage based on Islam. Language, ethnicity, and a revised sense of territorial integrity became primary vehicles for the expression of a new force in Muslim cultural consciousness—nationalism. Such nationalism would often find inspiration from or ally itself with Muslim self-identification. It also projected opposition to European rule or control based on traditional historical rivalries between the world of Islam and the West. This rethinking of national identity marked a more secular orientation toward the definition of individual and national lives and boundaries, particularly among an emerging urban elite, educated, and influenced in European settings, institutions, and military academies. The revision of boundaries and the reorganization of power brought into question the role of traditional Muslim structures of authority and law, as well as the future linkages between those Muslim structures and ideas of democratic and constitutional forms of governance and organization.

The second trend would affect a seemingly self-sufficient and introverted community of learned scholars, Sufis, and jurists. The European domination of trade, communication, and military power was linked to ideas and methods increasingly associated with a "scientific" worldview that had emerged in the West. As in Europe, this pattern would call into question the primacy of worldviews based on religious or divinely based conceptions of knowledge and order. As Muslims became familiar with European books and newspapers translated into their own languages, they were led to respond to the new ideas with a reevaluation of their own faith and history and to reflect upon the relevance and value these ideas might have for their own role as custodians of Muslim learning and tradition.

Intellectual Expressions of Reform. One example of the response by nineteenth-century Muslim intellectuals to the influx of European ideas and values is to be found in the activities of Jamal al-din Afghani (1830–1897). Afghani was concerned primarily about the intellectual challenge posed by Western ideas of humanism and science.

He argued that the basic principles of Islam were not incompatible with science, but that Muslim thought during this period had allowed itself to lapse into intellectual stagnation. He sought to arouse a new spirit of inquiry among Muslim scholars that would reconcile Islam with the needs of a changing world of ideas. In addition, he struggled during his travels through the Muslim world to arouse among Muslims a sense of unity to combat the rule of European powers. He urged a form of Pan-Islamic federation of states. Afghani's patently ideological stance did not very often find favor among rulers who were more concerned with national goals, but he did influence individuals, among whom was an Egyptian scholar, Muhammad Abduh (1849–1905). Abduh, in his role as a leader of religious education and law, tried to put many of these ideas into practical use in Muslim institutions of learning. The changes came to be reflected in interpretations of law and in the curriculum of the religious schools, particularly at the University of al-Azhar in Cairo, regarded at the time as a major center of Muslim learning.

In the Indian subcontinent attempts were made at reconciliation between Muslims and Western ideals by scholars such as Sayyid Ahmad Khan (1817–1889), Sayyid Amir Ali (1849–1928), and Muhammad Iqbal (1876–1938), a poet and philosopher. The efforts of Sayyid Ahmad led to the establishment of what eventually came to be called the Aligarh Muslim University in Aligarh, India, where the curriculum reflected a desire to blend traditional Muslim studies with subjects dealing with the sciences of the day. Amir Ali also argued strongly for a reassessment of the social principles of the *Shariah* on the basis of a more contemporary interpretation of the Quran. Muhammad Iqbal tried in his works to fuse the concepts of faith and intuition. Basing his thought on that of the Muslim philosophers and the Sufis, as well as on contemporary Western philosophic thought, he tried to give a new direction to modern Muslim thinking by asserting that Quranic principles supported intellectual and spiritual life and that by reviving these principles Muslims could revitalize and reconstruct their contemporary social and community lives.

In the Sudan a Sufi leader by the name of Muhammad Ahmad succeeded in building a movement that was based on his claim to be the *Mahdi*, the divinely guided leader who was to restore true Islamic justice and rule. His efforts to establish a state lasted until the end of the nineteenth century, when the British occupied the Sudan.

The views of some of these intellectuals and leaders did not necessarily reflect those of all Muslim thinkers of the time. It was among those who did not espouse this "modernist" approach that alternative approaches arose, which in turn gave rise to organized movements. One of these was the *Ikhwan al-Muslimin* (Brotherhood of Muslims), which developed in Egypt primarily as a result of the work and teachings of two individuals: Hasan al-Banna (d. 1949) and Sayyid Qutb (d. 1966). They believed that Islam, as a total way of life revealed by God, ought to be fully implemented uniformly in all Muslim countries. They regarded the emerging nationalism of various Muslim countries and the trend of Westernization as divisive elements. The truly Islamic state, if established, would embrace all Muslims, and its leaders would be elected and rule in consultation with the members of that state. The movement organized itself in Egypt to spread its views, but its activities were considered a threat to the goals of nationalism by the Egyptian government and the movement was declared illegal; its leaders were often imprisoned and either assassinated or executed. It managed to continue its work in other parts of the Middle East, and more recently has assumed a public role in political and social affairs.

A similar movement, called the *Jamat-i-Islami*, developed in India (and subsequently in Pakistan). It was founded by Abu Ala Mawdudi (d. 1979) and argued for an Islamic state based on the *Shariah*; it established itself as a political party to attain its goals. Although never attaining power, it continued to play a major role in determining the role of Islam in the life of Muslims of the subcontinent. In general, such movements sought inspiration by relating their goals to the model of Muslim life and organization, which they believed had been attained in the beginnings of Islam, in the community founded by God through Muhammad.

Political Expressions of Nationalism. All of the foregoing efforts were active at the same time as the movement to regain independence from European rule, a movement that began to intensify in the twentieth century and that eventually led to the establishment of a host of independent Muslim nation-states. One significant issue in this process was that of which political forms and models of development these countries should adopt.

An early example was Turkey. Under the leadership of Mustafa Kemal, known as Ataturk, the disintegrating Ottoman Empire was replaced in 1923 by a new secular state called Turkey. Ataturk believed that the influence of outmoded Muslim institutions and leaders had caused the Muslim peoples to fall behind Europe in progress and development. He therefore initiated a deliberate program of Westernization at all levels. This process limited the scope of the *Shariah* drastically. Government, education, and law were the areas most strongly affected. The position of the caliph was abolished and replaced by a republican form of government with Ataturk as President. A system of education modeled on a European pattern was set up and the application of Islamic law was limited to personal matters. Ataturk also attempted to abolish traditional forms of dress, replaced the Arabic script with a Latin one, and encouraged the integration of women into the new educational institutions and the work force of the country. Thus, a total revision of institutions took place: Islam continued to be a living force in the lives of most Turks, but it ceased to be a vehicle for transformation of traditional institutions into modern ones. Turkey had become a secular state.

At about the same time, Persia was also going through a phase of political change. The rule of the Safavids had been followed in the eighteenth and nineteenth centuries by that of shorter dynasties. By the beginning of the twentieth century, a movement for constitutional reform had begun and a new constitution providing for a modern state had been promulgated in 1906. But intense rivalries and European involvement did not allow this process to be continued. In 1921 power came into the hands of a colonel called Reza Khan who,

after proclaiming himself a new "Shah" (the Persian term for "Emperor") set about a policy of Westernization similar to that of Ataturk. In Iran,* the problem was complicated by the fact that the religious scholars, or *mullahs,* had always played a decisive role in influencing the life of the state. The policies of Reza Shah were continued by his son Mohammed Reza Shah. His policies of modernization, fueled to a large extent by growing revenues from oil exports, led to the increasing isolation of the *mullahs* from the political and economic life of the country. However, their close contacts with the people allowed the *mullahs* to build a network of opposition to what they regarded as alien, secular influences under the Shah. The more Western-educated desire to integrate contemporary developments with their Muslim heritage. A leading figure in this movement was Ali Shariati (d. 1977); in spite of continuing harassment by the state he was able to evoke a significant response among students and the younger segment of the population, who perceived rampant but superficial technological modernization and Western influence in Iran as detrimental to religious values and cultural identity. All of these groups united in calling for the creation of a more Islamic society in Iran. This opposition, in combination with other political and economic factors, eventually led to mass opposition to the Shah, followed by a revolution (led by Ayatollah Khomeini) that brought into existence the Islamic Republic of Iran in 1979.

Meanwhile, in British-ruled India, a movement had arisen among Muslims that led to the demand for an independent state. Their spokesmen, led by Muhammad Ali Jinnah, known as the founder of Pakistan, wished for the creation of a separate Islamic state. In 1947 the British partitioned what was then India; from the predominantly Muslim northwest and northeast areas, Pakistan was born, consisting of West and East Pakistan, separated by over one thousand miles and major ethnic and linguistic differences. In spite of these differences the desire for a unified state for all Muslims of the subcontinent had been an overwhelming force in
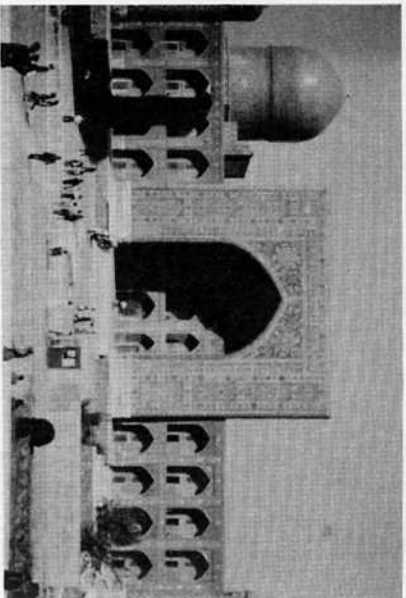
* The name of the country was changed from Persia to Iran in 1935.

the creation of the new Islamic state. The definition of this state, its form of government, the role of the *Shariah* in its legal system, and the diversity of its ethnic groups were all factors that eventually put great stress on the unity of Pakistan; the eventual dissolution of the two-part state led to the emergence of yet another new country, Bangladesh, which superseded East Pakistan in 1971. Today, Bangladesh, Pakistan, and India together are home to almost three hundred million Muslims.

In Indonesia an independence movement that combined elements of nationalism and Islam led to the expulsion of the Dutch colonial power and to political independence in 1949. Under Sukarno, who became president of Indonesia, a policy of "Indonesian socialism" was implemented to create national and economic unity. His policies, however, were unsuccessful and led to internal conflict and the eventual establishment of military rule in Indonesia. Today, Islam continues to be a major force in Indonesia, which is recognized as the country with the largest population of Muslims in the world; but Indonesian political and social life includes other religious traditions as well.

Muslim populations in North and West Africa also succeeded in their struggle for independence during this period. In Algeria, which was regarded by the French as an integral part of France and where many of the French had made their homes, a long drawn-out revolution finally ended in 1962, after much bloodshed and the eventual departure of French settlers. Some of these movements received their momentum and organization from allegiance to Muslim institutions such as Sufi Orders, or were organized by individuals who claimed leadership on the basis of leading Islamic movements. An example of the latter was the revolt against the British led by the Mahdi of Sudan.

A whole series of nation-states had thus emerged in the present century. Most of them, at the time of attaining independence found themselves facing fundamental political, economic, and social challenges that were far different from those faced by Muslims in the past. Indeed, the new map of the former "World of Islam" proved to be very different from that of the age of Muslim empires

Registan Square, Samarkand, Uzbekistan. The buildings within this complex include three Madrasas in this famous central Asian city. (Courtesy S. Ozkan/Aga Khan Award for Architecture)

and European rule. New boundaries had been created, not everywhere following any logical national or cultural contours. Many ethnic and sectarian groups found themselves incorporated into nation-states, in which long-standing rivalries would have to be negotiated and revised. These nation-states embodied a wide variety of political structures and authority, from monarchies to republics, representative democracies, military regimes, and tribal confederations. Nationalism would prove in the short run to be a dynamic force in uniting diverse populations; but it would in the long run struggle and weaken as older ethnic and sectarian identities asserted themselves, putting a great deal of strain on relationships among neighboring nations and peoples. Just as in nineteenth- and twentieth-century Europe, there was no assurance that these new nation-states embodied a framework facilitating a smooth transition into the new era of independence and sovereignty. It is also worth noting that developments in most of the Muslim nation-states since the end of the Second World War came to be influenced by the long period of superpower rivalry between the United States and the Soviet Union. As both sought to influence direction in Africa and Asia, their struggle invariably caused many Muslim nation-states to seek an alliance with

one or the other—often based on considerations that did not take account of local needs, cultural values, or priorities. The disintegration of the Soviet Union and the end of the struggle for supremacy between two centralized world powers, will have a major effect on these Muslim nation-states as they reevaluate their priorities and roles in a changed world order. And as the various regions of the former Soviet Union reorganize themselves, the predominant Muslim Central Asian Republics, no longer subject to hegemonic socialist doctrine, are reconstituting themselves better to relate their past traditions to contemporary realities.

Islam in the Americas

The first contact of Islam with the Americas probably dates back to the time of the Spanish voyages of exploration in the sixteenth century. It is uncertain whether there were many among the Spaniards who still retained their Moorish–Islamic heritage.
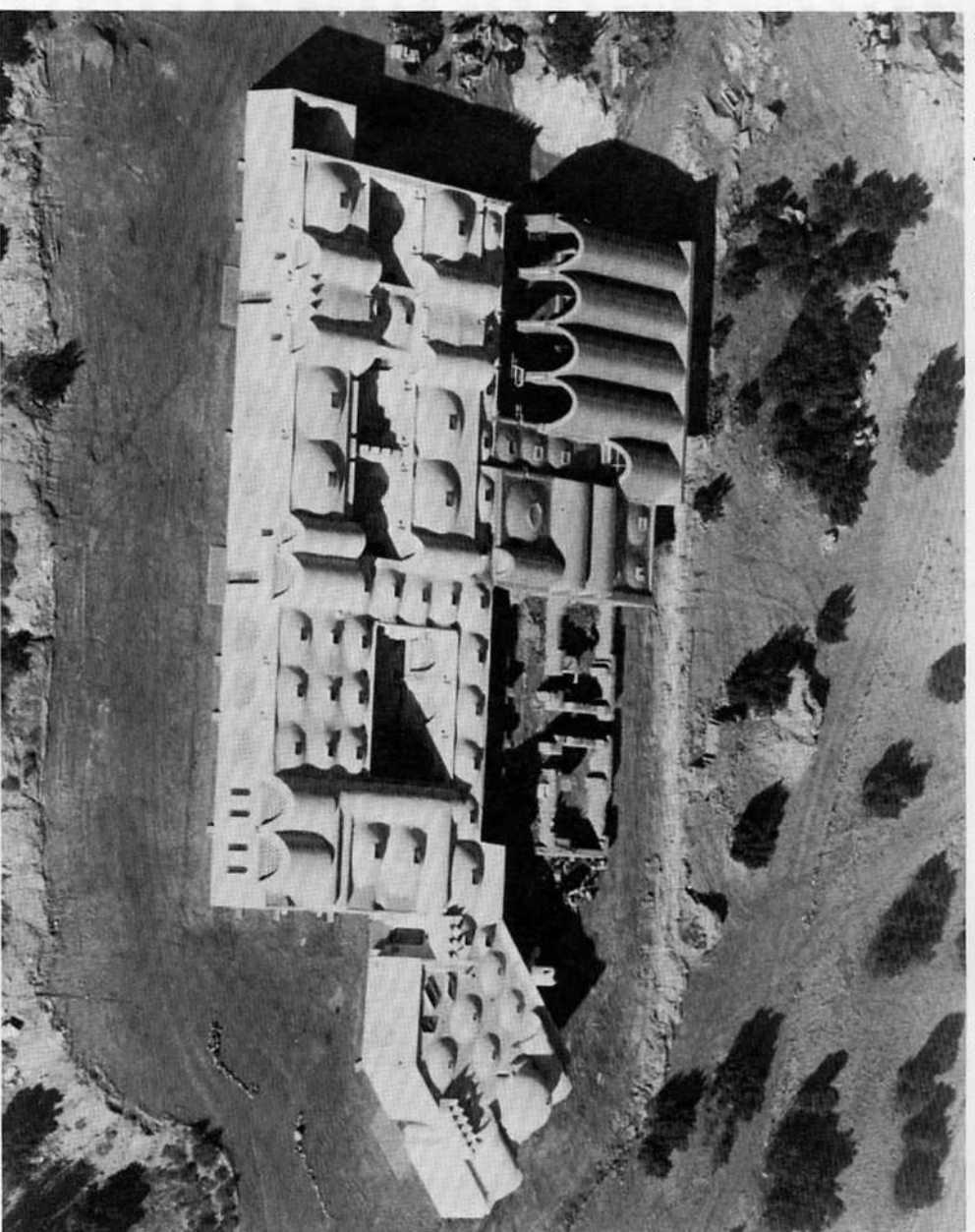
We can, however, be more certain about the fact that among the many blacks who were forced to come to America under the yoke of slavery there were many Muslims from the Islamic regions of West Africa. Although the memory of Islam may have survived among the early generation of slaves, the inhuman conditions under which they served and the imposed standards of slavery all but eliminated any traces of their religious heritage.

In the Caribbean, indentured Muslims who had been brought from India settled in what is now Guyana. Elsewhere, Muslim communities developed in Trinidad and Suriname. Today Muslims also live in many other Latin American countries. In the United States, it was not until the twentieth century that among some of the descendants of involuntary immigrants a recovery of the awareness of an Islamic heritage began to develop. The figure responsible for this process was a black man who would eventually call himself Elijah Muhammad. He learned about Islam from a somewhat mysterious figure named Wali Farrad, who claimed

to have come from Mecca to awaken among the black people of America an awareness of their lost Islamic heritage. The task of doing this was left to Elijah Muhammad, who was designated as "the messenger of Allah." He became a figure of great controversy; but it is clear that his primary motivation was to provide his followers with a sense of self-identity and dignity, long denied to them, based on the past link with Islam. The movement, which became known as the "Nation of Islam," found many converts, among whom were the civil rights leader Malcolm X and the boxer Muhammad Ali.

After Elijah Muhammad's death in 1975, the role of leader was assumed by his son Warith Deen Muhammad (Wallace Muhammad). The name of the movement was changed to World Community of Islam and eventually to the American Muslim Mission. Under Warith Deen Muhammad the movement has sought to receive recognition as a member of the worldwide Muslim community and attempted in its practice and philosophy to conform to standards generally common among all Muslims. He has tried to deemphasize some aspects of legend and controversy associated with Elijah Muhammad, in particular the exclusively "black" nature of the movement and the definition of his role as messenger of Allah. Although the group is not without its internal differences, the American Muslim Mission now considers itself as representing the interests of Islam in North America; it counts among its goals the fostering of greater awareness of traditional Islam among its adherents. It has also recently sought to abolish its separate organizational framework and to identify more fully with the larger Muslim community in America, while still continuing to promote economic and social development at the local level.

In addition to this group there are now in North America other Muslims, descendants of immigrants from all parts of the Islamic world, who attest to a strong Islamic presence. There are more than six hundred centers serving Muslims and several newly established mosques in the major cities of the United States and Canada. Active organiza-

Dar al Islam Complex. The Muslim Presence in North America: The Dar al Islam Complex near Abiquiu, New Mexico. (Courtesy of Dar al Islam. Photograph by Paul Logsdon)

tions of Muslims serve the needs of local communities as well as international Muslim students. The Muslim presence is now a very visible part of the religious landscape of North America.

ISLAM IN THE CONTEMPORARY WORLD

The new Muslim states and communities that constitute the world of Islam today are expressing, in varying degrees, a need to relate their Islamic heritage to questions of national and cultural self-identification and development. This phenomenon, which has drawn worldwide attention, is however part of a global process affecting virtually all religions, and points to the continuing vitality and persistence of the religious dimension in contemporary life. In the Muslim world, as elsewhere, domestic or international conflict has in some cases come to be expressed in religious terms, causing a great deal of misunderstanding and confusion regarding the role of Islam in contemporary Muslim societies.

Because the modern conception of religion fa-

miliar to most people in the West assumes a theoretical separation between religious and secular activity, the integration of these perspectives in Muslim discourse, particularly in political life, appears alarming and often retrogressive. Where the language of politics expressed in religious terms has in some cases become allied with radical change or violence, it has led to distorted conceptions of the relationship between Islamic values and change. In general, such conceptions have derived from experience with change in a small number of Muslim countries that have gained recognition because of the presence of important natural resources such as oil or because their geopolitical location is of strategic importance in international affairs. The unfortunate preoccupation with immediate and primarily political implications and dimensions of change overlooks much of the larger process in which diverse Muslim societies are dealing with the relationship between their Islamic heritage and their contemporary life.

It must be noted that the practice and influence of Islam in all these areas did not cease during the period of colonial rule, nor in the period immediately following the attainment of sovereign status. Rather, the traditional role of Islam in shaping political, social, and cultural life came to be undermined or curtailed. The recent emphasis and debate has been on reviving the traditional role, which many Muslims believe was eclipsed to the detriment of their societies. Further, the loss of economic and political power and the emphasis on nationalism as ideology has affected Islam's role in assisting societies to adapt to changing conditions and to redress the balance against dominant, alien influences. The discussion about Islam's role in political and cultural life has become much more pronounced recently and involves a definition of sociopolitical issues in traditional religious terms. It is against this background—the effort to create continuity with past values based on the conception of Islam as a total way of life—that the general phenomenon sometimes called the "resurgence" of Islam can best be understood.

In the varied responses, no one trend can be identified as typical, for the influence of Islam in these diverse areas is neither monolithic nor homogeneous. Some of the responses to change have led to internal conflict and an increasingly aggressive stance against outside influences. In most cases, however, Muslim states have shown an increasing recognition of global interdependence; wider contacts among Muslims today may serve to shrink the divisive effects of national and ethnic boundaries. Various international organizations and activities now link Muslims with each other and with the rest of the world and have become vehicles for addressing common problems and needs. There has also been greater emphasis on the role of private, indigenous institutions, which complement the work of governments and international agencies, to promote greater self-reliance, to decrease dependence on foreign aid, and to solve social and developmental problems. Education has led to greater self-awareness of how the Islamic heritage can be integrated within the framework of contemporary institutions and needs, and this has led in most areas of the Muslim world to a greater interest in retaining and adapting, within the context of the Islamic heritage, institutions, laws, educational principles, modes of architecture, and patterns of urban, rural, and social life. Islam has just entered a new century: Its fifteenth promises to be at least as dramatic as any that has preceded it.

NOTES

1. Margaret Smith, *Readings from the Mystics of Islam* (London: Luzac, 1972), p. 11.
2. Ibn Tufayl, *Hayy Ibn Yaqzan*, L. E. Goodman, trans. (Boston: Twayne Publishers, 1972).
3. Jalal al-din Rumi, *Mathnawi* (London: Luzac, 1926), part one, vss. 1–4.
4. Farid al-din Attar, *The Conference of the Birds*, C. S. Nott, trans. (Berkeley: Shambala, 1971).

GLOSSARY

adhān (*uhd-haaàhn*) the call to prayer made from a mosque five times a day. The giver of *adhan* is known as a *muezzin* (*mu'ad-hdhin*).

Allāh (*uhl-laah*) the Quranic term for the one true God. The giver of *adhan* is most prevalent.

dār al-Islām (*daahr-uhl-is-laahm*) the World of Islam, the territory where Islam is most prevalent.

dhikr (*dhi-krub*) invocation or remembrance of the names of God, one of the meditative practices, particularly in Sufism.

dīn (*deen*) the concept of religion in the Quran.

du'ā (*doo-aah*; the apostrophe represents the Arabic glottal stop) voluntary prayer, in addition to **salat**.

al-Fātiḥah (*uhl-faah-ti-huh*) the title of the opening **surah** (chapter) of the Quran.

fiqh (*fik'-uh*) literally "understanding"; the term applied to the science of Islamic law. The specialists or legalists are called *faqih* (pl. *fuqaha'*).

hadīth (*huh-deeth*) a report recording a saying or action of the Prophet Muhammad.

Hajj (*hahj*) the pilgrimage to Mecca and its environs during the month of pilgrimage. When visited at other times during the year, the visit is called *'Umrah*.

Hijrah (*hij-rub*) the Prophet's emigration from Mecca to Medina in 622, the year from which the Muslim lunar calendar dates.

'Īd (*eed*) festival; there are two major *'Īd* in the Muslim year: the *'Īd al-Adhā* (the Festival of Sacrifice), part of the concluding ceremonies of the pilgrimage; and *'Īd al Fiṭr* (the Festival ending the fast of Ramadan).

iḥrām (*ih-raahm*) the state of sanctity and purity during the pilgrimage.

ijma or ijmā' (*ijj-maaah*) consensus of scholars reflecting their unanimous opinion at any given time.

Ijtihād (*ij-ti-haahd*) literally "exerting oneself," the personal intellectual effort to understand Islam. One who exercises *Ijtihad* is called a *mujtahid*.

Imām (*i-maahm*) leader, generally referring to the person who leads others in prayer. In the past the term was used interchangeably with *caliph*, for the head of the state and occasionally as an honorific title for very learned religious scholars. Among the Shia, the Imam is a divinely appointed leader, succeeding the Prophet. He possesses spiritual knowledge and guides Muslims to an understanding of the inner meaning of revelation as well as implementing Islamic values according to changing times and circumstances.

jihād (*jih-haahd*) struggle in the way of Islam; also applied to armed struggle for the cause of Islam. The one who fights is called *mujahid*.

jinn (*jin*) spirits and invisible beings referred to in the Quran.

Ka'ba (*kuh-buh*) the cubic structure in Mecca, the focal point of ceremonies of pilgrimage and the direction to which all Muslims turn for prayer.

Khalīfah (*khuh-lee-fuh*) Caliph, the title adopted by the rulers of the Muslim community after the death of Muhammad.

Khwārij (*or* **Kharijites**) (*khwaaह-rij*) those among early Muslims who separated themselves from the rest of the community and established themselves as a distinct and often militant group.

Mahdi (*muh-dee*) the title given by the Shia to the hidden Imam whose return is awaited.

masjid (*muhs-jid*) mosque, the place of worship in Islam.

Mawlid (*mav-leed*) the birthday of the Prophet, a day of celebration and remembrance.

miḥrāb (*mih-raahb*) the niche in the mosque that marks the *qiblah*, the direction toward Mecca.

minbar (*min-buhr*) the pulpit in the mosque for preaching.

Miraj *or* **Mi'rāj** (*mih-raahj*) the event in the life of Muhammad when he experienced the **isra'** or "ascent" into heaven, the night commemorated by Muslims with special prayers and remembrance.

Muḥarram (*muh-huhr-rum*) the month of the Muslim year of special significance to the Shia, who commemorate the memory and martyrdom of their Imam Husayn during the first ten days of Muharram, the tenth day being known as *'Ash-ūra'* (*aah-shoo-raah*)

Qāḍi (*kaah-dhee*) an official appointee of the state as judge to administer the **Shariah**.

qiblah (*kib-luh*) the direction of Mecca toward which Muslims turn in ritual prayer.

qiyās (*ki-yaahs*) analogy, a principle in law, enabling scholars to use analogous reasoning.

Quran *or* **Qur'ān** (*kur-aahn*) the revelation of God to Muhammad in its collected form.

rak'ah (*ruhk-uh*) the unit of ritual prayer, during which a Muslim performs the specific required actions.

Ramaḍān (*ruh-muh-dhaahn*) the month in which fasting is practiced.

salam (*suh-laahm*) the greeting of peace exchanged by Muslims; more fully, *salam alaykum:* Peace be upon you!

ṣalāt (*suh-laaht*) the ritual prayer in Islam.

ṣawm (*sawn*) fasting, particularly during the month of Ramadan.

shahādah (*shuh-haah-duh*) the act of witnessing or attesting to the formula—"There is no god but Allah; Muhammad is the messenger of Allah." This formula is known as *kalima*.

Shariah *or* **Shari'ah** (*shuh-ree-yuh*) the concept of the right way, formalized as law and code of conduct.

Shia *or* **Shi'ah** (*shee-yuh*) the group of Muslims who initially supported the claims of 'Ali and his descendants to the headship of the Muslim community and subsequently developed into a distinctive religious group within Islam. Among the various subgroups the most important are the *Ithna 'Ashari*, the *Isma'ili*, and the *Zaydi*.

Ṣūfi (*soo-fee*) the Muslims who seek through the path of reli-

gious experience and spiritual discipline to acquire personal knowledge and intimacy with God.

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