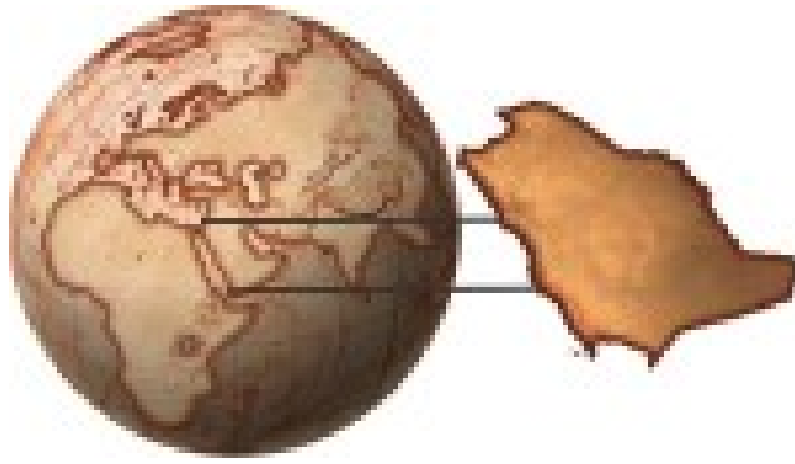


The Rise of Islâm



1

- The third of the religions that share the monotheistic traditions arising from the Torah is Islam.
- Its historical origins are part of these wars that followed the fall of Rome.

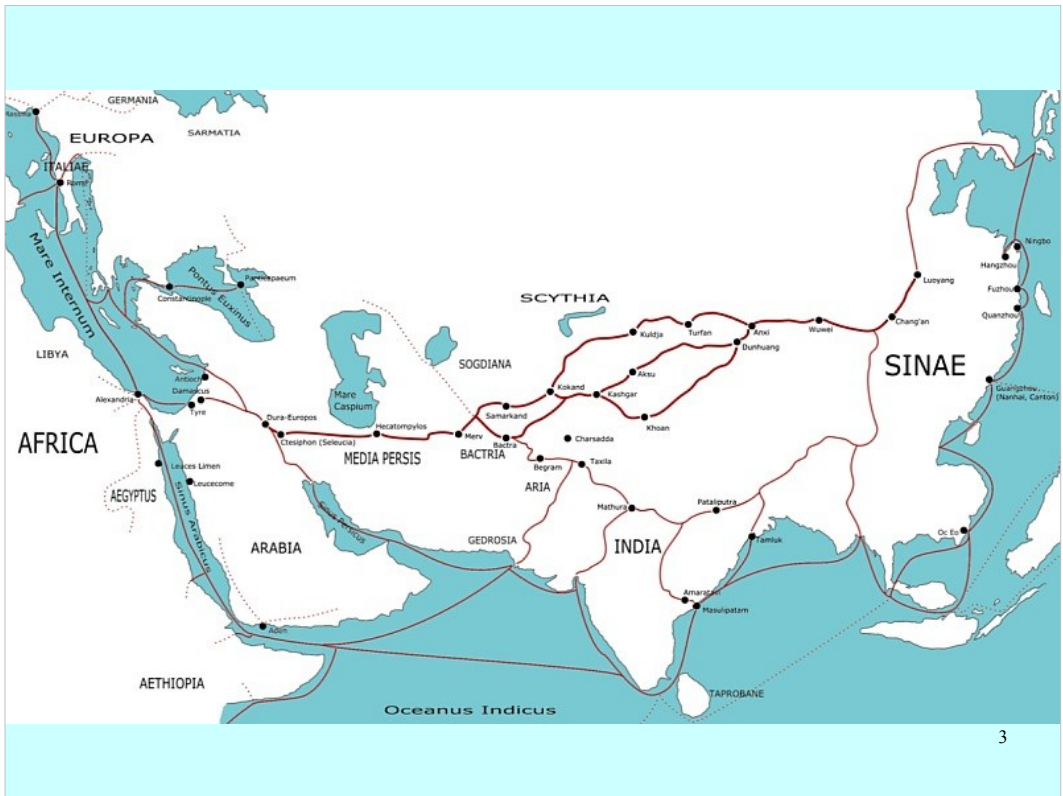
(Saudi-US Relations Information Service, PD)

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- The sequence dates from 260 C.E., when the Persians defeated the emperor Valerian at Edessa.
- Although the Persians withdrew, they returned in the following centuries, and other nations were dragged into what became a world war.

(Hans Holbein the Younger, The Humiliation of Emperor Valerian by Shapur I, 1521, PD)



- With the breakup of the empire, resulting wars, and Persian renewal, the “short” overland trading route to China was disrupted.

(http://upload.wikimedia.org/wikipedia/commons/e/ed/Transasia_trade_routes_1stC_CE_gr2.png, GFDL)



- As a result, by the early sixth century, the Arabian city of Mecca became a center point of trade.
- Most of the traders were Bedouin camel nomads, very mobile, and grouped in tribes organized by family. The increase of trade resulted in development of a new group of merchants who were an elite. This social change, and the economic boom worked to weaken the traditional tribal role. Another result was an influx of a variety of religious beliefs, often polytheistic.

(Los Angeles County Museum of Art, www.lacma.org, permitted reproduction for educational use)

Muhammad
ibn 'Abd Allah
570 - 632 C.E.

vision on
Mount Hirâ,
610



- Muhammad was born here about 570. His father died before he was born, and his mother at 6, so he was raised by an uncle. He appears to have joined the trade caravans with his family. Here he developed a concern about living a pure life.
- In 610, on a retreat at Mount Hirâ, Muhammad had a vision of *Jibril* (Gabriel) summoning him to worship the one creator God, Allâh.
- Revelations followed, which he shared and recorded in a book called Qur'ân, which means "recitation."

(Muhammad on Mount Hirâ, Siyer-iNebi, Istanbul, 1595)

Muhammad's Night Journey

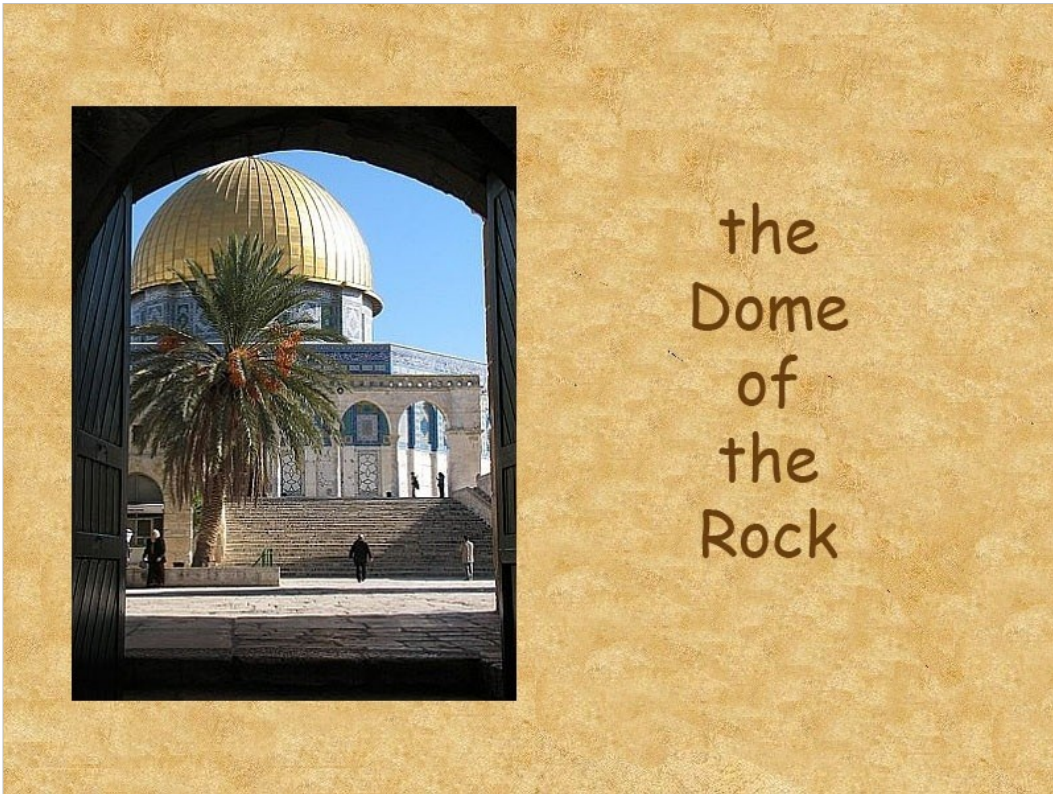
620 C.E.

Isra and Mi'raj
(Qur'ân 17.1, 60)



- Muhammad's wife (a member of the elite) died in 619, leaving him without a position of power or any defense. Life became dangerous, as his demand for exclusivity had become increasingly divisive.
- In 620, Muhammad told of a vision or journey (depending on how it is read) in which during one night of travel with Gabriel he went to "the farthest mosque" (usually understood to be Jerusalem), then heaven, where he met other prophets such as Noah, Abraham, and Jesus.

(Persian miniature, ca 1550)



- The Dome of the Rock is located at the place where, by tradition, Muhammad traveled.
- The mosque was built in 638 by Caliph Umar.
- The site is also the traditional location of the first Jewish temple and the binding of Isaac.

(Gila Brand, <http://en.wikipedia.org/wiki/Image:TempmtS.jpg>, CC-A)

Hejira, 622 C.E. / 1 A. H.



- Problems arose quickly in Mecca: Muhammad had lost his social status, and his stories were regarded as troublesome by many.
- As a result, Muhammad and his supporters moved to Medina (about 200 miles north) in 622. This event is known as the Hejira, “flight,” and now marks the first year of the Islamic calendar. Here, there had been a long-standing feud between two tribes. Muhammad was able to settle the dispute, and used his success to create a base.
- He returned to Mecca in 630, where he was accepted. He died 2 years later.
- Islamic art: images of people are not explicitly forbidden, but especially of prophets are discouraged as temptations to idolatry.
- Islâm developed as a religion and a culture, and has a wide variety of beliefs within its core affirmations.

(Sixteenth century, Museum of Fine Arts, Boston)



Islâm - Muslim

9

- From the Semitic root “SLM” (known to many in the Hebrew שלום *shalom*, “peace”, in Arabic *salaam*) comes the two terms for the group.
- Islâm refers to the religion; it means “submission [to God].”
- A Muslim, “submitter,” is someone who practices Islâm.

(<http://en.wikipedia.org/wiki/Image:Salaam.png>, PD)

The Five Pillars

1: Shahadah



There is no God but Allâh
and Mohammad is his prophet.

- Before we look at further development, we need to understand the basic beliefs of Islam. These are contained in the “Five pillars.”
- #1: a statement of faith: there is one God, Allâh (Arabic, “the God”).
- Muhammad is not a founder, but a prophet speaking the word of God, calling people back to pure religion.
- Allâh is the Arabic for God (al-lah); this is the God of Abraham and Jesus and anyone who seeks the true creator (17.110).

(Shadahah on Great Mosque, Xian, Paul Louis, 2006, CC-SA)



- #2: worship, and specifically daily prayer, five times a day, facing Mecca. There is also an assembly for prayer in the mosque on Friday evening.
- Prayer is conducted in a bowing posture.

(Antonio Melina, A/Br, 2003, CC-A)

The Five Pillars



3: Zakat

- #3: Zakat, or alms-giving. Wealth is seen as coming from God, as a trust to be used properly. So a percentage of one's wealth is due to
 - aid poor people (of any faith),
 - aid those who are destitute (homeless),
 - anyone in need,
 - free slaves
 - assist those in heavy debt
 - support schools, hospitals, mosques and charitable organizations,
 - assist travelers (points to Bedouin origins)

(Zakat Foundation, fair use)



- #4: a fast (sawm) from dawn to dusk during Ramadan, and (pictured) usually a celebration meal after sunset. The fast is a reminder that the Qur'ân was written in month of Ramadan.
- Those with medical needs or traveling are not required to keep fast, but are expected to make it up if possible.

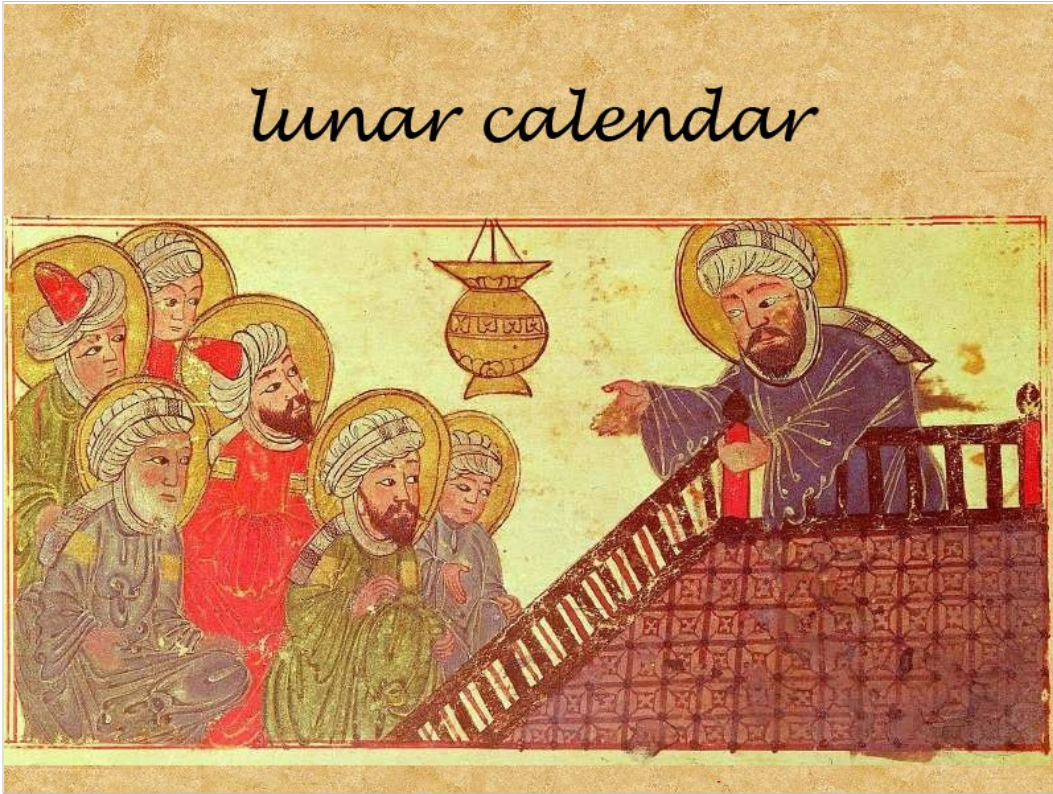
(Otto Simon, 2005, http://commons.wikimedia.org/wiki/Image:Ramadan_Dinner_2005-11-07.jpg, GFDL)



- #5, pilgrimage to Mecca (Hajj), conducted during the month of Dhu al-Hijjah (the last of the calendar).
- Every able-bodied Muslim who can afford it must make the pilgrimage to Mecca at least once in his or her lifetime. Just outside of Mecca, the pilgrim changes into white robes, symbolic of the equality of all humans before God.
- During the Hajj, pilgrims circle the Ka'ba, an ancient shrine containing the Black Stone, which provided water to Ishmael when he was in need.

(Al Mansuri, CC-A)

lunar calendar



- Islâm uses a 12 month lunar calendar (a month of 28 days) with no leap years. Thus its festivals fall 11 Gregorian days earlier each year.

(BNF, Ms Arabe 1489:5, <http://www.historiacocina.com/dietas/articulos/>)



- The sacred book of Islâm is the Qur'ân. It is divided into 114 suras, or chapters.
- These suras are organized by length: the longest is first, and the shortest is last.
- The Qur'ân contains the words spoken by God to Muhammad. Because they were spoken in Arabic, only the Arabic version is correct: translations are not ultimately authoritative.

(<http://www.flickr.com/photos/el7bara/45540389/>, CC-A)



In the name of God, the
compassionate, the merciful.
Praise be to God,
Lord of the Universe,
The Compassionate,
the Merciful,
Sovereign of the Day of
Judgment!

You alone we worship, and to
You alone we turn for help.
Guide us to the straight path,
the path of those whom You
have favored, not of those
who have incurred Your wrath,
nor of those who have gone
astray.

The Qur'ân, Sura 1

17

Themes of the Qur'ân are summed up in the opening:

- Humans are Allâh's creation, and owe him proper homage.
- Satan (*Iblis*) is a rebellious jinn (spirit) who deceived the first humans.
- Because Allah is merciful, he has sent prophets to warn of the coming judgment.
- At judgment, unbelievers will be roasted in the fires of Hell, but the faithful will be rewarded.

(translations: J. Dawood, Penguin Books)

(Aziz Efendi, 1934, PD)

seal of the prophets



- The line of prophets, sent to humanity to proclaim belief in God, began with Adam and ended with Muhammad.
- Five of the prophets, Noah, Abraham, Moses, Jesus (2.136), and Muhammad, hold a special place because of their perseverance.
- Muhammad did not bring a new religion, but as the last prophet (33.40) is the “seal of the prophets.”

(Muhammad with Abraham, Moses, Jesus, 15 cent. C.E. Persia,
http://commons.wikimedia.org/wiki/Image:Medieval_Persian_manuscript_Muhammad_leads_Abraham_Moses_Jesus.jpg, PD)



angels

djinn

Iblis

- Angels are beings created from divine light, who carry out the divine will, and cannot depart from it.
- Jinn (djinn) are created from smokeless fire.
- Satan (Iblis) is a rebellious jinn who deceived the first humans.
- As a result, humans were cast out of paradise (7.11-24; also see 36.60-62; 12.5; 2.168). They also become proud (23; 74.16) and think that they are wiser than their creator (96.7; 90.19-20).

(Miraj, Tabriz, c. 1360, http://www.zombietime.com/mohammed_image_archive/islamic_mo_full/)



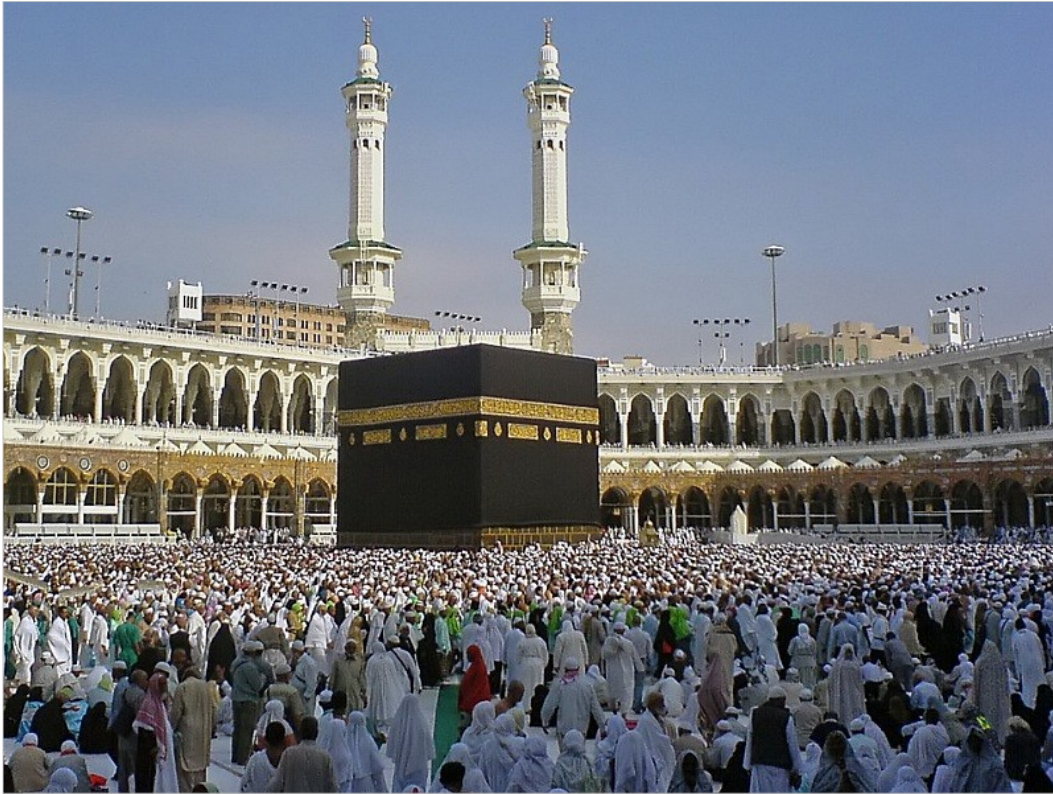
- Natural theology: the message is first that the earth itself, and its provisions for life, speak of the goodness of Allâh; and these alone ought to bring people to worship the creator (50.5-11). They have been given senses and rational abilities (90.5-10) for this purpose.
- Because Allâh is merciful, he has sent prophets to call for obedience.
- The prophets remind people of what they know naturally—Allah's goodness—and warn them about the consequences if they do not give heed.
- Grace is the warning, and that is the fulfillment of divine obligation (5.91, 99).
- Pure religion is worshiping God alone (96.1-2).
- Those who heed these revelations will receive divine mercy and guidance in the right path (49.17).

(<http://en.wikipedia.org/wiki/Image:IslamicGalleryBritishMuseum3.jpg>, GFDL)



- Humans decide whether to fulfill this obligation (44.38-39; 90.4-5), or to turn to their own wishes and become wicked.
- Human nature is to obey God, but truth is forgotten due to carelessness.
- Pride then leads humans to discount the messages of the prophets as false (44.34-35; 77.28-29). But the prophets are indeed from Allâh, and humans therefore will be held responsible for their actions in the judgment to come.
- Judgment is determined by obedience, which will be measured in terms of worship and dealings with others.
- Unbelievers will be roasted in the fires of Hell, but the faithful will be rewarded (e.g., 74.26-31; 77.41-44; 92.14-16).

(Persia, 15 cent. C.E., http://www.zombietime.com/mohammed_image_archive/islamic_mo_full/)



- The law is primarily religious, and is binding on all Muslims. Primary points are:
- all Muslims are equal, and the community claims no hereditary status (but like American Christianity, this gives every “nut” a voice).
- Racism is not allowed; intermarriage was encouraged while American Christians argued it would be the end of the family,
- There are general obligations as spelled out in the Qur’ân or practice (e.g. prayers),
- There are also detailed duties not specified in Qur’ân or sunnah; they must be done but can be handled by specialists.
- When a sunnah is clarification of Qur’ân, the obligation is to follow God, when it is not, the obligation is the duty imposed by God to obey the prophet.

(Muhammad Mahdi Karim, 2007, http://en.wikipedia.org/wiki/Image:Kaaba_mirror_edit_jj.jpg, CC-SA)

Shari'a

Muhammad ibn Idris al-Shâfi,
Al-Risala

ulamâ

23

- Like the Bible, the Qur'ân is word of Allâh; it is revelation and the foundation of faith and practice. Like the Bible, it leaves a lot of room for variation and even a few questions. And like Judaism and Christianity, this record is filled in by custom and tradition to provide guidelines for practical living.
- These guidelines take the form of a body of law, which is not surprising in a religion emphasizing judgment and an individual's direct responsibility to God. This law is known as Shari'a; the definitive system was worked out by al-Shâfi (-820), the first ulamâ (legal scholar).
- The main focus of this system are expressions of devotion (corporate and private worship) and ethics. Every person is to obey divine commands individually: demand is "personal and total."
- It puts other religions in two groups: "People of the Book," Christians and Jews, who have received but corrupted the truth with their own insertions; and polytheists, who worship something of their own invention (idolatry) and fall into moral error.

**hadîth
sunnah**

**isnâd
ijmâ**

qiyâs

**fiqh
hukm**

24

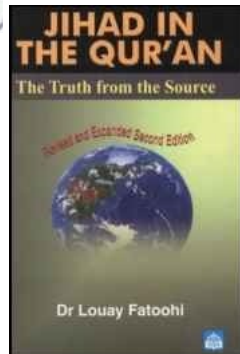
- Formation: the first step are the hadîth, which report the sayings of Muhammad. The customs and examples reported by the hadîth are known as sunnah.
- The ulama first seeks to verify authenticity by an investigation of the isnâd, or chain of transmission.
- The next step is ijmâ, or consensus: agreement by authoritative bodies about the authenticity of acts, the application of texts, or the use of new material.
- Then the scholar applies qiyâs, reason, because reason underlies the cosmos and rational principles can discover what is correct.
- All of this is brought together in fiqh, a logical, integrated legal and ethical system with every detail absolute. Fiqh produces a determination of knowledge, hukm.
- An example is al-Shâfiî on what direction to face when praying. The command is to face the Ka'ba: simple, but problematic when one cannot see the mosque. This does not relieve one from prayer, or allow one to guess. God has provided landmarks so that one may use reason to calculate which way to turn. The obligation can be fulfilled, and one can be morally right, but objectively wrong (facing the wrong way to pray). There might even be different conclusions, and one or more might be objectively wrong, but still morally right in fulfilling the obligation.



fortify yourselves with
patience and with prayer.
God is with
those that are
patient. . . .

we shall test
your
steadfastness
with fear and
famine.

Give good news to those who
endure



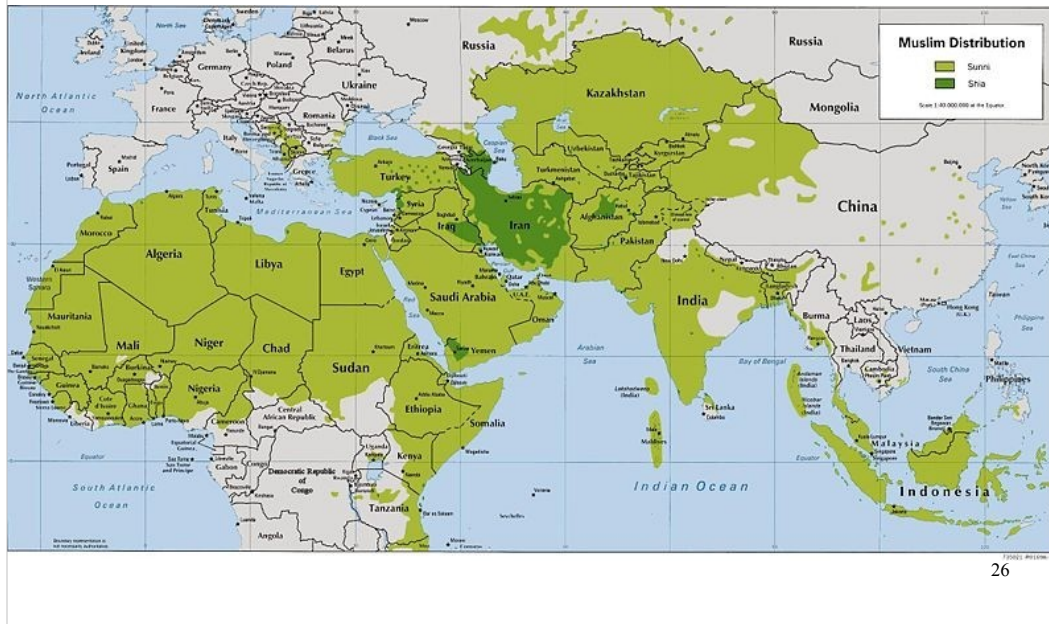
- Another prominent feature of Islam, at least in today's news, is "jihad." The meaning is to struggle with sin as part of trying to follow God's call. A few writers call it a sixth pillar.
- Jihad has also come to be associated with "holy war." We won't resolve a topic of long dispute today, but this use originally referred to self-defense. It was not associated with any kind of war until the 12 century C.E.; even then, many scholars believe that the "infidels" refers to either internal reform, or to be so limited as to make it impractical against outsiders.
- One of the complications here is that there is no central authority in Islam, making it possible for a variety of interpretations to gain a hearing.

(al-Jazeera)

(Qur'ân, translation N. J. Dawood, 2: 153, 155)

(M. Moniruzzamann, "Jihad and Terrorism: An Alternative Explanation" Journal of Religion and Society 10 [2008])

Abu Bakr – Sunni Muslims



- As do so many, Muhammad left no plan for succession. After his death, leadership first fell to his father-in-law, Abu Bakr, the first of the “caliphs” (successor).
- Most Muslims accepted this, for it followed traditional patterns, which included that the caliphs were guardians, not prophets. They are known as Sunnis, from “sunnah” (tradition).
- Sunnis are the worldwide majority. In most of the world, the two groups co-exist peacefully, but in the ancient area of Persia, where they are a minority, they have long been oppressed.

(United States State Dept., 2007)

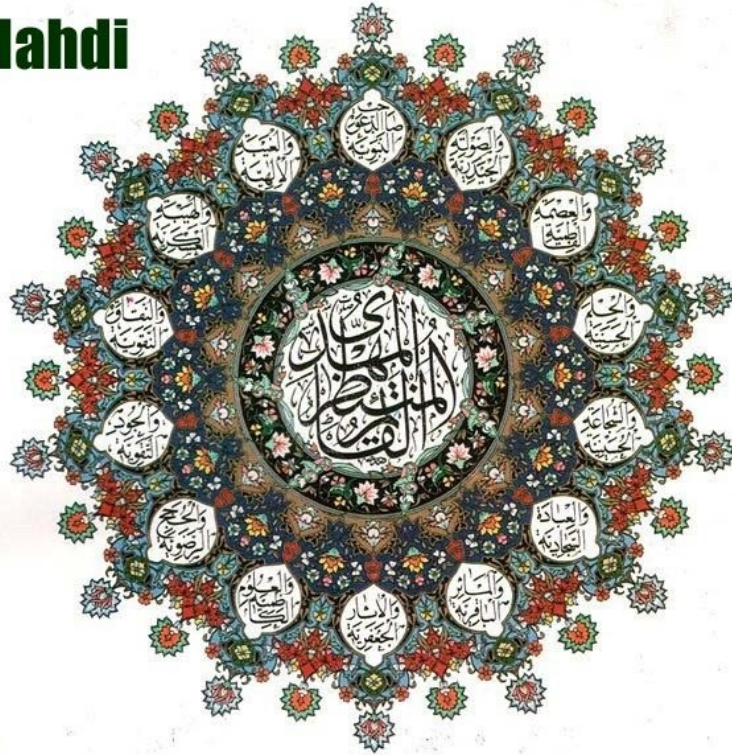
Shiat Ali (Shi'ite) and Ashoura



- However, a minority disagreed. Muhammad's son-in-law Ali also claimed the role, based on having special insight, although not claiming to be a prophet. He was followed by his second son, Hussein.
- In 661, Hussein ended up trapped by an opposition army of 4000. With a sword in one hand and the Qur'ân in the other, he died a martyr.
- This group is known as Shi'ites, from shiat Ali, the party of Ali.
- Suppression of Shi'ite festivals, especially the *Ashoura*, which remembers Ali's death, has led to many disputes, especially at the mosque holding his tomb in Najaf.

(Meshed Ali, Najaf, Iraq; Arlo Abrahamson, 2003, USN PD)

Mahdi

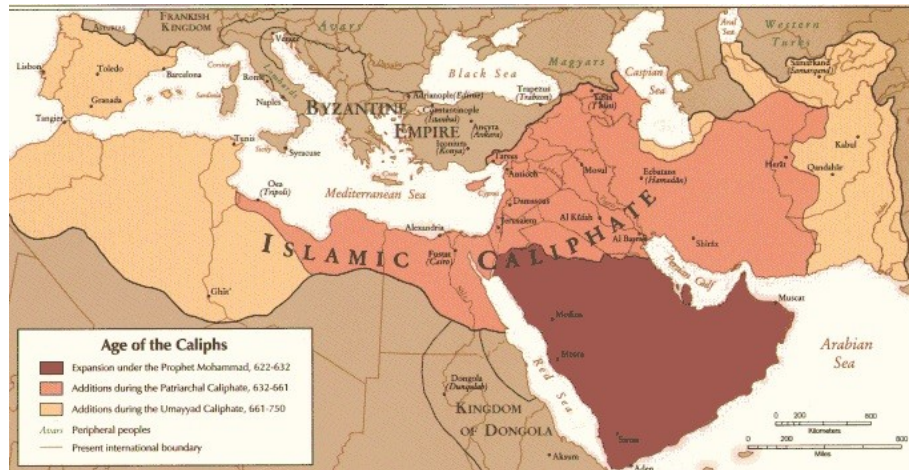


28

- Just as some Irish Catholics fought Protestants for decades, the division of Sunni and Shi'ite in Islâm has produced discontent.
- One factor that fuels Shi'ite resistance is that some groups expect the reappearance of the Mahdi, a divinely-directed leader.
- The Mahdi is the Twelfth Imam (successor to Muhammad in Shi'a thought).
- He disappeared in 939 (the Great Occultation), and is considered spiritually present, but physically hidden. When he returns, he will restore proper leadership and establish justice as God's representative after a battle between good and evil armies at Mecca.

(Al-Mahdi, anon)

Caliphs and Abbasid dynasty



29

- The territory of the Caliphate in the year 750.
- In a world where Rome's fall had left a vacuum, Islâm expanded rapidly: the middle east, Spain and Portugal, and parts of what are now France.
- The Abbasid dynasty began in 750 C.E., marking a “Golden Age” headquartered in Baghdad.
- This was the foundation of the later Ottoman empire, which reached northern Europe and lasted until WW1.

(US State Dept.)



- In 1004, a massive library existed in Baghdad. The classical works of Greece and Rome were translated into Arabic here, and scholars came from around the world.
- In this time, Muslim mathematicians devised algebra, the system of Arabic numerals, including zero, and made great advances in astronomy and medicine.

(House of Wisdom, Library of Hulwan, Baghdad)

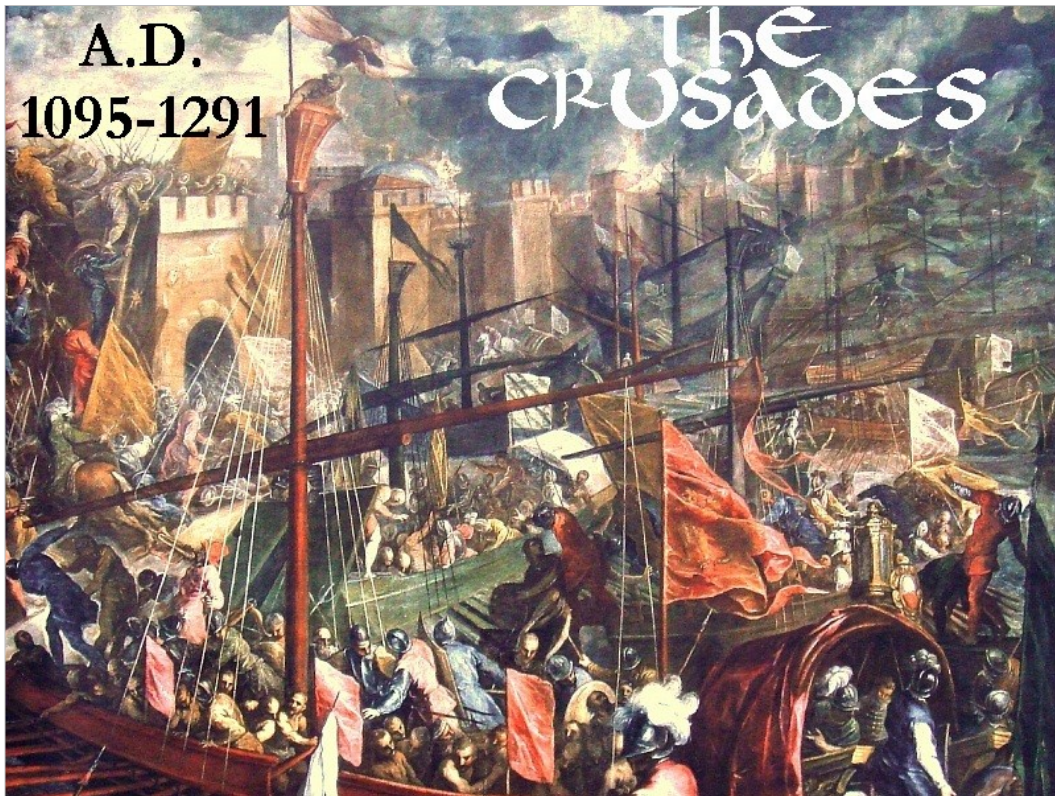
Abu Hāmed Mohammad ibn Mohammad al-Ghazālī 1058-1111 C.E. (Sufis)



31

- Although very technical, Islam has room for mystics, or Sufi, named for the woolen cloak that many wore.
- Abû-Hâmid Muhammad Ghazâlî (1058-1111): doubt requires more than intellect to resolve, but direction comes from God, emphasis on personal piety when mainstream was scholastic; prophet is a spiritual healer with a special form of awareness, perfected in Muhammad.
- He is a reminder that religious experience cannot be fully described in words, and that Islâm has many forms of expression, as do other religions.

(Zereshk, Haruniyah, 2005, GNU)



- The Crusades were an attempt to re-take Jerusalem and the surrounding areas from the Muslims.
- In 1258, when Genghis Khan's grandson, Hulagu Khan, sacked Baghdad. He killed most of the residents and burned its vast library. This distracted the Arabs from the Crusades, bringing them to an end.

(Palma Le Jeune, Capture of Constantinople, 1204; 16 century).



- The next great Islamic empire was the Ottoman, formed about 1250. It began to break apart in 1829, when Greece won independence. Final breakup came with the end of World War 1.

(NASA map, overlay of 16-17 century Ottoman Empire by Lynxx, 2007, PD).



- Modern Islamic movements are often dated to the efforts of Mustafa Kemal Atatürk to make Turkey a secular state (after World War 1).
- However, the significant movements were already defined; but Atatürk's move may have given them new life.

(<http://www.time.com/time/covers/0,16641,1101230324,00.html>)

Muhammad ibn Abd-al-Wahhab and Muhammad ibn Saud



35

- Another offshoot was started by Muhammad ibn Abd-al-Wahhab (1703-1792).
- 1744 joined with Muhammad ibn Saud, ruler of a town, to form new kingdom.
- They (and successors) sought to return to what they saw as the original elements of Islam, keeping to a strict definition with no tolerance (Sunnis are improper, and Sufis and Shiites are not Muslims at all).



36

- The Sauds eventually led the fight against Turkish rule in the Arabian Peninsula.
- The rebellion succeeded when Turkey aligned with Germany in WW1 and thus gained the support of the West.
- Wahhabism is the official religion of Saudi Arabia, but a small minority elsewhere. It is enforced by mutawain, religious police, who watch out for unmarried couples talking, women not properly covered, stores that don't close at prayer time, in addition to censorship.

(Norman Einstein, GFDL).



GOVERNMENT
EXHIBIT
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Osama bin Muhammad bin 'Awad bin Laden 37

- Probably the best-known Wahhabi today is Osama bin Muhammad bin 'Awad bin Laden.
- It should be noted that even many Wahhabis consider him too extreme for their movement.
- He believes that his movement is the only true Islam (which justifies attacking any degenerate Islamic state), and that American troops in Saudi land are pollution of holy ground.



- Iran had been ruled since the 1940's by the Shah Mohammad Reza Pahlavi.
- He moved Iran toward Western culture.
- An increasingly unhappy group of Muslim conservatives were unhappy, leading to unrest in 1978, with a general strike in October.
- Revolution broke out in 1978, leading to general strike in October, departure of Shah in January 1979.

(Sajed, GFDL)



Iranian Revolution

Ayatollah
Khomeini

39

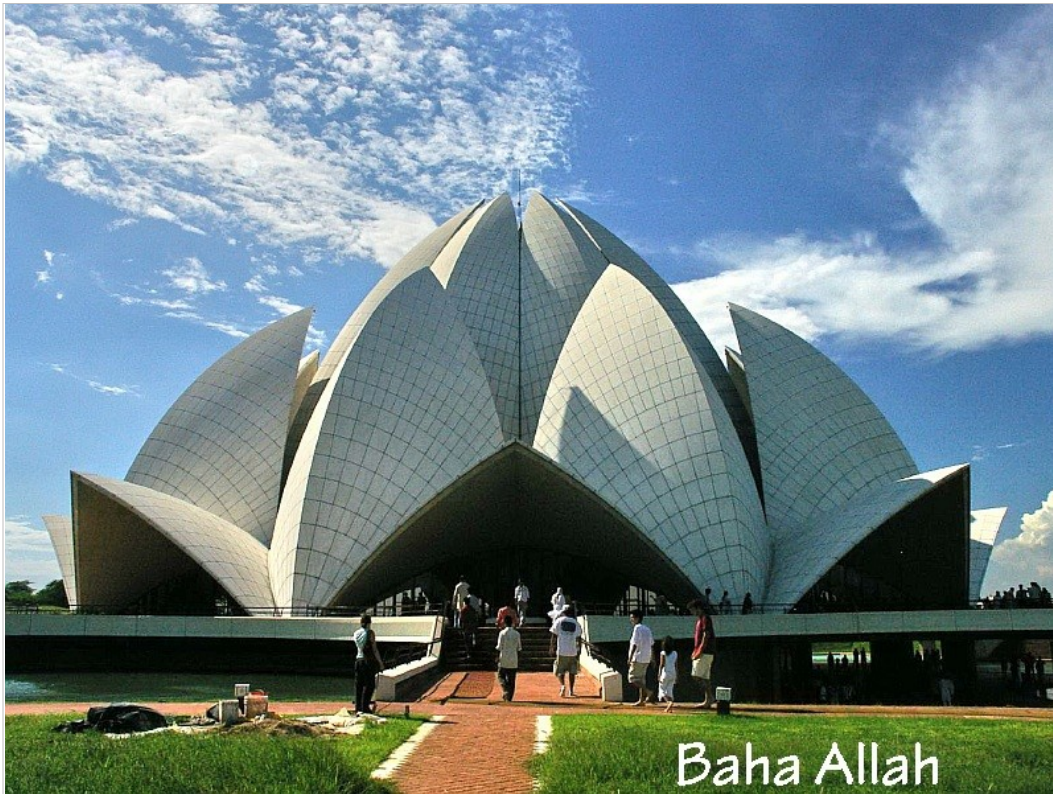
- Pictured, February 1, 1979 return of Ayatollah Khomeini, who appointed his own government, saying that it was God's and revolt was against God, and completed take over on February 11.

(Sajed, 1979, GFDL)



- Islâm is not a monolith, any more than any other religion.
- Probably the best-known of its offshoots is Baha'i, although few people link the two today.
- Sayyid 'Ali Muhammad Shirazi (1819-50), known as Bab “Gate to God,” some viewed him as the Mahdi; he prophesied such a figure would come very soon. Executed after leading revolt.

(Jeff, 2006, GNU)



- A follower, Mirza Husayn 'Ali Nuri, proclaimed himself the coming prophet in 1864, adopted title Baha Allah (“splendor of God”), teaching that God was manifest in many figures: Abraham, Moses, Zoroaster, the Buddha, Jesus, Muhammad, Shirazi, and, of course, himself.

(Ben Tubby, Lotus Temple, Delhi, <http://flickr.com/photos/tubby/201869352/>, CC-A)



- Baha'i is governed by a Council of the Hands of the Cause, most followers are in India (although the central office, shown here, is in Israel).
- There is no initiation, liturgy, or priesthood. Prayer is once a day, with fasting on the first of the month. Teach complete equality, seek a world government that will end poverty and persecution.

(http://en.wikipedia.org/wiki/File:Seat_of_the_House_of_Justice.jpg, PD)

Ahmadi (Ahmadiyya)



Fifth Khalifat

43

- Ahmadi, or Ahmadiyya, was founded in 1889 by Hadhrat Mirza Ghulam Ahmad (1835-1908).
- It flourished in India.
- Is now governed by the fifth Khalifat, who lives in exile in London.
- Teaches that Jesus was the Messiah, who came to reform religion and return it to truth, and that Ahmadi is the return of both Jesus and the Mahdi.
- In 1974 Pakistan excommunicated the group and barred them from calling themselves "Muslim."
- At that point, the Fourth Khalifat went to London with thousands of followers; about a million remained.
- Today there are 15 million, about 15K in US, popular in Africa.

(Deborah Horan, "Holding firm to their faith" *Chicago Tribune* June 20, 2008)

(<http://www.alislam.org/images/pm.html>)

(<http://www.alislam.org/gallery/khalifa5/aaj>)



- Sufis: Muslim mystics, named for the woolen cloak the first ones wore, date to al-Ghazali of the medieval era.

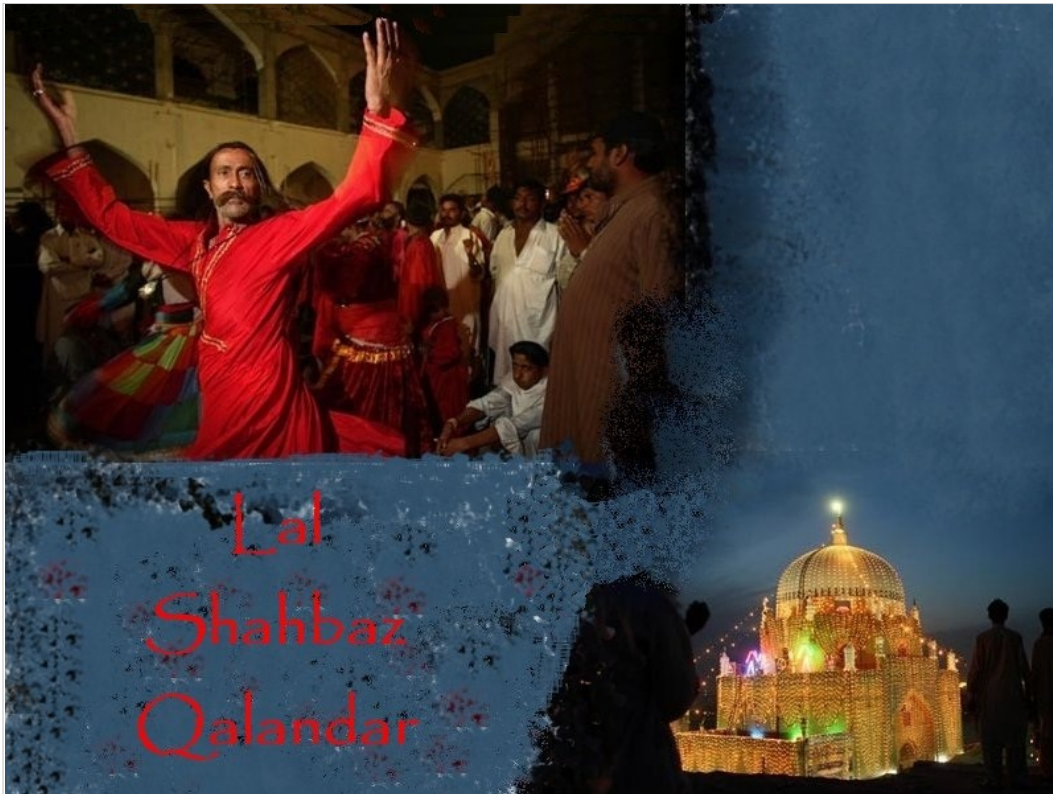
(Shrine of Hazrat Abdullah Shah Ghazi,

http://commons.wikimedia.org/wiki/File:350618429VWdRdi_fs.jpg, CC-SA)



- Their joyous dances and prayers are little-remarked among media that focus on violent groups.
- Sufis speak of the joy of knowing God, and contrast themselves to the mullahs who play on fear of hell.

(Sufi Dancer, Cairo, 2008, <http://www.flickr.com/photos/seejanesphotos/3125265157/>, CC-A)



- An annual celebration of the death of the founder of a Pakistani order, Lal Shahbaz Qalandar (Red Honored One), emphasizes the individual, experience-based nature of mysticism. It's a strong contrast to the doctrine-oriented Taliban.
- The Sufis have been around a lot longer, and are a part of the culture: 300,000 turned out in August 2008.

(Nicholas Schmidle, "Faith & Ecstasy" *Smithsonian* 39 [9, December 2008]: 37-47)



- Islâm has taken interesting twists in adapting to the cultures where it goes.
- “Scouting is a way of celebrating being American without being any less Muslim.” Neil MacFarquhar, “To Muslim Girls, Scouts Offer a Chance to Fit In” *New York Times* November 28, 2007.

(bumper sticker: <http://www.theamericanmuslim.org/>, reproduced with permission)

(Dr. Leila Haddad examines a patient at a community health center in Dearborn, Michigan, and US State Dept)

(Allen Brisson-Smith, Muslim Girl Scout troop in Minneapolis, 2007, *New York Times*, fair use)

(Tagouri family, Jim Blair for US State Dept)



Amr Khaled

48

- Televangelists: Amr Khaled, an accountant in his 30's (2004), known as “sheik to the chic,” with carefully close-cut hair and designer suits, says religion and fun are not exclusive. He urges women to adopt the veil, and says that there is no shame in wealth.
- Contemporary worship: "Forgive us our sins and protect us from the fires of hell," starts a concert by MPAC at DePaul University; continues: "If it wasn't for you [God], I couldn't write this song ... Islam makes me strong.". Member Luqman Rashad says they're looking for uplifting, strong and cool message. As they do, reaching out, they learn to fuse their faith with other cultures. Member Jameel Karim: goal is to bring people together, and music is powerful, universal tool. There are no curse words or demeaning of women, and “jihad” is consciously avoided because of its misuse by militants. T-shirts for sale with message from Shafi: "You say you're just a body. But inside you are something greater than the universe."

(Geneive Abdo “Muslim rap finds its voice” Chicago Tribune, June 30, 2004)

**THE
END**



(http://etc.usf.edu/clipart/18800/18849/bow_18849.htm)