

Islámské identity a komunity

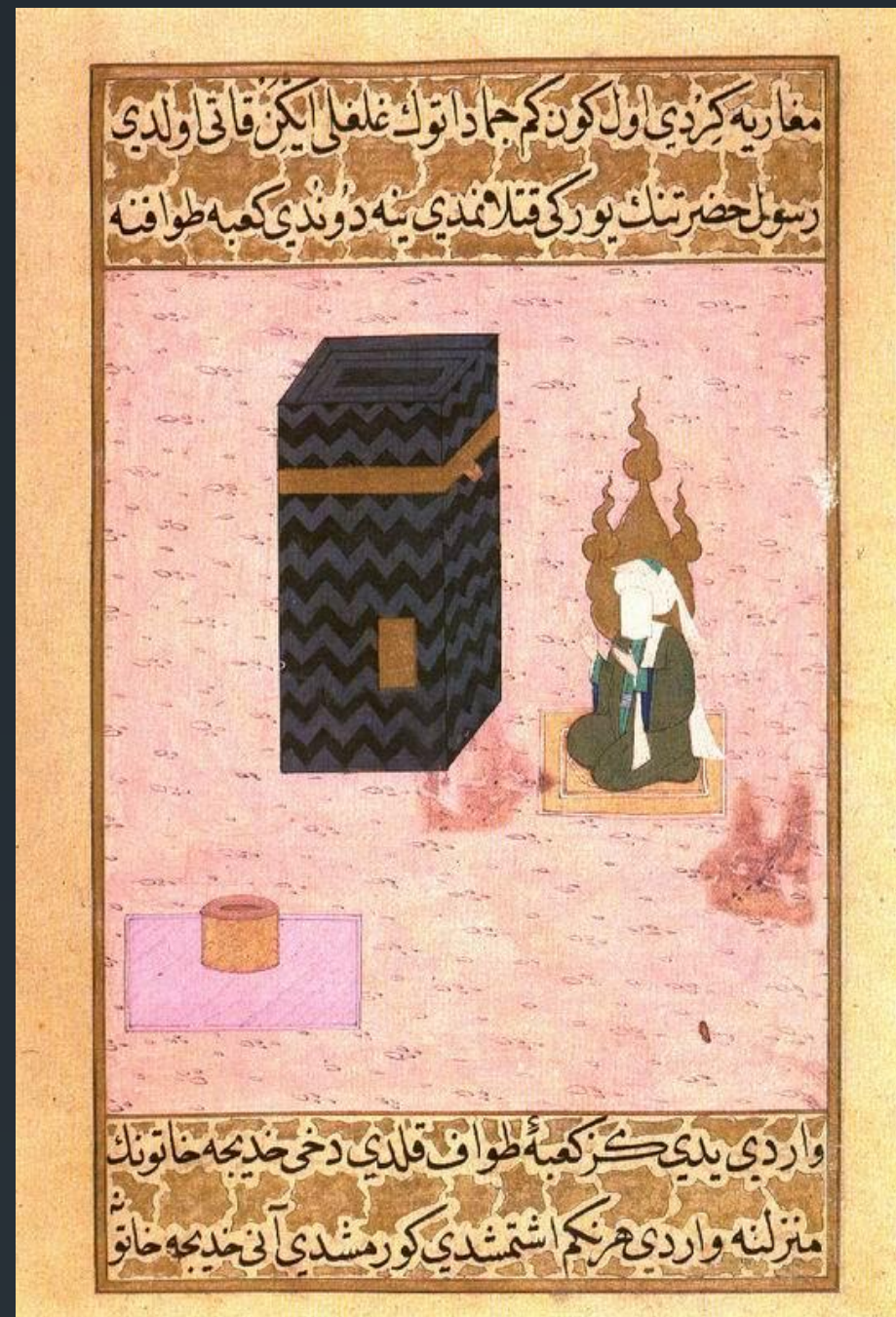


kurz: Islám a antropologie
Attila Kovács – PS 2020

- Diverzita a jednota islámu
- Konstrukce islámské identity a komunity (*umma*)

Ka'aba jako univerzální symbol islámské identity a komunity:

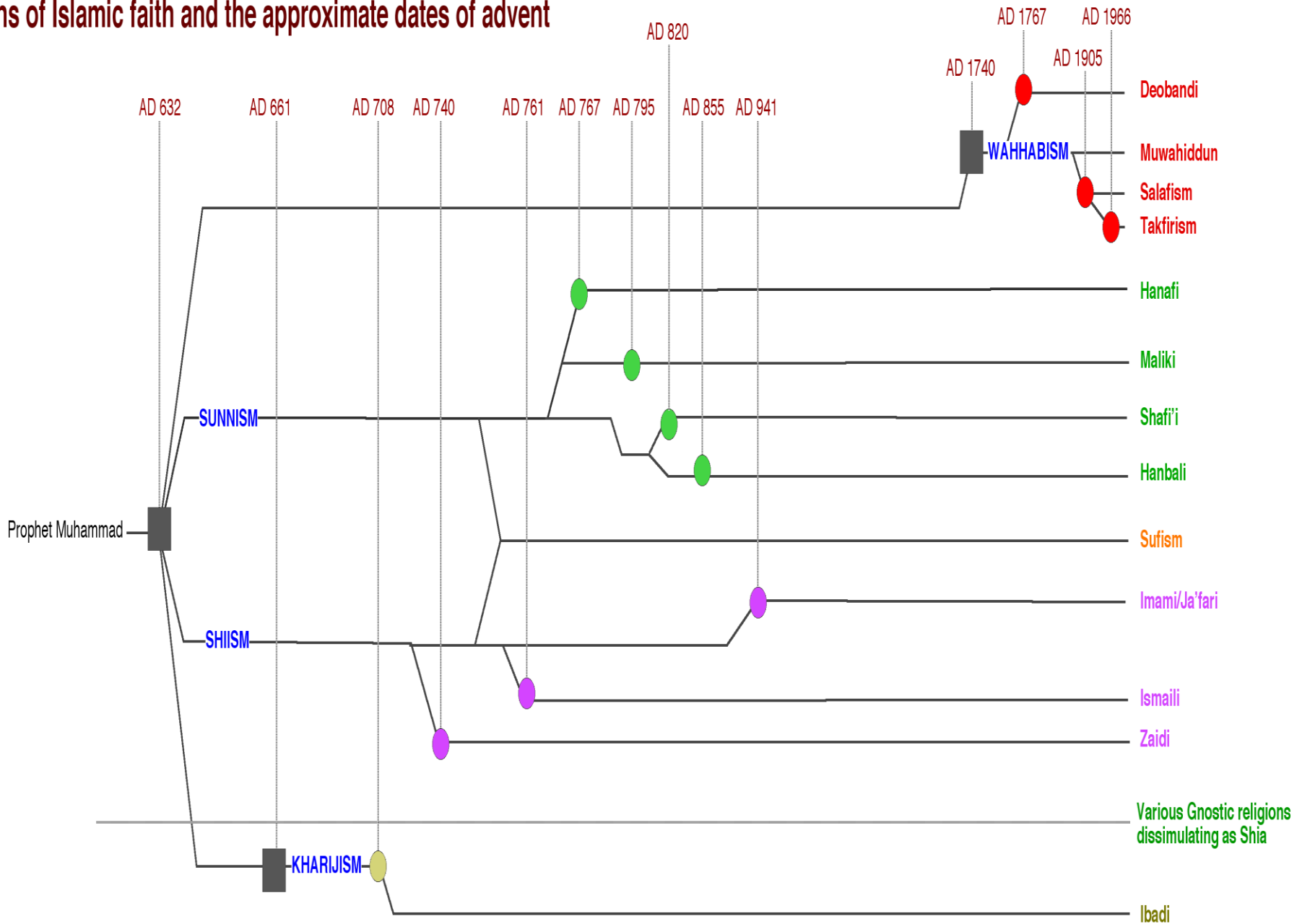
- Vizuální reprezentace: ikonický symbol
- Mytologická reprezentace: (Adám, Abrahám, Hagar, Muhammaď)
- Rituální reprezentace: směr modlitby (*qibla*) a cíl velké poutě (*hadždždž*)



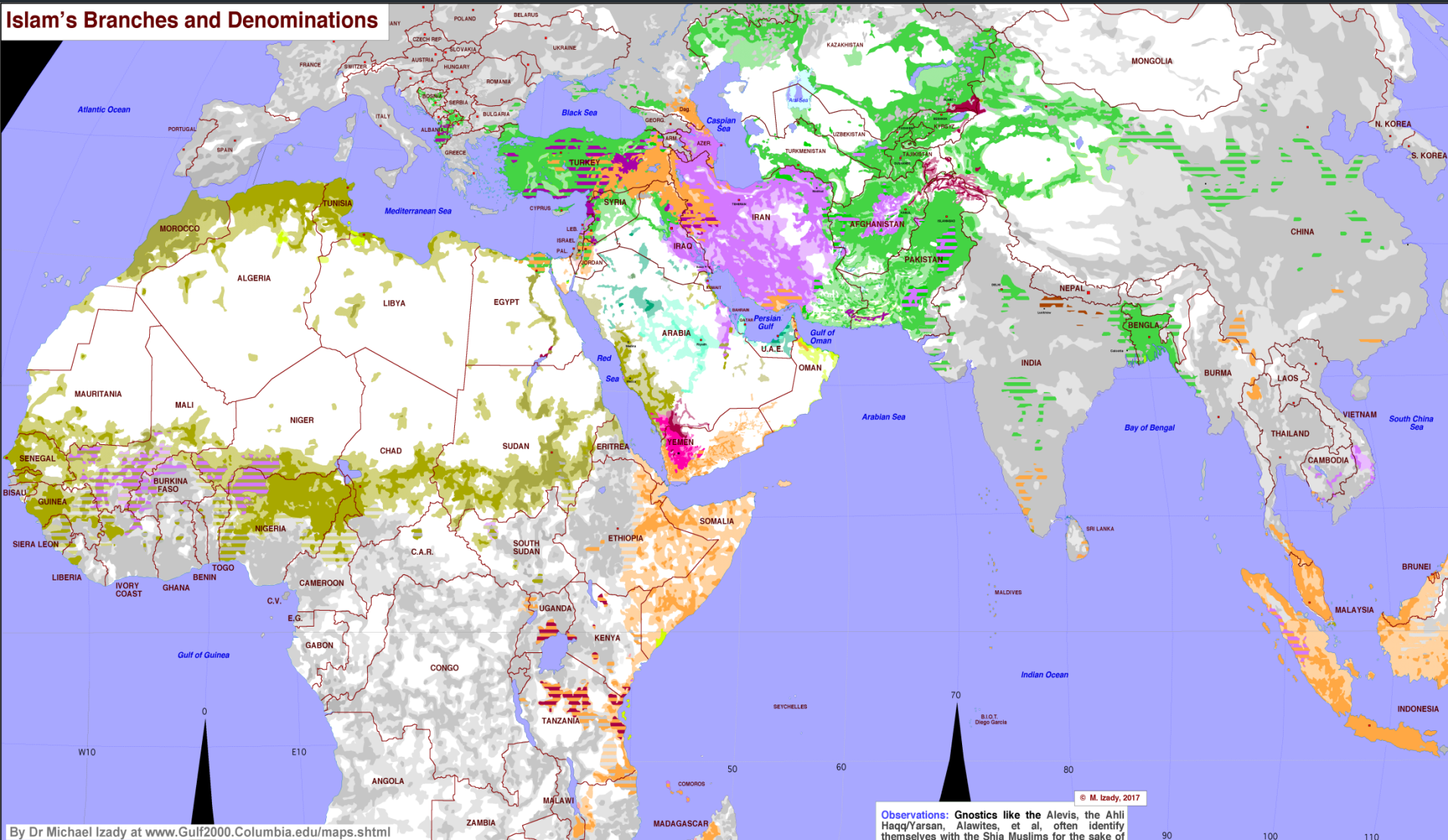
Diverzita a jednota islámu

- Islám není možné chápat esencialisticky jako monolitní blok.
- Islám je velice heterogenní soubor skupin, směrů a hnutí, které se v mnoha ohledech liší a to jak kulturně, tak i nábožensky.
- Jsou tři základní směry islámu: sunnité, šíité a chāridžité.
 - sunnité se dělí na základě 4 nāb.-právních škol
 - šíité se dělí na vyznavače 5, 7, a 12 imāmů a ještě dále
 - chāridžité jsou taky heterogénní
 - ještě jsou taky mystické bratrstva (súfiové) a různé reformní a radikální skupiny a směry
- Tato pluralita a různost je ale propojena několika základními dogmatickými tezemi (boží jedinnost, osoba proroka Muhammada, nesmrtelnost duše apod.) a povinnosti (pět sloupů víry), které neohledně na rozlišnosti různé druhy islámu silně propojují.

Divisions of Islamic faith and the approximate dates of advent



Islam's Branches and Denominations



By Dr Michael Izady at www.Gulf2000.Columbia.edu/maps.shtml

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- | | | |
|---|--|---|
| Sunni Islam: | Shia Islam: | Other Islam: |
| ■ Hanafi | ■ Imami/Ja'fari (Twelvers) | ■ Ibadhi |
| ■ Māliki | ■ Isma'ili (Seveners) | ■ Wahhabi/Salafi/Takfiri |
| ■ Shafi'i | ■ Zaidi (Fivers) | ■ Other religions in the majority |
| ■ Hanbali | ■ Gnostic faiths dissimulating as Shia Islam | |

Observations: Gnostics like the Alevis, the Ahli Haqq/Yarsan, Alawites, et al. often identify themselves with the Shia Muslims for the sake of personal security. In reality, however, their religion predates Islam by millennia. Here, they are included among the Shia because of a lack of objection to this inclusion by the latter as well as the recent terrorist, political and military developments in Syria and Iraq, targeting the Shia Muslims and various Gnostic groups aligning them together. Another Gnostics—the Shaikhis—, once numerous in the 19th century, have now either merged with other Shias or adhered themselves to the Baha'i religion.

For the sake of this work, the adherents are identified on cultural and not confessional basis.

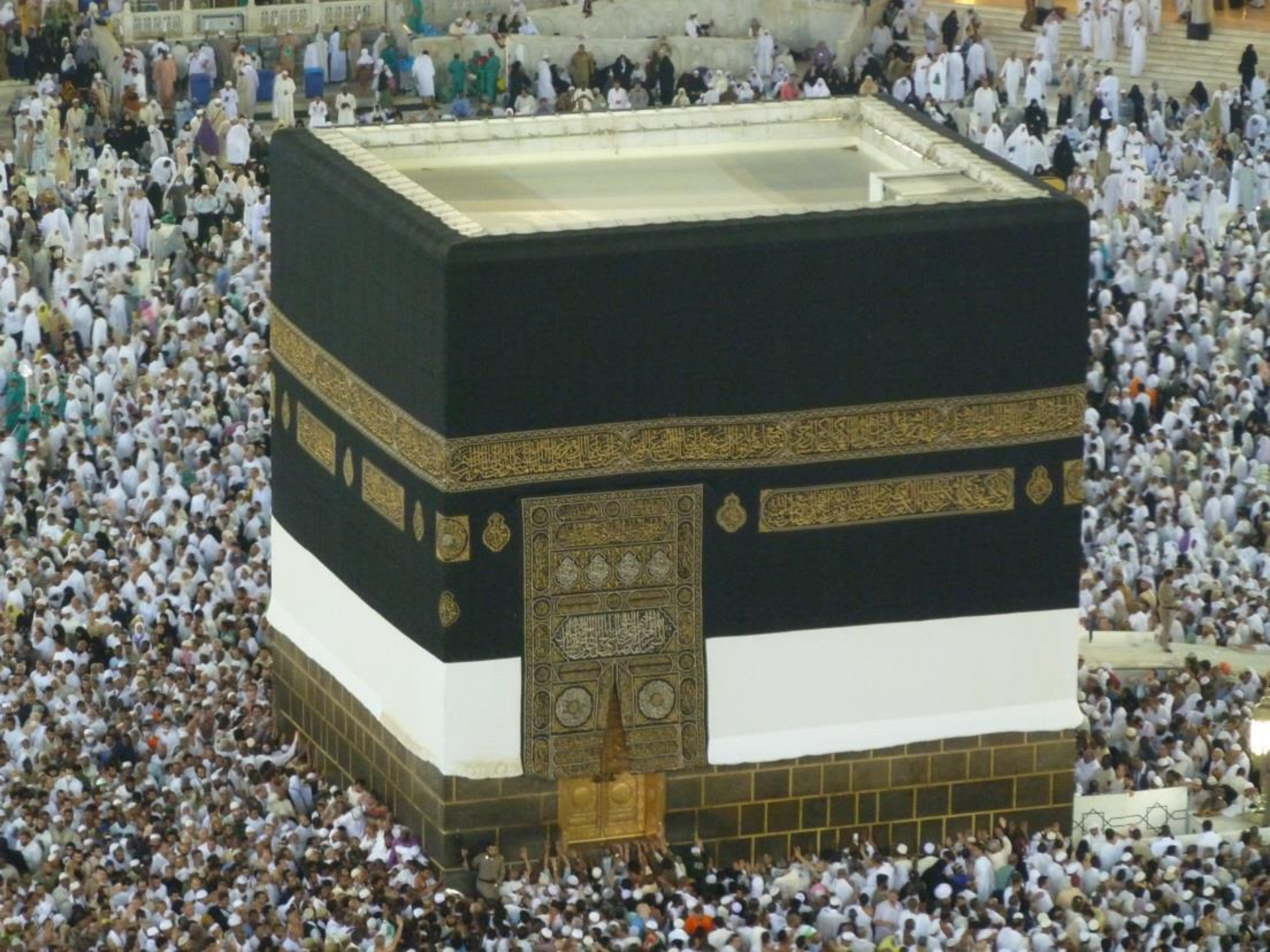


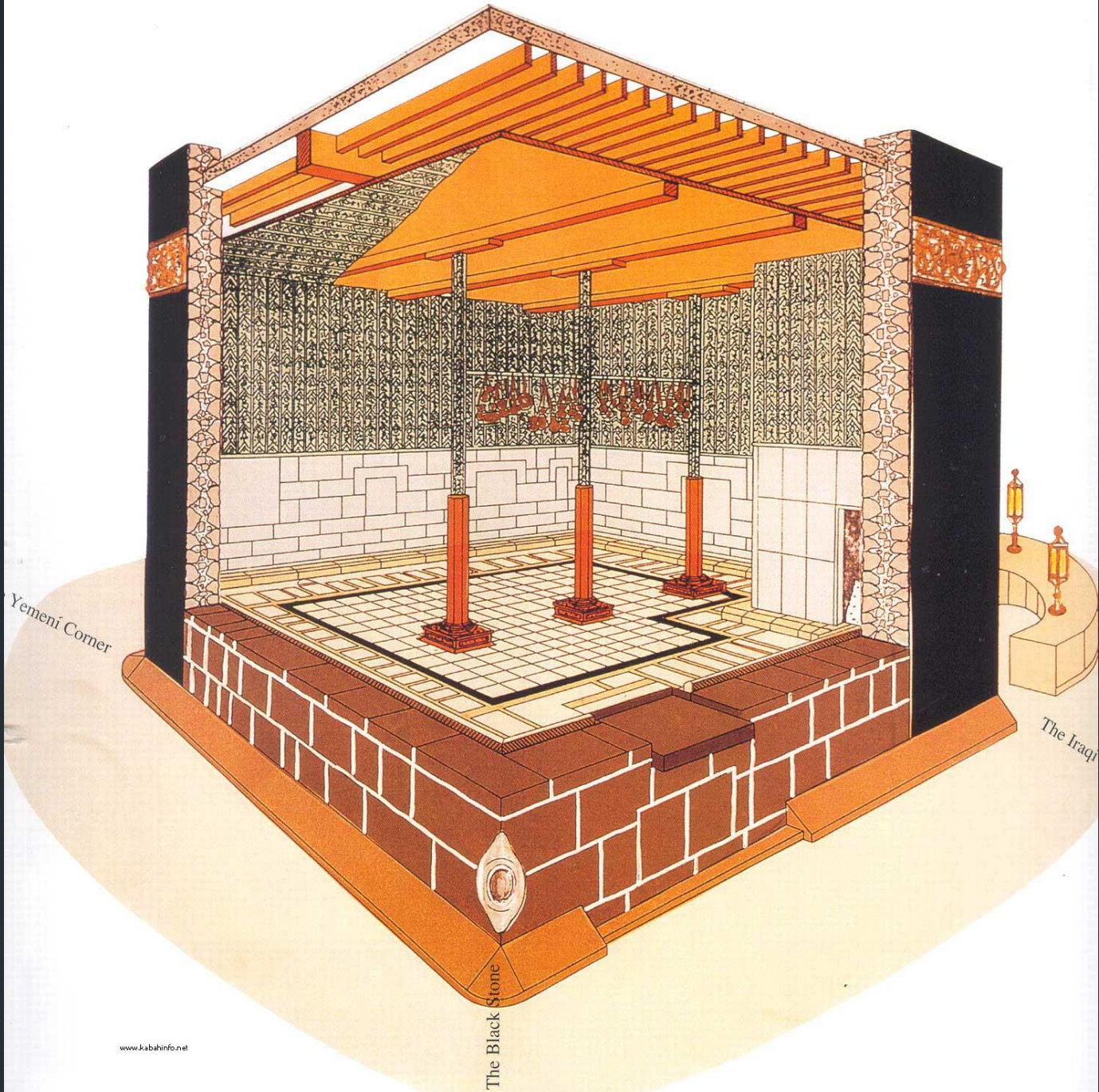
ATTOFF'S INTERRUPTED EQUAL-AREA PROJECTION



I. Vizuální reprezentace



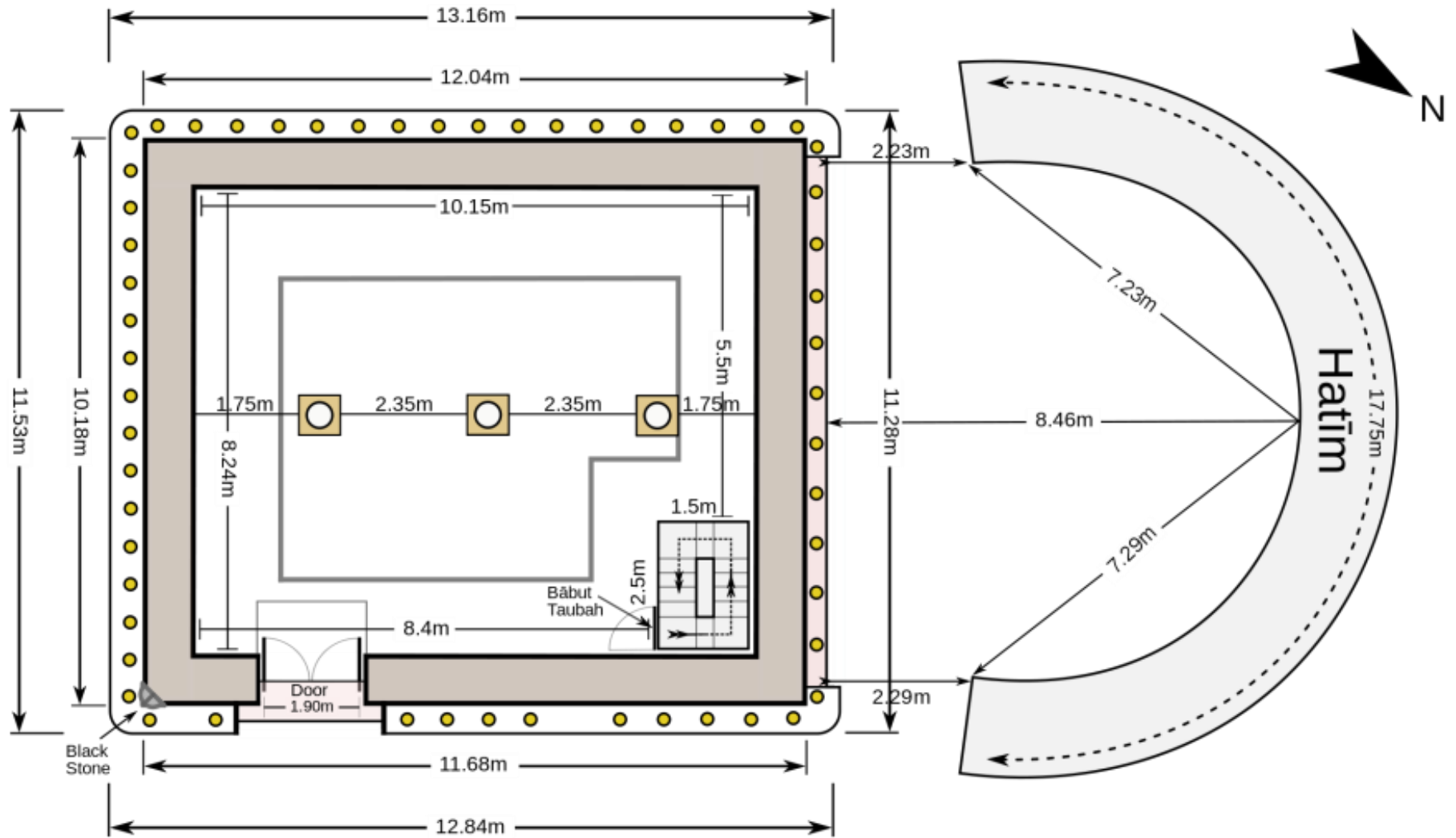




Yemeni Corner

The Iraqi

The Black Stone



Wall

Brass rings

Sill

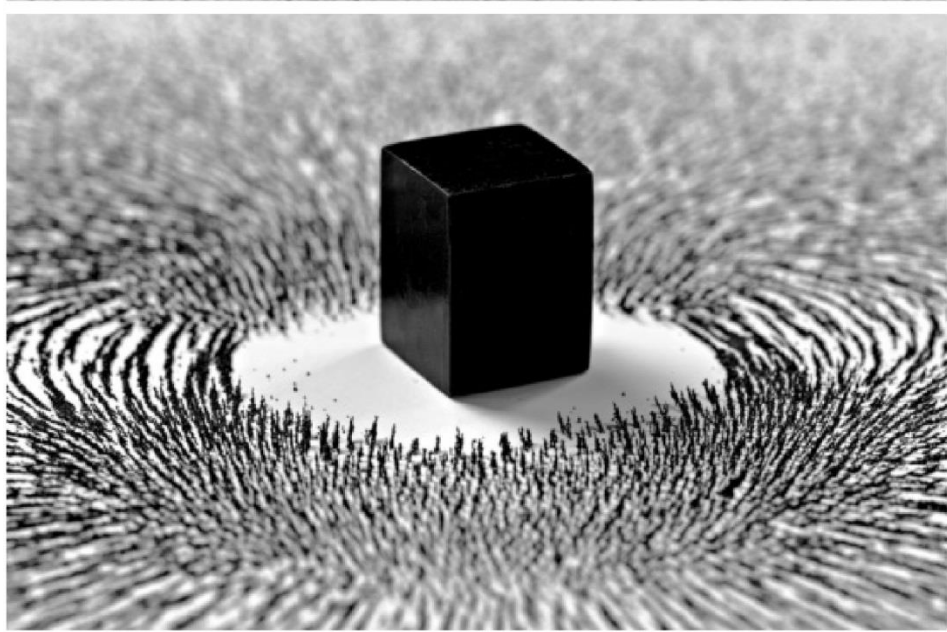
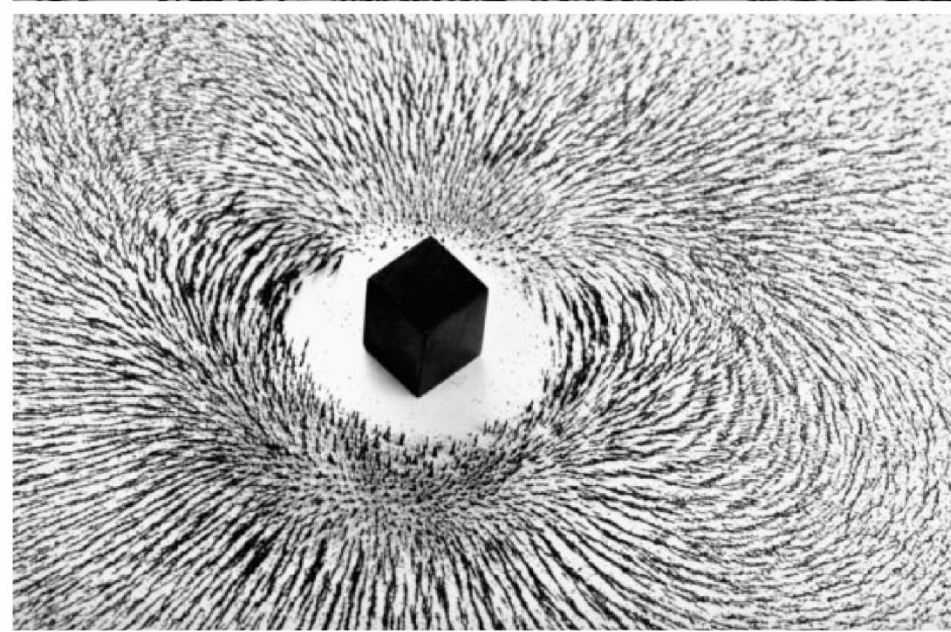
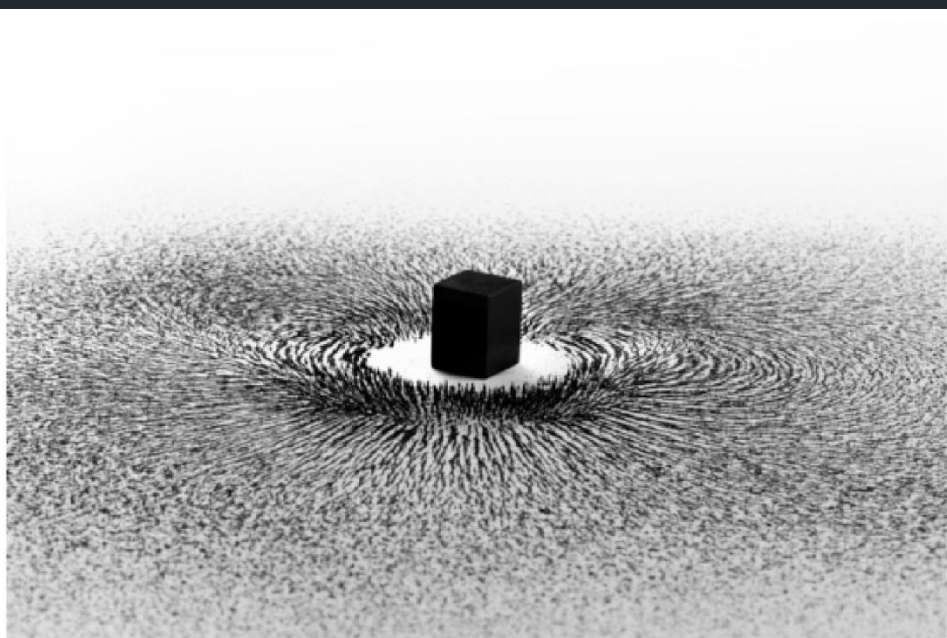
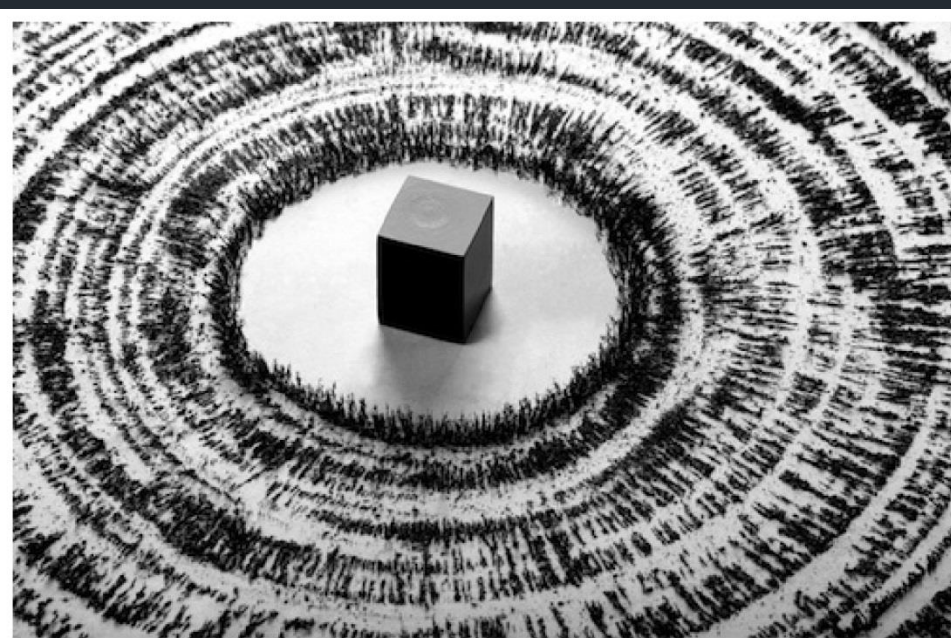
Pillar



Černý kámen
(*al-hadžar al-aswad*)
a brány Kačby







Ahmad Matar: Magnetismus 2011



pramen / studna Zamzam



ماء زمزم
Zamzam Water

خير ماء على وجه الأرض

بمشروع الملك عبدالله بن عبدالعزيز
لسقيا زمزم

١٠ لتر

تم تعبئتها في مكة المكرمة
Kingdom of Saudi Arabia





II. Mytologická reprezentace

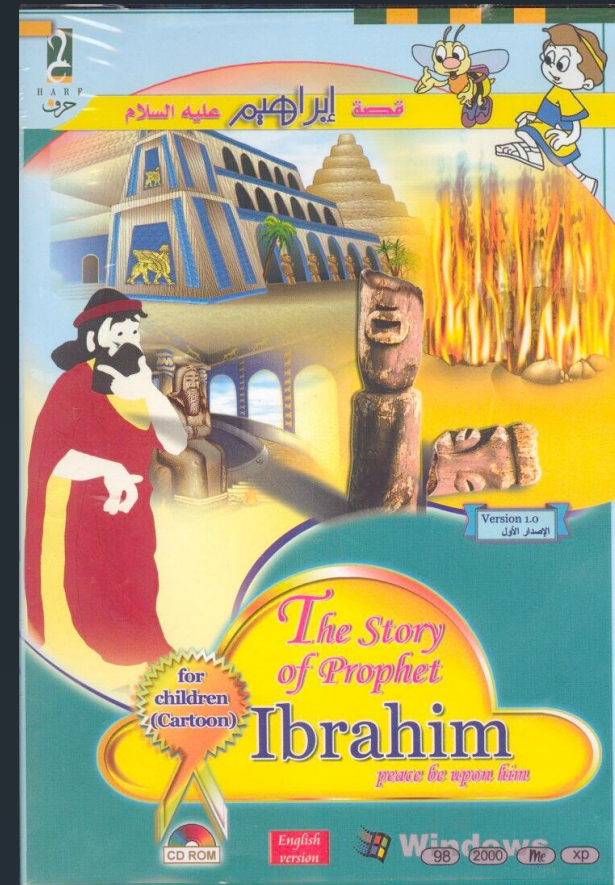
التكليف

Po nuceném odchodu z Raje Adam a Eva se potkali v Mekce a postavili tam „dům živých“, tedy Ka'abu.

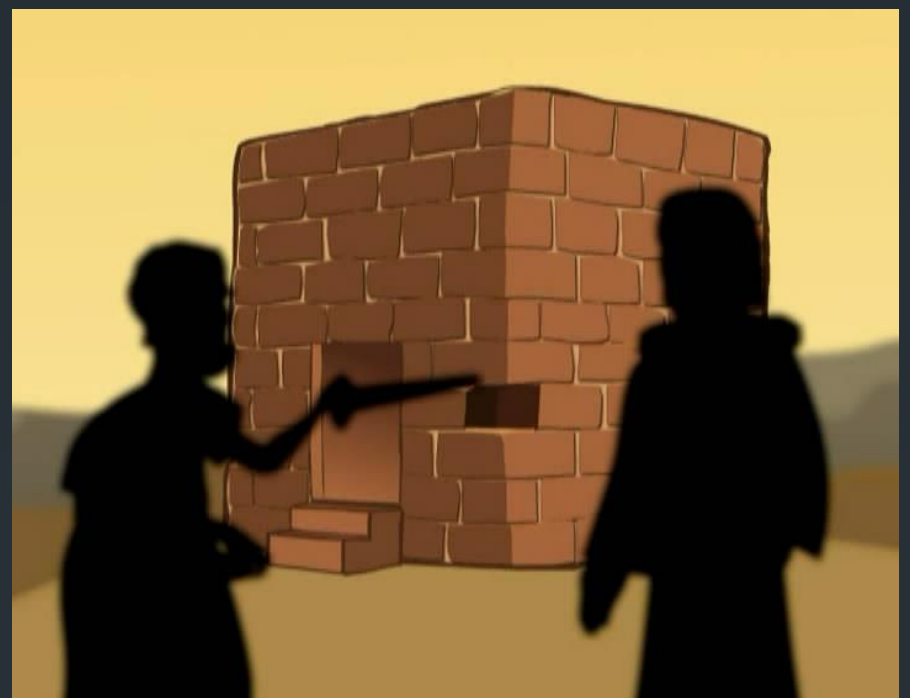
Abrahām a jeho syn Ismael jsou novými staviteli Ka'by, Abrahām vykonal odchod (hidžra) a se svou konkubínou Hagar odjel do Mekky pak tam zanechal Hagar již těhotnou.

Ta tam porodila a po porodu zoufale obíhala (saj) a hledala vodu tak vznikl pramen Zamazam. Pak se tam Abrahām vrátil tam došlo k známém obětování syna a taky k tomu že Abrahām od sebe třikrát odehnal Ďábla. To všechno se odráží rituálech veliké pouti.

Prorok Muhammaď taky žil a působil zde.



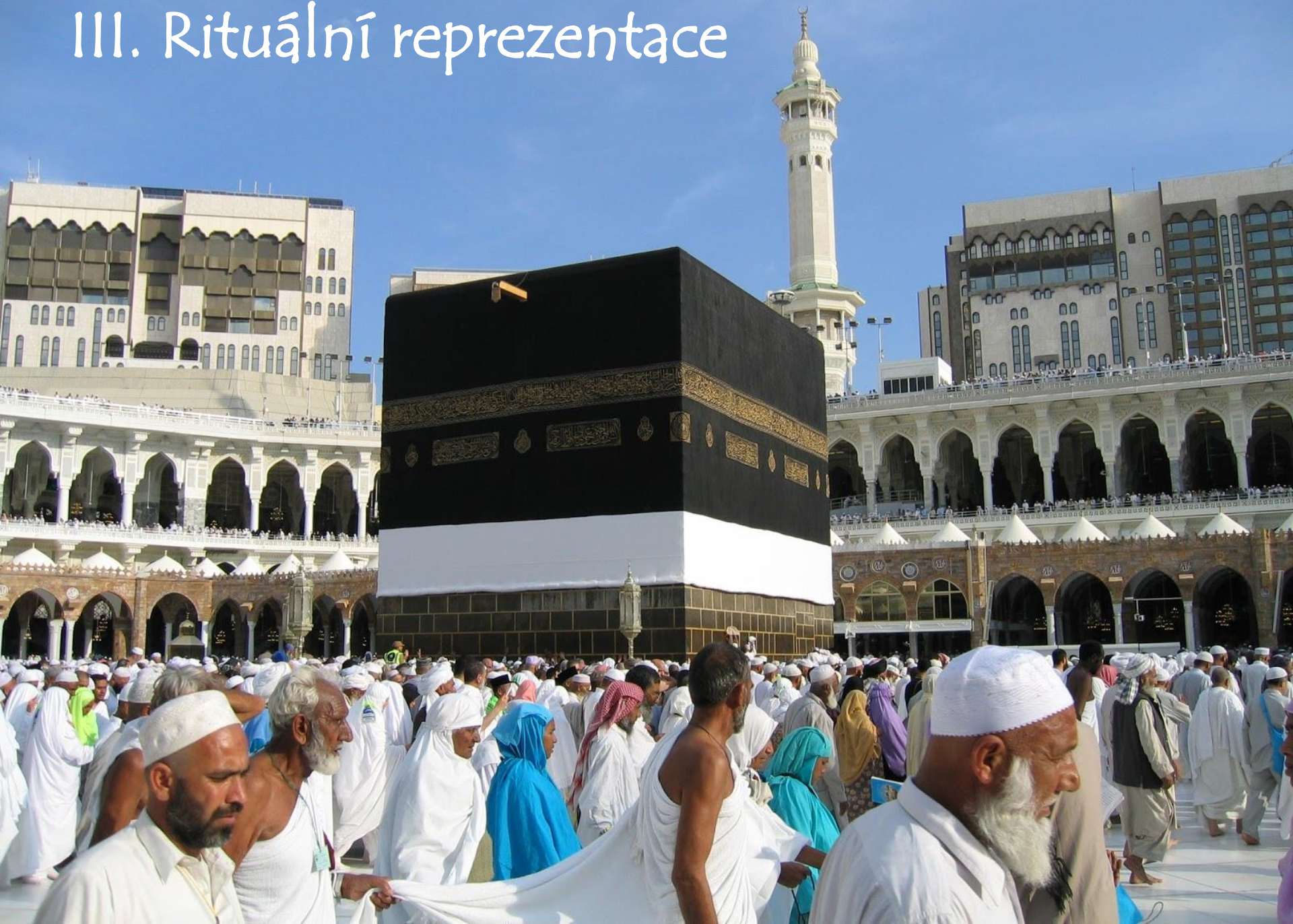
Příběh proroka
Abrahāma
(The Story of
Prophet Ibrahim)
2007, 36 min.

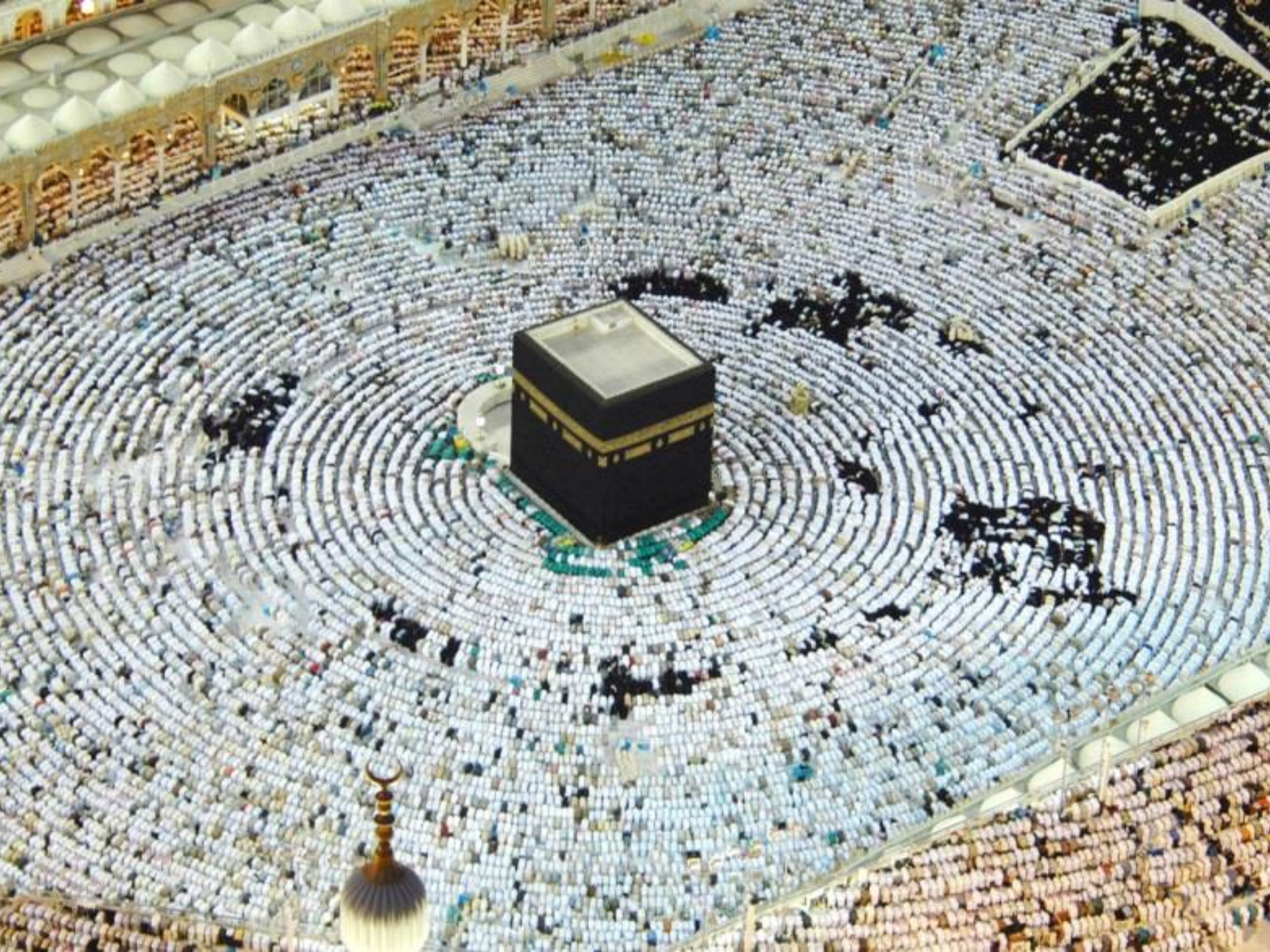




Abrahāmovo miesto (*maqām Ibrāhīm*) u Kaʿby.

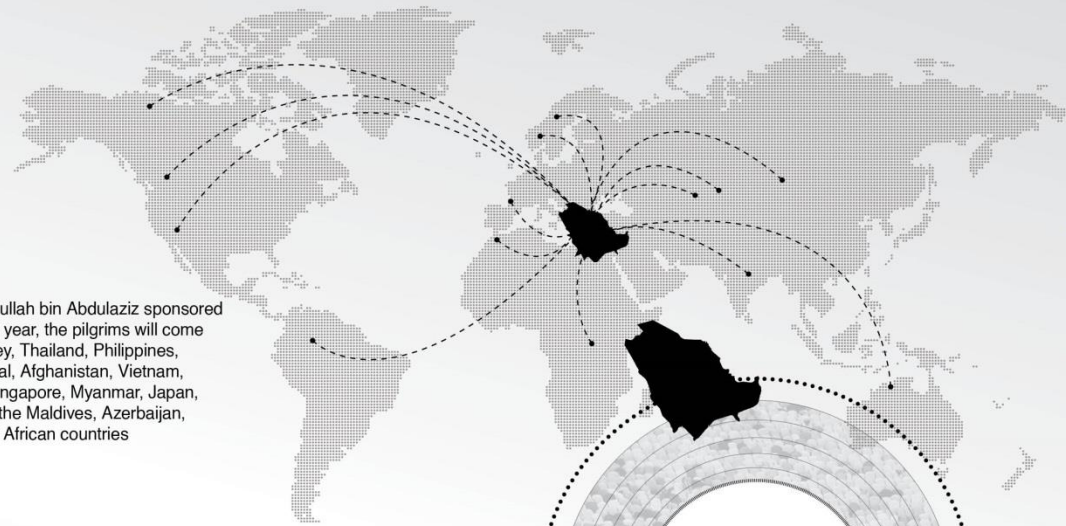
III. Rituální reprezentace







Hajj 2012



The Custodian of the Two Holy Mosques King Abdullah bin Abdulaziz sponsored 1,400 Muslim pilgrims from around the world. This year, the pilgrims will come from Indonesia, India, Bangladesh, Pakistan, Turkey, Thailand, Philippines, Cambodia, Kazakhstan, Sri Lanka, Tajikistan, Nepal, Afghanistan, Vietnam, Malaysia, Russia, China, Hong Kong, Mongolia, Singapore, Myanmar, Japan, Laos, Bhutan, New Guinea, Taiwan, South Korea, the Maldives, Azerbaijan, Uzbekistan, Turkmenistan, South Sudan and other African countries

1 million sheep, camels and cows were sacrificed during the Hajj and the meat obtained was sent to poor countries across the globe

- 3.65 million pilgrims
- 186 countries
- 64.3% Male
- 35.7% Female

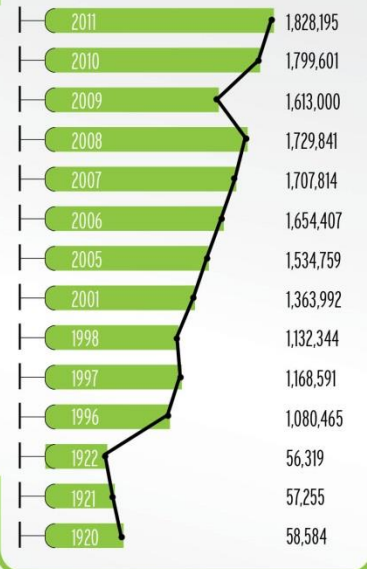
\$10bn (£6.2bn), business generated in the last 10 day event according to the Meccan Chamber of Commerce

- 60,000 staff members
- 25 area primary Hospitals
- 45 helicopters
- 100 Mobile security patrols



- 16,000 police officer's
- 10,000 defence vehicles
- 120,000 security personnel
- 30,000 security cameras

According to the Royal Embassy of Saudi Arabia, the following number of foreign pilgrims arrived in Saudi Arabia each year, to perform the Hajj





ihram – stav i oděv

Po překročení hranic svatyně poutníci by měli vstupovat do stavu ihrāmu a platí pro ně speciální pravidla chování (zákaz sexuálního aktu, lovu, stříhat nehty a vlasy, holit se, neměli by se hádat nebo se rozčilovat)



Saudi Arabia



1 **Miqat**
(donning ihram garment)

2 **7** **Mecca**
(circling the Kaaba)

Mina
(encampment)

3

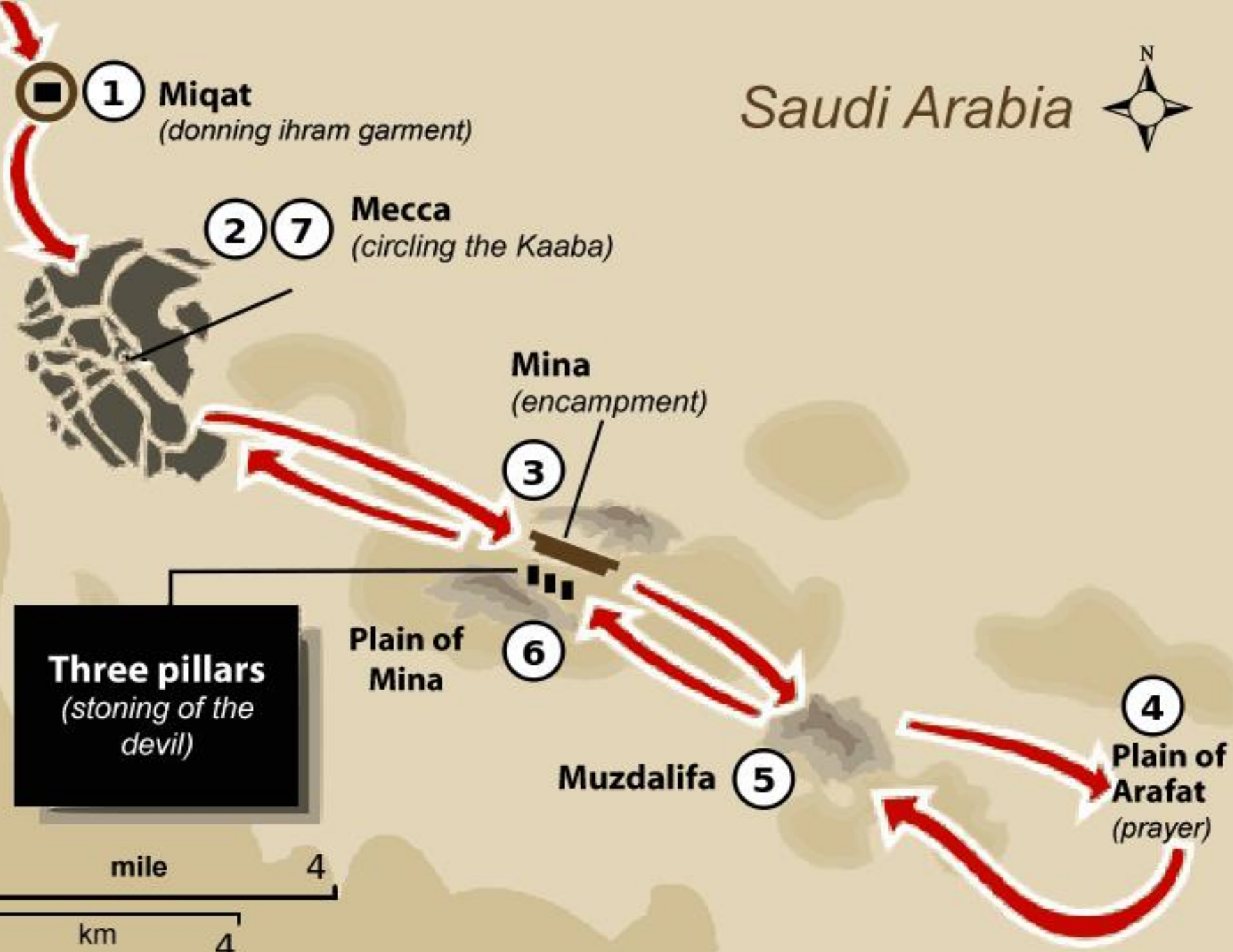
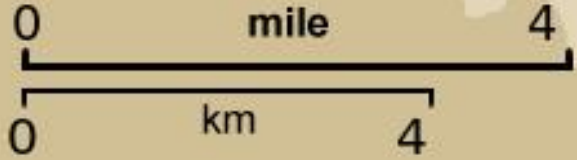
Plain of Mina

6

Muzdalifa **5**

4 **Plain of Arafat**
(prayer)

Three pillars
(stoning of the devil)






12

Literatura

- ALLIEVI, Stefano & NIELSEN, Jørgen (eds.), *Muslim Networks and Transnational Communities in and across Europe*, Leiden – Boston, E.J. Brill, 2003.
- BIANCHI, Robert, *Guests of God: pilgrimage and politics in the Islamic world*, Oxford – New York, Oxford University Press, 2004.
- COOKE, Miriam & LAWRENCE, Bruce B. (eds.), *Muslim Networks: From Hajj to Hip Hop*, Chapel Hill – London, University of North Carolina Press, 2005.
- MANDAVILLE, Peter, *Transnational Muslim Politics: Reimagining the Umma*, New York, Routledge, 2001.
- NETTON, Ian Richard (ed.), *Golden Roads: Migration, Pilgrimage and Travel in Mediaeval and Modern Islam*, Richmond, Curzon Press, 1993.

A person wearing a balaclava and goggles is shown in a dark, industrial setting, surrounded by a shower of sparks from a welding process. The scene is lit with a warm, yellowish light.

BROTHERS



Dokumentārnī film

- Working Man's Dead – Brothers (Al Jazeera, 25 min., 2010)