

CAVEAT LECTOR: The following slides were shown in the “LGBT Religious History: Queering the Spirit” sessions indicated in the PowerPoint presentation title because they related to the required readings for those days. These can be found on the course syllabus.

The slides do not necessarily reflect the views of the instructor and in some cases were selected precisely because they contain errors of fact or differences of opinion with the authors whose scholarship students were reading. The more controversial graphics were intended to prompt conversations in college classroom settings and lead to engagement and respectful dialogue.

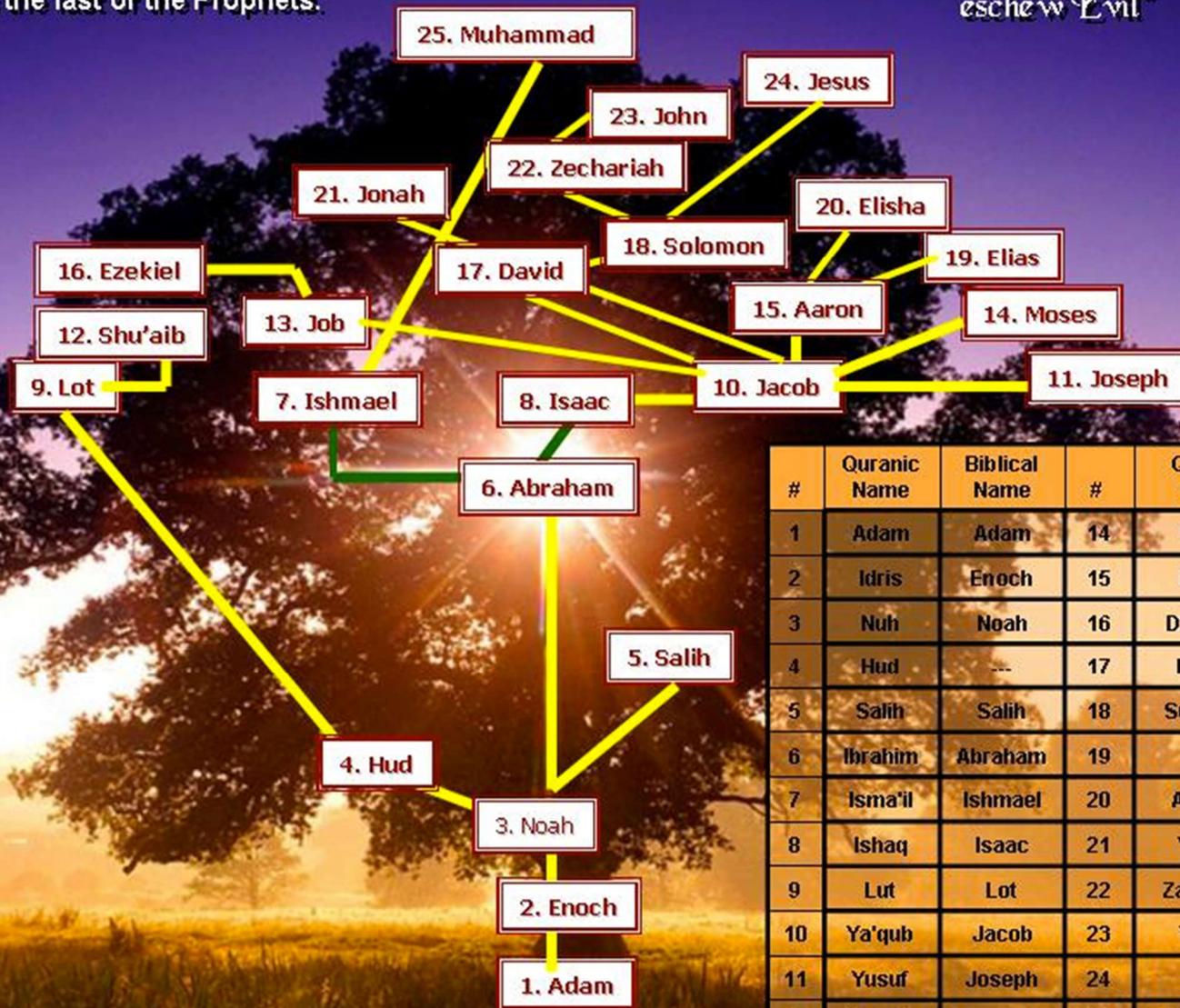
There is no straightforward way to “teach the slides”—nor should there be. It is up to individual teachers to use their judgment as to what materials are age-appropriate and decide whether they fit within existing lesson plans or can form the basis for new ones.



Although only 25 prophets are mentioned by name, the Qur'an says that Allah has sent a prophet to every group of people throughout time, and that Muhammad is the last of the Prophets.

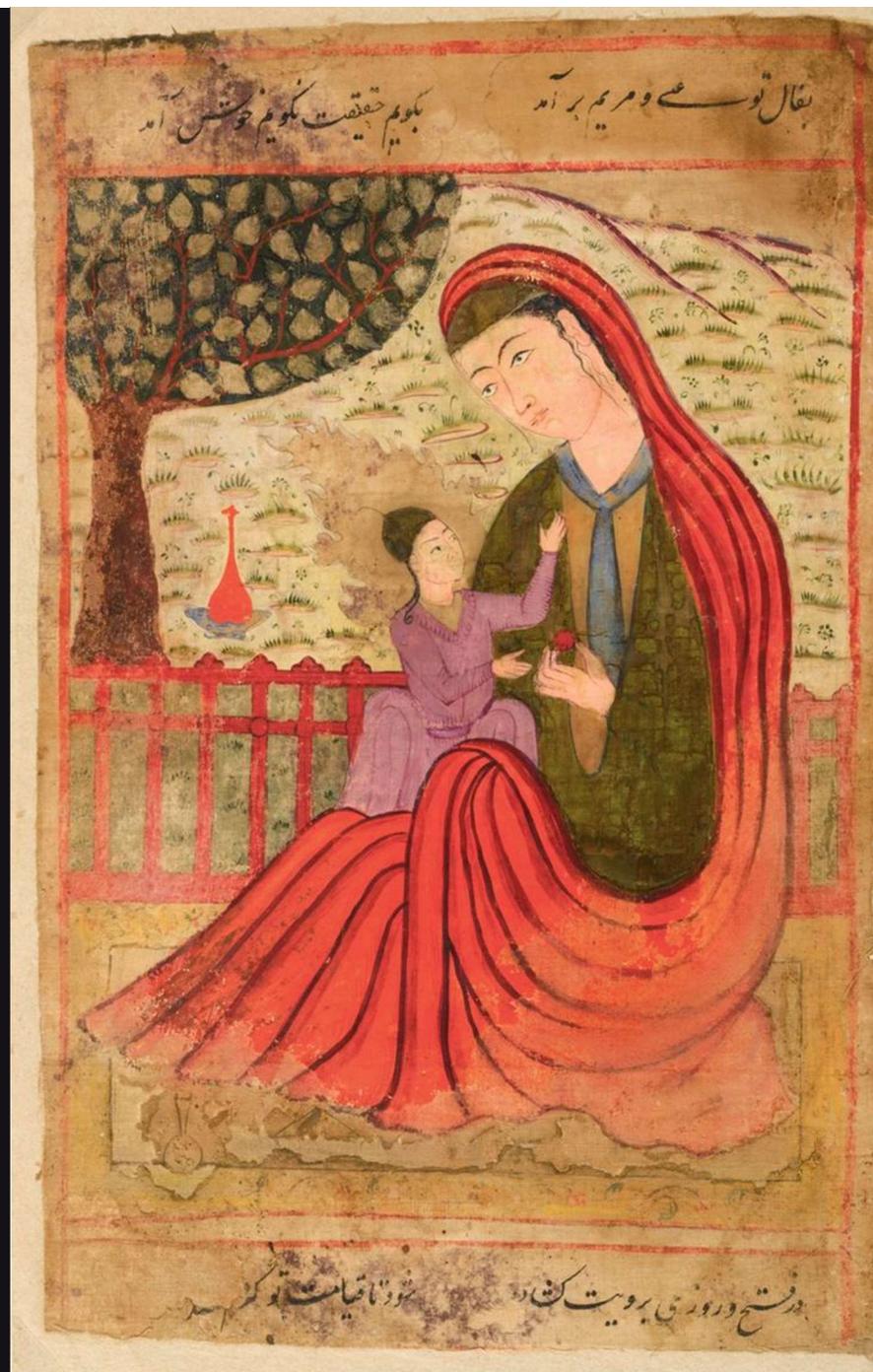
Prophets of Islam

"For We assuredly sent amongst every People a messenger, (with the Command), "Serve Allah, and eschew Evil"
 Quran 16:36



#	Quranic Name	Biblical Name	#	Quranic Name	Biblical Name
1	Adam	Adam	14	Musa	Moses
2	Idris	Enoch	15	Harun	Aaron
3	Nuh	Noah	16	Dhu'l-kifl	Ezekiel
4	Hud	---	17	Dawud	David
5	Salih	Salih	18	Sulaiman	Solomon
6	Ibrahim	Abraham	19	Ilias	Elias
7	Isma'il	Ishmael	20	Al-Yasa	Elisha
8	Ishaq	Isaac	21	Yunus	Jonah
9	Lut	Lot	22	Zakariyya	Zechariah
10	Ya'qub	Jacob	23	Yahya	John
11	Yusuf	Joseph	24	Isa	Jesus
12	Shu'aib	---	25	Muhammad	---
13	Ayyub	Job			

From "The Prophet Adam ["peace be upon him," or pbuh] to the The Prophet Muhammad [pbuh],_ November 10, 2010, <https://peaceloveequality.wordpress.com/>



From a series of illustrations of omens and interpretations of dreams: the Virgin Mary and Child Jesus, Mughal, ca. 1580

Mary - Maryam عليها السلام

Mary was born to Hannah (Anna) who named her Maryam عليها السلام meaning 'one who worships', and dedicated her to the service of Masjid Al Aqsa (The Noble Sanctuary), in Jerusalem. Mary's father Imran passed away before her birth, so the Prophet Zakariyya (Zakariah) عليه السلام who was married to Hannah's sister became Mary's fatherly guardian.

The Qur'aan elevates the status of Mary as being one of the most honourable & pious woman of all time. Mary is the only woman specifically named in the Qur'aan and has an entire chapter dedicated to her. Muslims also believe in the Virgin Birth of Jesus عليه السلام. Mary was never married and had never been touched by any man, yet she gave birth to a child who God made a 'sign for Mankind'.

The miraculous conception is described in the Holy Qur'aan. Mary was approached by an Angel who gave her glad tidings of a righteous child. The Angel Breathed the word of God onto her, hence Islamically Jesus is also referred to as 'Kalimatullah' - a word from God. Close to the birth, out of fear, Maryam withdrew from the community. Hungry and alone, God guided her to a date-palm under which a stream flowed. Here she ate and drank until she gave birth. On returning home with the child, she was accused of fornication, however, God rescued her via her newborn child (Jesus) who spoke out in her defence.

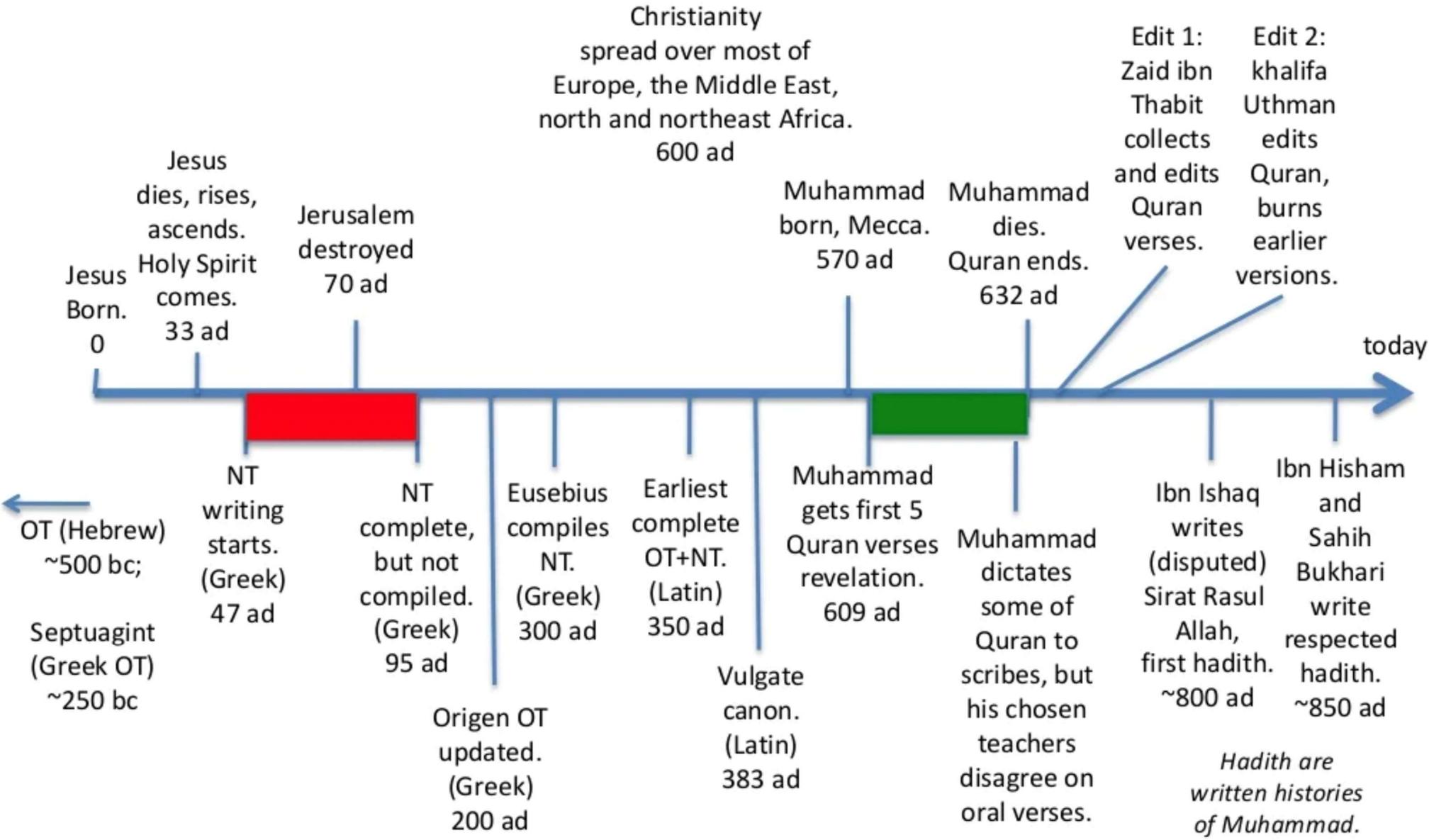
From "Jesus and Mary in Islam" by *Islamic Posters*

The Prophet Muhammad, c. 570 – 632

- ▣ Received revelations of God's word from the Angel Gabriel between 610 and his death
 - Words repeated to others
 - Written down shortly after his death as the Koran (Qur'an)
- ▣ Chosen as the "final prophet"
 - Not new revelations
 - Accepted Jewish and Christian prophets (Abraham, Moses, Jesus, etc.)
- ▣ Islam (submission to God)



Bible and Quran Timeline

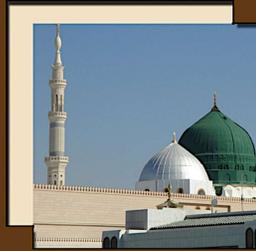


سنة



سنة

Sunnah - "The Practice"



The Arabic word Sunnah is used to inform us of the lifestyle of Prophet Muhammad ﷺ, peace be upon him. It can be used to refer to His sayings, actions and approvals. The Sunnah is the second source of Islamic jurisprudence, the first being the Qur'aan. Both sources are indispensable i.e. one cannot practice Islam without consulting both of them.



Unlike the Qur'aan, which is the word of Allah, the Sunnah is inspired by Allah but the words and actions are of the Messenger of Allah.

The Prophet Muhammad ﷺ used to teach the Sunnah to his companions verbally and practically, and urged them to follow it. The companions of the Prophet who saw and heard these words and actions followed them during their lives, and passed them onto the succeeding generations with the same care.

Muslims are encouraged to adopt the Sunnah in every aspect of their Daily life.

Hadith - "A Saying" or "A Report"

The Hadith (pl. Ahaadith) are very similar to the Sunnah, but not identical. A Hadith is a report from the life of the Prophet Muhammad ﷺ or a confirmation of what he approved.

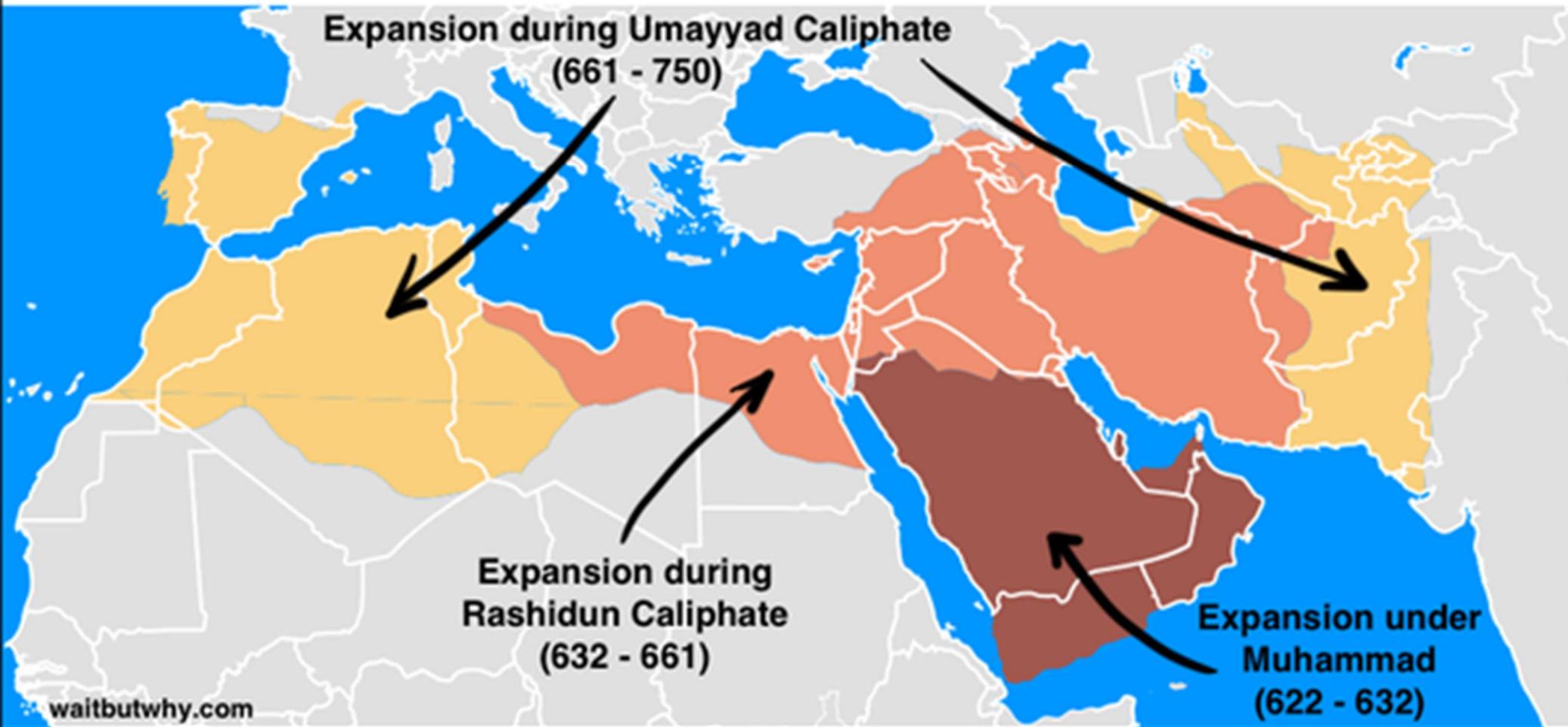
The tradition or collection of traditions attributed to the Prophet Muhammad ﷺ include his sayings, acts, and approval or disapproval of things. The Ahaadith are regarded by Muslims as a major source of religious law and moral guidance.

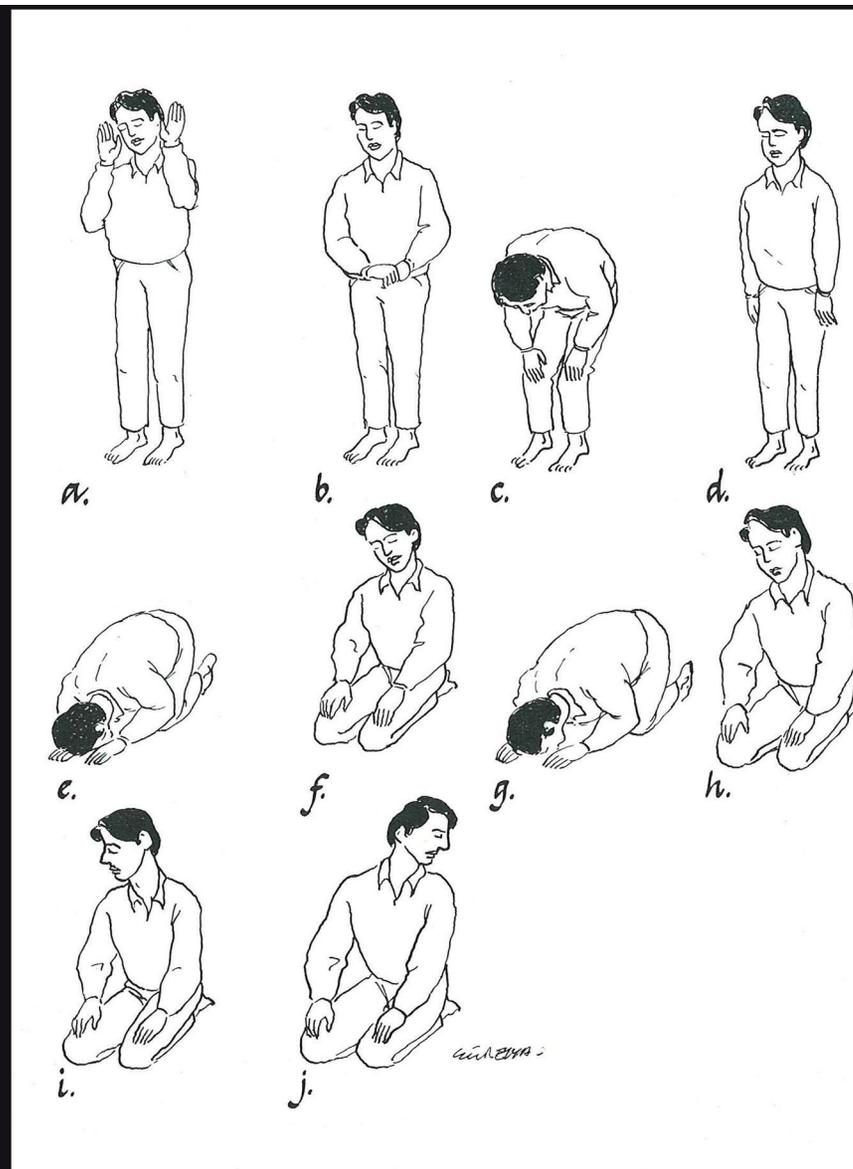
There are Six Famous books of Hadith which are known as "Sihaah Sittah" - (The Six Authentic Compilations)

The Hadith and the Sunnah form the basis of the daily practices in a Muslim's life.



The Early Spread of Islam (632 - 750 AD)





Rak'ah [prescribed movement series] of the Islamic prayer Salat: "a: Lifting my hands; b: my right hand around my left wrist; c: bending in my hips, my hands on my knees; d: standing right, to e: fall down on my knees, forehead and hands to the ground; f: lifting my upper body, sitting on my heels, with hands on knees; g: bowing down again, forehead and hands to the ground; h: upright to a sitting position. Raka 2 [i and j]: turning my head to the right and left to greet the angels and my fellows in faith." Drawing by Sureyya Aydin, 1992, first published in Norway.



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#Ramadan

What people think Ramadan is about

Not drinking

Not eating

Feasting at night

Huge iftar events

Creating healthy habits

Learning self discipline

Gaining closeness to Allah

Breaking unhealthy cycles

Putting trust in Allah

Building taqwa and God-consciousness

Focusing on spirituality

Developing as a person

What Ramadan is actually about

	Sunnah	Shia (or Shi'ah)
adherents called	Sunnis	Shiites, Shi'i
meaning of name	"well-trodden path" or "tradition"	"party" or "partisans" of Ali
current adherents	940 million	120 million
percentage of total Muslims	90%	10%
primary locations	most Muslim countries	Iran, Iraq, Yemen
subjects	none, but four major schools of Muslim law are recognized	Ithna 'Ashariyah (Twelvers: the largest), Isma'iliyah and Zaydiyyah
origins	c. 632 CE; theology developed especially in 10th cent.	c. 632-650 CE; killing of Ali's son Husayn in 680 CE is major event
did Muhammad designate a successor?	no	yes
true successor of the Prophet	Abu Bakr, father of the Prophet's favoured wife, 'A'ishah (elected by people of Medina)	'Ali ibn Abi Talib, husband of the Prophet's daughter Fatimah (designated by the Prophet)
qualifications for ruler of Islam	tribe of the Prophet (Quraysh); later, any qualified ruler	family of the Prophet
current leaders	imams	mujtahids
identity of imams	human leaders	infallible manifestations of God and perfect interpreters of the Qur'an
Al Mahdi	will come in the future	was already on earth, is currently the "hidden imam" who works through mujtahids to interpret Qur'an; and will return at the end of time
religious authority	ijma' (consensus) of the	infallible imams

[an example of the comparison charts circulating online]

Basic Differences Between Muslims

	Sunni Beliefs	Shi'a Beliefs
Early caliphs	The first four caliphs were rightful rulers.	Only Ali, Muhammad's son-in-law, was legitimate.
Muslim ruler	Any Muslim who follows Muhammad's example may be ruler.	Only a descendant of Muhammad and Ali may be imam, or ruler.
Sources of Islam	Qur'an and Sunnah of Muhammad	Qur'an, Sunnah, and teachings of imams

[another of many such comparison charts circulating online]

ISLAM AND THE THIRD GENDER.

MUKHANNATHUNS: is the classical Arab for what would be now known as transgender women. It generally means “effeminate ones” or “men who resemble women”. The singular term for this word would be *mukhannath*. Although they cannot be said to represent modern gay men, they are however the historical equivalent of the queer community that we have today.

Hadith collector and scholar, An-Nawawi, has categorized *mukhannathun* into two categories, and that is:

Mukhannath min kalqin: These are men whose feminine traits are innate and he did not put it upon himself. Therein lies no guilt, no shame and no blame, as long as he does not use his characteristics for illicit acts, or exploit it for money.

Mukhannath bi al-takalluf: These are the men who act like women out of immoral purposes, and his feminine traits are not inborn. To An-Nawawi, this is sinful and blameworthy.

Excerpt from “Gender identities in Islam and the third gender,” by Sufia Shaikh, available at <https://www.slideshare.net/sufiaesrashaikh/gender-identities-in-islam-and-the-third-gender>

The word *mukhannathun* is tricky. It translates, roughly, to ‘men with the qualities of women.’ Conversely, you can refer to the ‘quality’ itself, and say someone has taken (think ‘swag’). And, to answer your question, its FAAB equivalent is *mutarijjalun*: women with the qualities of men. It’s commonly translated as ‘tomboy’.

Quote from Maryam, “A Muslim RuPaul at the Dawn of Islam: Tuwais and the Mukhannathun,” <https://www.autostraddle.com/a-muslim-rupaul-at-the-dawn-of-islam-tuwais-and-the-mukhannathun-198612/>

ISLAMIC ACCOMMODATIONS OF HOMOSEXUALITY AND MUKHANNATHUNS

- The presence of homosexuality and “effeminate men” in the early Islamic period by reviewing various authentic Islamic literatures which clearly rose with the waves of Puritanism and fell before contemporary “Islamism” (Islamic fundamentalism) in traditional and modern Arab states as well as in Muslim countries around the world
- The references of Mukhannathuns have been found in many Hadith and Quran, and it is the classical Arab for what would be now known as transgender women. It generally means “effeminate ones” or “men who resemble women”.
- There is no such use of the word mukhannathun in Quran but has verses stating homosexuality like in Surah Al-Ashraf ‘the story of Lut’ talks about the end of the civilization due to sodomizing strangers as a way of driving them off their land, “without having any sexual desire to do that. (Quran, (Surat al-Araf n.d.) The Quran mentions only the unjust homosexual rape perpetrated by straight men against other straight men which comes under **Mukhannath bi al-takalluf**

TRACING MUKHANNATHUNS IN THE ARAB- ISLAMIC MIDDLE EAST

- **The musical literature sources offer a considerable full picture of a society in which the mukhannathan for a period of two generations enjoyed a positions of exceptional visibility and prestige.**
- **In the course of the first Islamic century, the holy cities of Mecca and Medina suffered a drastic loss of political power. As the rapidly expanding empire incorporated the populous provinces of Syria and Iraq, the caliphal capital was moved first to Kufa and then to Damascus, and, after the defeat of the counter-caliph bn al-zubayr in medina and around this time the mukhannathus were present in the courts as musicians and performers and they had a well-defined role already interpreted in Islamic Arabian society is suggested by a number of Prophetic hadith.**
- **Persecution started from the era of Chalifat of the Ummayyad and Caliph Sulayman ordered for the widespread persecution of Mukkhanathuns .**

For a time, the *mukhannathun* of Medina and Mecca enjoyed what Rowson describes as a position of exceptional visibility. This seems to have come to an abrupt and possibly violent end under the Caliph Sulayman (who reigned 715-17 CE). There are conflicting accounts of what happened but there is little mention of them in the sources until they re-appear during the Abbasid period, especially in Baghdad. By then, perceptions of them had changed. Rowson comments:

"A crucial factor was the sudden emergence of (active) homoerotic sentiment as an acceptable, and indeed fashionable, subject for prestige literature, as represented most notably by the poetry of Abu Nuwas.

Excerpt from Brian Whitaker, "Transgender Issues in the Middle East,"
<https://al-bab.com/blog/2016/02/transgender-issues-middle-east>

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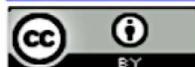
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Abstract

Like other creation of almighty Allah, the hermaphrodite should also be treated as human being and if we treated them as human they must have some rights, liabilities etc. This research shall try to explain and show one of their basic rights that mean the rights of inheritance. Quran does not speak about their rights of inheritance. So Jurists derive some rules about their right of inheritance with the help of Hadith and Qiyas. As there is a gap between religion and society, our society does not protect them and does not give their rights. So it is needed to protect them and make them strong financially they can also get their rights, respect, honor and care from society. This article shall also try to give an overview on the inheritance of hermaphrodite under the spirit of Quran with the help of Hadith, Qiyas and different opinions of the Imam and jurists. Finally, in this research, the researcher shall try to make sure a framework for the deprive hermaphrodite in Muslim countries in compliance with the mentioned provisions of Holy Quran, Hadith, Ijma, Qiyas, and also opinion of different eminent jurists of the Muslim World.

Keywords

Hermaphrodite, Inheritance, Khuntha, Khuntha Muskila, Deceased

A mukhannath who had dyed his hands and feet with henna was brought to the Prophet. He asked: What is the matter with this man? He was told: Apostle of Allah! He affects women's get-up. So he ordered regarding him, and he was banished to an-Naqi'. The people said: Apostle of Allah! Should we not kill him? He said: I have been prohibited from killing people who pray. Abu Usamah said: Naqi' is a region near Medina and not a Baqi (in other words not referring to Jannat al-Baqi' cemetery.)

Sunan Abu-Dawud, Book 41, Number 4910: Narrated (by) Abu Hurayrah

Excerpt from Maryam, "A Muslim RuPaul at the Dawn of Islam: Tuwais and the Mukhannathun," <https://www.autostraddle.com/a-muslim-rupaul-at-the-dawn-of-islam-tuwais-and-the-mukhannathun-198612/>

From 1300 to 1700, three “gunpowder empires” dominated parts of Europe, Africa, & Asia



IDIOMS OF HOMOSEXUALITIES

Waria

- Indonesia
- Bissu

Mukannathuns

- Arab
- Effeminate men

Hijra

- South Asia
- Cult communities.



The Hijras and Postcolonial Modernity: a critical exploration

Elinor Marris

Introduction: the 'third gender' of India/ individuals 'neither male nor female' (Nanda, 2006)?

➔ impact of modernity on the community, in relation to their gender and the postcolonial heritage of their society.

PART 1: Presentation and situation of the community

- 3 'occupations':
- Badhai -> ritual role
 - Sex-work -> asceticism/eroticism
 - Begging -> power

- Issues (PUCL-K, 2001):
- Discrimination -> media
 - Police violence -> impunity
 - HIV -> medicalisation of sexuality

- Religion (Reddy, 2010):
- Hindu origins
 - Muslim practices

PART 2: Evolution of the hijras' status

- Colonial legislation:
- 1860: 'Unnatural offences' section of the IPC (still enforced)
 - 1871: New categorisation -> criminal caste/tribe

- Impact of modernity:
- Non-representation -> Orientalism
 - Liminality
 - Limits of Western theory as culturally specific (ethnocentric?)



The Guardian (2014) Available at: <http://www.theguardian.com/society/gallery/2014/apr/16/india-third-gender-in-pictures> (Accessed: 10/04/16).

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Conclusion:

- Institutionalised discrimination based on colonial legislation
- Queer theory predominates over postcolonial thinking on transgenderism (Roen, 2001)
- ➔ example: shift in media perspective, new activism in NGOs, transnational LGBT movement
- Improvements in legal recognition (2014)



THAILAND

VIETNAM

PHILIPPINES

SOUTH CHINA SEA

SULU SEA

M A L A Y S I A

BANDAR SERI BEGAWAN
BRUNEI

Borneo

INDONESIA

CELEBES SEA

INDONESIA

0 100 200 km
0 100 200 mi

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