[Template:Other uses](/wiki/Template:Other_uses" \o "Template:Other uses) [Template:Pp-semi-indef](/wiki/Template:Pp-semi-indef) [Template:Pp-move-indef](/wiki/Template:Pp-move-indef) [Template:Islam](/wiki/Template:Islam)

[thumb|205px||The](/wiki/File:Kaaba_at_night.jpg) [Kaaba](/wiki/Kaaba), in [Mecca](/wiki/Mecca), [Hejaz](/wiki/Hejaz) region, today's [Saudi Arabia](/wiki/Saudi_Arabia), is the [center of Islam](/wiki/Qibla). [Muslims](/wiki/Muslim) from all over the world gather there to [pray](/wiki/Prayer) in unity. **Islam** ([Template:IPAc-en](/wiki/Template:IPAc-en);<ref group=note>There are ten pronunciations of *Islam* in English, differing in whether the first or second syllable has the stress, whether the *s* is [Template:IPAslink](/wiki/Template:IPAslink) or [Template:IPAslink](/wiki/Template:IPAslink), and whether the *a* is pronounced [Template:IPAslink](/wiki/Template:IPAslink), [Template:IPAslink](/wiki/Template:IPAslink) or (when the stress is on the first syllable) [Template:IPAslink](/wiki/Template:IPAslink) (Merriam Webster). The most common are [Template:IPAc-en](/wiki/Template:IPAc-en) (Oxford English Dictionary, Random House) and [Template:IPAc-en](/wiki/Template:IPAc-en) (American Heritage Dictionary).</ref> [Template:Lang-ar](/wiki/Template:Lang-ar), [*Template:Transl*](/wiki/Template:Transl) [Template:IPA-ar](/wiki/Template:IPA-ar)<ref group=note>[Template:IPA](/wiki/Template:IPA): Arabic pronunciation varies regionally. The first [vowel](/wiki/Vowel) ranges from [Template:IPAblink](/wiki/Template:IPAblink)~[Template:IPAblink](/wiki/Template:IPAblink)~[Template:IPAblink](/wiki/Template:IPAblink). The second vowel ranges from [Template:IPAblink](/wiki/Template:IPAblink)~[Template:IPAblink](/wiki/Template:IPAblink)~[Template:IPAblink](/wiki/Template:IPAblink)~[Template:IPAblink](/wiki/Template:IPAblink). In Northwestern Africa, they do not have [stress](/wiki/Stress_(linguistics)) or lengthened vowels.</ref>) is a [monotheistic](/wiki/Monotheistic) and [Abrahamic religion](/wiki/Abrahamic_religion) articulated by the [Qur'an](/wiki/Quran), a [religious text](/wiki/Islamic_holy_books) considered by its adherents to be the [verbatim](/wiki/Wikt:verbatim) word of [God](/wiki/God) ([*Template:Transl*](/wiki/Template:Transl)), and, for the vast majority of adherents, by the teachings and normative example (called the [*sunnah*](/wiki/Sunnah), composed of accounts called [*hadith*](/wiki/Hadith)) of [Muhammad](/wiki/Muhammad) ([Template:Circa](/wiki/Template:Circa) 570–8 June 632 CE). An adherent of Islam is called a [Muslim](/wiki/Muslim) (sometimes spelled "Moslem").[[1]](#cite_note-1) Muslims believe that [God](/wiki/God_in_Islam) is [one and incomparable](/wiki/Tawhid)[[2]](#cite_note-2) and that the [purpose of existence](/wiki/Purpose_of_life) is to worship God.[[3]](#cite_note-3) Nearly all Muslims consider Muhammad to be the [last](/wiki/Khatam_an-Nabiyyin) [prophet of God](/wiki/Prophets_and_messengers_in_Islam).

Muslims also believe that Islam is the complete and universal version of a primordial faith that was revealed many times before through prophets including [Adam](/wiki/Adam_in_Islam), [Noah](/wiki/Noah_in_Islam), [Abraham](/wiki/Abraham_in_Islam), [Moses](/wiki/Moses_in_Islam), and [Jesus](/wiki/Jesus_in_Islam).[[4]](#cite_note-4) As for the Qur'an, Muslims consider it to be both the unaltered and the final revelation of God.[[5]](#cite_note-5) Religious concepts and practices include the [five pillars of Islam](/wiki/Five_Pillars_of_Islam), which are obligatory acts of worship, and following [Islamic law](/wiki/Sharia), which touches on virtually every aspect of life and society, from topics ranging from [banking](/wiki/Islamic_banking) and [welfare](/wiki/Zakat), to [family life](/wiki/Women_in_Islam) and the [environment](/wiki/Islamic_ethics#Environmentalism).[[6]](#cite_note-6)[[7]](#cite_note-7) Islam began in the early-7th century. Originating in [Mecca](/wiki/Mecca), it quickly spread in the [Arabian peninsula](/wiki/Arabian_peninsula) and by the 8th century the [Islamic empire](/wiki/Caliphate) was extended from [Iberia](/wiki/Al-Andalus) in the west to the [Indus river](/wiki/Indus_river) in the east. The [Islamic Golden Age](/wiki/Islamic_Golden_Age) refers to the period traditionally dated from the 8th century to the 13th century when much of the historically [Islamic world](/wiki/Islamic_world) was experiencing a [scientific](/wiki/Science_in_the_medieval_Islamic_world), economic and cultural flourishing.<ref name=Saliba>[George Saliba](/wiki/George_Saliba) (1994), *A History of Arabic Astronomy: Planetary Theories During the Golden Age of Islam*, pp. 245, 250, 256–7. [New York University Press](/wiki/New_York_University_Press), ISBN 0-8147-8023-7.</ref><ref name=King>[Template:Cite journal](/wiki/Template:Cite_journal)</ref><ref name=Hassan-Decline>[Template:Cite encyclopedia](/wiki/Template:Cite_encyclopedia)</ref> The [expansion](/wiki/Spread_of_Islam) of the [Muslim world](/wiki/Muslim_world) involved various [caliphates](/wiki/Caliphate) and [empires](/wiki/List_of_Muslim_empires_and_dynasties), traders and [conversion to Islam](/wiki/Conversion_to_Islam) by [missionary activities](/wiki/Islamic_missionary_activity).[[8]](#cite_note-8) Most Muslims are of one of two [denominations](/wiki/Islamic_schools_and_branches):[[9]](#cite_note-9)[[10]](#cite_note-10) [Sunni](/wiki/Sunni_Islam) (75–90%)[[11]](#cite_note-11) or [Shia](/wiki/Shia_Islam) (10–20%).[[12]](#cite_note-12) About 13% of Muslims live in [Indonesia](/wiki/Indonesia),[[13]](#cite_note-13) the largest Muslim-majority country, 32% in [South Asia](/wiki/South_Asia),[[14]](#cite_note-14)[[154]](#cite_note-154) The [Guinness World Records](/wiki/Guinness_World_Records) recognizes the [University of Al Karaouine](/wiki/University_of_Al_Karaouine), founded in 859, as the world's oldest degree-granting university.[[155]](#cite_note-155) The [doctorate](/wiki/Doctorate) is argued to date back to the [licenses to teach](/wiki/Ijazah) in Muslim [law schools](/wiki/Law_school).<ref name=Makdisi>[Template:Cite journal](/wiki/Template:Cite_journal)</ref> Standards of [experimental](/wiki/Experiment) and [quantification](/wiki/Quantification_(science)) techniques, as well as the tradition of citation,<ref name=Ahmed>Ahmed, Imad-ad-Dean. Signs in the heavens. 2. Amana Publications, 2006. Print. ISBN 1-59008-040-8 page 23, 42, 84. [Template:Quote](/wiki/Template:Quote)</ref> were introduced. An important pioneer in this, [Ibn Al-Haytham](/wiki/Ibn_Al-Haytham) is regarded as the father of the modern [scientific method](/wiki/Scientific_method) and often referred to as the "world's first true scientist".[[156]](#cite_note-156)[[157]](#cite_note-157) The government paid scientists the equivalent salary of professional athletes today.<ref name=Ahmed/> It is argued that the data used by [Copernicus](/wiki/Copernicus) for his [heliocentric](/wiki/Heliocentric) conclusions was gathered and that [Al-Jahiz](/wiki/Al-Jahiz) proposed a theory of [natural selection](/wiki/Natural_selection).[[158]](#cite_note-158)[[159]](#cite_note-159) [Rumi](/wiki/Rumi) wrote some of the finest Persian [poetry](/wiki/Poetry) and is still one of the best selling poets in America.[[160]](#cite_note-160)[[161]](#cite_note-161) Legal institutions introduced include the [trust](/wiki/Trust_law) and [charitable trust](/wiki/Charitable_trust) ([Waqf](/wiki/Waqf)).[[162]](#cite_note-162)[[163]](#cite_note-163) During this time, the [Delhi Sultanate](/wiki/Delhi_Sultanate) took over northern parts of Indian subcontinent. Religious missions converted [Volga Bulgaria](/wiki/Volga_Bulgaria) to Islam. Many Muslims also went to [China](/wiki/Islam_in_China) to trade, virtually dominating the import and export industry of the [Song Dynasty](/wiki/Song_Dynasty).<ref name=china>[Template:Cite web](/wiki/Template:Cite_web)</ref>

[thumb|The eye, according to](/wiki/File:Cheshm_manuscript.jpg) [Hunain ibn Ishaq](/wiki/Hunain_ibn_Ishaq) from a manuscript dated circa 1200. Al-Shafi'i also codified a method to determine the reliability of hadith.[[164]](#cite_note-164) During the early Abbasid era, the major [Sunni hadith collections](/wiki/Six_major_Hadith_collections) were compiled by scholars such as [Bukhari](/wiki/Muhammad_al-Bukhari) and [Muslim](/wiki/Muslim_ibn_al-Hajjaj) while major [Shia hadith collections](/wiki/The_Four_Books) by scholars such as [Al-Kulayni](/wiki/Muhammad_ibn_Ya'qub_al-Kulayni) and [Ibn Babawayh](/wiki/Ibn_Babawayh) were also compiled. The [Ja'fari jurisprudence](/wiki/Ja'fari_jurisprudence) was formed from the teachings of [Ja'far al-Sadiq](/wiki/Ja'far_al-Sadiq) while the four Sunni [Madh'habs](/wiki/Madh'hab), the [Hanafi](/wiki/Hanafi), [Hanbali](/wiki/Hanbali), [Maliki](/wiki/Maliki) and [Shafi'i](/wiki/Shafi'i), were established around the teachings of [Abū Ḥanīfa](/wiki/Abū_Ḥanīfa), [Ahmad bin Hanbal](/wiki/Ahmad_bin_Hanbal), [Malik ibn Anas](/wiki/Malik_ibn_Anas) and [al-Shafi'i](/wiki/Al-Shafi'i) respectively. In the 9th century, ash-Shafi'i provided a theoretical basis for Islamic law by codifying the principles of jurisprudence in his book *ar-Risālah*.[[165]](#cite_note-165) [Al-Tabari](/wiki/Al-Tabari) and [Ibn Kathir](/wiki/Ibn_Kathir) completed the most commonly cited commentaries on the Quran, the [Tafsir al-Tabari](/wiki/Tafsir_al-Tabari) in the 9th century and the [Tafsir ibn Kathir](/wiki/Tafsir_ibn_Kathir) in the 14th century, respectively. Philosophers [Al-Farabi](/wiki/Al-Farabi) and [Avicenna](/wiki/Avicenna) sought to incorporate Greek principles into Islamic theology, while others like [Al-Ghazali](/wiki/Al-Ghazali) argued against them and ultimately prevailed.[[166]](#cite_note-166) Caliphs such as [Mamun al Rashid](/wiki/Mamun_al_Rashid) and [Al-Mu'tasim](/wiki/Al-Mu'tasim) made the [mutazilite](/wiki/Mutazilite) philosophy an official creed and imposed it upon Muslims to follow. Mu'tazila was a Greek influenced school of speculative theology called [kalam](/wiki/Kalam), which refers to [dialectic](/wiki/Dialectic).[[167]](#cite_note-167) Many orthodox Muslims rejected [mutazilite](/wiki/Mutazilite) doctrines and condemned their idea of the creation of the Quran. In inquisitions, Imam Hanbal refused to conform and was tortured and sent to an unlit [Baghdad](/wiki/Baghdad) prison cell for nearly thirty months.[[168]](#cite_note-168) The other branch of kalam was the [Ash'ari](/wiki/Ash'ari) school founded by [Al-Ash'ari](/wiki/Al-Ash'ari).

Some Muslims began to question the piety of indulgence in a worldly life and emphasized poverty, humility and avoidance of [sin](/wiki/Islamic_views_on_sin) based on renunciation of bodily desires. Ascetics such as [Hasan al-Basri](/wiki/Hasan_al-Basri) would inspire a movement that would evolve into Tasawwuf (Sufism).[[169]](#cite_note-169) Beginning in the 13th century, Sufism underwent a transformation, largely because of efforts to legitimize and reorganize the movement by [Al-Ghazali](/wiki/Al-Ghazali), who developed the model of the [Sufi order](/wiki/Tariqa)—a community of spiritual teachers and students.[[170]](#cite_note-170) The first Muslims states independent of a unified Muslim state emerged from the Berber Revolt (739/740-743). In 930, the Ismaili group known as the [Qarmatians](/wiki/Qarmatians) unsuccessfully rebelled against the Abbassids, sacked Mecca and stole the Black Stone, which was eventually retrieved.[[171]](#cite_note-171) The [Mongol Empire](/wiki/Mongol_Empire) put an end to the Abbassid dynasty in 1258.[[172]](#cite_note-172)

## Contents

* 1 Pre-Modern era (1258–20th century)[[edit](/index.php?title=(none)&action=edit&section=27)]
* 2 Modern times (20th century–present)[[edit](/index.php?title=(none)&action=edit&section=28)]
* 3 Denominations[[edit](/index.php?title=(none)&action=edit&section=29)]
  + 3.1 Sunni[[edit](/index.php?title=(none)&action=edit&section=30)]
  + 3.2 Shia[[edit](/index.php?title=(none)&action=edit&section=31)]
  + 3.3 Sufism[[edit](/index.php?title=(none)&action=edit&section=32)]
* 4 Demographics[[edit](/index.php?title=(none)&action=edit&section=35)]
* 5 Culture[[edit](/index.php?title=(none)&action=edit&section=36)]
  + 5.1 Architecture[[edit](/index.php?title=(none)&action=edit&section=37)]
  + 5.2 Art[[edit](/index.php?title=(none)&action=edit&section=38)]
  + 5.3 Calendar[[edit](/index.php?title=(none)&action=edit&section=39)]
* 6 Criticism[[edit](/index.php?title=(none)&action=edit&section=40)]
* 7 See also[[edit](/index.php?title=(none)&action=edit&section=41)]
* 8 References[[edit](/index.php?title=(none)&action=edit&section=42)]
  + 8.1 Notes[[edit](/index.php?title=(none)&action=edit&section=43)]
  + 8.2 Citations[[edit](/index.php?title=(none)&action=edit&section=44)]
  + 8.3 Books and journals[[edit](/index.php?title=(none)&action=edit&section=45)]
    - 8.3.1 Encyclopedias[[edit](/index.php?title=(none)&action=edit&section=46)]
* 9 Further reading[[edit](/index.php?title=(none)&action=edit&section=47)]
* 10 External links[[edit](/index.php?title=(none)&action=edit&section=48)]

### Pre-Modern era (1258–20th century)[[edit](/index.php?title=(none)&action=edit&section=27)]

[thumb|left|](/wiki/File:Portrait_Caliph_Abdulmecid_II.jpg)[Abdülmecid II](/wiki/Abdülmecid_II) was the last Caliph of Islam from the [Ottoman dynasty](/wiki/Ottoman_dynasty).

Islam spread with Muslim trade networks and Sufi orders activity that extended into [Sub-Saharan Africa](/wiki/Sub-Saharan_Africa), [Central Asia](/wiki/Central_Asia) and the [Malay archipelago](/wiki/Malay_archipelago).[[173]](#cite_note-173)[[174]](#cite_note-174) The [Ottomans challenged European powers](/wiki/Ottoman_wars_in_Europe) on land and sea, and reached deep into [Central Europe](/wiki/Central_Europe) at the [Siege of Vienna](/wiki/Siege_of_Vienna) (1529). Under the [Ottoman Empire](/wiki/Ottoman_Empire), Islam spread to [Southeast Europe](/wiki/Southeast_Europe), [Crimea](/wiki/Crimea), and the [Caucasus](/wiki/Caucasus).[[175]](#cite_note-175) The Muslims in China who were descended from earlier [immigration](/wiki/Immigration) began to assimilate by adopting Chinese names and [culture](/wiki/Chinese_culture) while [Nanjing](/wiki/Nanjing) became an important center of Islamic study.[[176]](#cite_note-176)[[177]](#cite_note-177) The Muslim world was generally in serious political decline starting the 1800s, especially relative to the non-Muslim European powers. This decline was evident culturally; while [Taqi al-Din](/wiki/Taqi_al-Din_Muhammad_ibn_Ma'ruf) founded an observatory in [Istanbul](/wiki/Istanbul) and the Jai Singh Observatory was built in the 18th century, there was not a single Muslim country with a major observatory by the twentieth century.[[178]](#cite_note-178) The [Reconquista](/wiki/Reconquista), launched against Muslim [principalities](/wiki/Taifa) in [Iberia](/wiki/Iberian_Peninsula), succeeded in 1492. By the 19th century the [British Empire](/wiki/British_Raj) had formally ended the Mughal dynasty in India.[[179]](#cite_note-179) The [Ottoman Empire disintegrated](/wiki/Fall_of_the_Ottoman_Empire) after [World War I](/wiki/World_War_I) and the [Caliphate](/wiki/Caliphate) was abolished in 1924.[[180]](#cite_note-180)[[181]](#cite_note-181) The majority and oldest group among Shia at that time, the [Zaydis](/wiki/Zaydis), named after the great grandson of Ali, the scholar [Zayd ibn Ali](/wiki/Zayd_ibn_Ali), used the Hanafi jurisprudence, as did most Sunnis.[[182]](#cite_note-182)[[183]](#cite_note-183)[[184]](#cite_note-184) The Shia [Safavid dynasty](/wiki/Safavid_dynasty) rose to power in 1501 and later conquered all of Iran.[[185]](#cite_note-185) The ensuing mandatory [conversion of Iran to Twelver Shia Islam](/wiki/Safavid_conversion_of_Iran_to_Shia_Islam) for the largely Sunni population also ensured the final dominance of the Twelver sect within Shiism over the [Zaidi](/wiki/Zaidiyyah) sect, the largest group amongst the Shia before the [Safavid Dynasty](/wiki/Safavid_Dynasty), and the [Ismaili](/wiki/Ismaili) sect.[[186]](#cite_note-186) [Nader Shah](/wiki/Nader_Shah), who overthrew the Safavids, attempted to improve relations with Sunnis by propagating the integration of Shiism by calling it the Jaafari Madh'hab.[[187]](#cite_note-187) A revival movement during this period was an 18th-century [Salafi](/wiki/Salafi) movement led by [Ibn Abd al-Wahhab](/wiki/Muhammad_ibn_Abdul_Wahhab) in today's Saudi Arabia. Referred to as [Wahhabi](/wiki/Wahhabi), their self designation is Muwahiddun (unitarians). Building upon earlier efforts such as those by [Ibn Taymiyyah](/wiki/Ibn_Taymiyyah) and [Ibn al-Qayyim](/wiki/Ibn_al-Qayyim), the movement allegedly seeks to uphold monotheism and purify Islam of what they see as later [innovations](/wiki/Bidah). Their zeal against [idolatrous](/wiki/Idolatry_in_Islam) shrines led to the desecration of shrines around the world, including that of [Muhammad and his companions in Mecca and Medina](/wiki/Destruction_of_early_Islamic_heritage_sites_in_Saudi_Arabia).[[188]](#cite_note-188)[[189]](#cite_note-189) In the 19th century, the [Deobandi](/wiki/Deobandi) and [Barelwi](/wiki/Barelwi) movements were initiated.

### Modern times (20th century–present)[[edit](/index.php?title=(none)&action=edit&section=28)]

[Template:Further](/wiki/Template:Further) [thumb|The flag of the](/wiki/File:Flag_of_OIC.svg) [Organisation of Islamic Cooperation](/wiki/Organisation_of_Islamic_Cooperation). Contact with industrialized nations brought Muslim populations to new areas through economic migration. Many Muslims migrated as indentured servants, from mostly India and [Indonesia](/wiki/Indonesia), to the [Caribbean](/wiki/Caribbean), forming the largest Muslim populations by percentage in the [Americas](/wiki/Americas).[[190]](#cite_note-190) The resulting urbanization and increase in trade in [sub-Saharan Africa](/wiki/Sub-Saharan_Africa) brought Muslims to settle in new areas and spread their faith, likely doubling its Muslim population between 1869 and 1914.[[191]](#cite_note-191) Muslim immigrants began arriving, many as [guest workers](/wiki/Guest_workers) and largely from former colonies, in several Western European nations since the 1960s.

There are more and more new Muslim intellectuals who increasingly separate perennial Islamic beliefs from archaic cultural traditions.[[192]](#cite_note-192) [Liberal Islam](/wiki/Liberal_Islam) is a movement that attempts to reconcile religious tradition with modern norms of secular governance and [human rights](/wiki/Human_rights). Its supporters say that there are multiple ways to read Islam's sacred texts, and they stress the need to leave room for "independent thought on religious matters".[[193]](#cite_note-193)Women's issues receive significant weight in the modern discourse on Islam.[[194]](#cite_note-194) Secular powers such as the Chinese [Red Guards](/wiki/Red_Guards_(China)) closed many mosques and destroyed Qurans, and [Communist Albania](/wiki/People's_Socialist_Republic_of_Albania) became the first country to ban the practice of every religion.[[195]](#cite_note-195)[[196]](#cite_note-196) About half a million Muslims were killed in [Cambodia](/wiki/Khmer_Rouge) by communists who, it is argued, viewed them as their primary enemy and wished to exterminate them since they stood out and worshipped their own god.[[197]](#cite_note-197) In [Turkey](/wiki/Turkey), the military carried out coups to oust Islamist governments, and headscarves were banned in official buildings, as also happened in [Tunisia](/wiki/Tunisia).[[198]](#cite_note-198)[[199]](#cite_note-199) [Jamal-al-Din al-Afghani](/wiki/Jamal-al-Din_al-Afghani), along with his acolyte [Muhammad Abduh](/wiki/Muhammad_Abduh), have been credited as forerunners of the [Islamic revival](/wiki/Islamic_revival).[[200]](#cite_note-200) [Abul A'la Maududi](/wiki/Abul_A'la_Maududi) helped influence modern [political Islam](/wiki/Political_Islam).[[201]](#cite_note-201) [Islamist](/wiki/Islamist) groups such as the [Muslim Brotherhood](/wiki/Muslim_Brotherhood) advocate Islam as a comprehensive political solution, often in spite of being banned.[[202]](#cite_note-202) In [Iran](/wiki/Iran), [revolution](/wiki/Iranian_Revolution) replaced a [secular](/wiki/Secularism) regime with an [Islamic state](/wiki/Islamic_state). In [Turkey](/wiki/Turkey), the Islamist [AK Party](/wiki/Justice_and_Development_Party_(Turkey)) has democratically been in power for about a decade, while Islamist parties did well in elections following the [Arab Spring](/wiki/Arab_Spring).[[203]](#cite_note-203) The [Organisation of Islamic Cooperation](/wiki/Organisation_of_Islamic_Cooperation) (OIC), consisting of [Muslim countries](/wiki/Islam_by_country), was established in 1969 after the burning of the [Al-Aqsa Mosque](/wiki/Al-Aqsa_Mosque) in [Jerusalem](/wiki/Jerusalem).[[204]](#cite_note-204) Piety appears to be deepening worldwide.[[205]](#cite_note-205)<ref name=economist/>[[206]](#cite_note-206) In many places, the prevalence of the [hijab](/wiki/Hijab) is growing increasingly common[[207]](#cite_note-207) and the percentage of Muslims favoring Sharia laws has increased.[[208]](#cite_note-208) With religious guidance increasingly available electronically, Muslims are able to access views that are strict enough for them rather than rely on state clerics who are often seen as stooges.<ref name=economist>[Template:Cite book](/wiki/Template:Cite_book)</ref> Some organizations began using the media to promote Islam such as the 24-hour TV channel, [Peace TV](/wiki/Peace_TV).[[209]](#cite_note-209) Perhaps as a result of these efforts, most experts agree that Islam is growing faster than any other faith in [East](/wiki/East_Africa) and [West Africa](/wiki/West_Africa).[[210]](#cite_note-210)[[211]](#cite_note-211)

## Denominations[[edit](/index.php?title=(none)&action=edit&section=29)]

[Template:Main article](/wiki/Template:Main_article) [Template:See also](/wiki/Template:See_also) [thumb|centre|An overview of the major schools and branches of Islam.|750px](/wiki/File:Islam_branches_and_schools.svg)

### Sunni[[edit](/index.php?title=(none)&action=edit&section=30)]

[Template:Main article](/wiki/Template:Main_article) [thumb|Friday prayer for Sunni Muslims in](/wiki/File:Saying_Juma_Namaz_(Friday_prayer_for_Muslims),_Dhaka,_Bangladesh_NK.JPG) [Dhaka](/wiki/Dhaka), [Bangladesh](/wiki/Bangladesh) [thumb|](/wiki/File:Maulidur_Rasul_(8413657269).jpg)[Malaysian Sunni Muslims](/wiki/Islam_in_Malaysia) in a [Mawlid](/wiki/Mawlid) procession in capital [Putrajaya](/wiki/Putrajaya), 2013. The largest denomination in Islam is Sunni Islam, which makes up 75%–90% of all Muslims.[[11]](#cite_note-11) Sunni Muslims also go by the name *Ahl as-Sunnah* which means "people of the tradition [of Muhammad]".[[212]](#cite_note-212)[[213]](#cite_note-213) These hadiths, recounting Muhammad's words, actions, and personal characteristics, are preserved in traditions known as [Al-Kutub Al-Sittah](/wiki/Al-Kutub_Al-Sittah) (six major books).

Sunnis believe that the first four [caliphs](/wiki/Caliph) were the rightful successors to Muhammad; since God did not specify any particular leaders to succeed him and those leaders were elected. Sunnis believe that anyone who is righteous and just could be a caliph but they have to act according to the Qur'an and the Hadith, the example of Muhammad and give the people their rights.

The Sunnis follow the Quran, then the Hadith. Then for legal matters not found in the Quran or the Hadith, they follow four [madh'habs](/wiki/Madhhab) (schools of thought): [Hanafi](/wiki/Hanafi), [Hanbali](/wiki/Hanbali), [Maliki](/wiki/Maliki) and [Shafi'i](/wiki/Shafi'i), established around the teachings of [Abū Ḥanīfa](/wiki/Abū_Ḥanīfa), [Ahmad bin Hanbal](/wiki/Ahmad_bin_Hanbal), [Malik ibn Anas](/wiki/Malik_ibn_Anas) and [al-Shafi'i](/wiki/Al-Shafi'i) respectively.

All four accept the validity of the others and a Muslim may choose any one that he or she finds agreeable.[[214]](#cite_note-214) The [Barelvi](/wiki/Barelvi) and [Deobandi](/wiki/Deobandi) movements of [Sunni](/wiki/Sunni) Islam accept the validity of all four Sunni schools of thought.[[215]](#cite_note-215) The Barelvi movement is a South Asian revivalist movement of [Sunni](/wiki/Sunni) Islam with over 200 million followers.[[216]](#cite_note-216) They believe themselves South Asia's heirs and representatives of the earliest Muslim community. The movement emphasizes primacy of Islamic law in all matters with adherence to [Sufi](/wiki/Sufi) practices and personal devotion to [Muhammad](/wiki/Muhammad). Since partition of India and Pakistan in 1947, it has addressed leading political issues for Muslims. It has spread to South Africa, Europe, United States of America and in Australia with the help of their missionary movements like [Dawat-e-Islami](/wiki/Dawat-e-Islami) and [World Islamic Mission](/wiki/World_Islamic_Mission).[[217]](#cite_note-217)[[218]](#cite_note-218)While [Deobandi movement](/wiki/Deobandi_movement) is an Indo-Pakistani reformist movement centered around the institution of Dar al-Ulum of [Deoband](/wiki/Deoband), [India](/wiki/India).The school was founded in 1867 and is much influenced by the [Wahhabi movement](/wiki/Wahhabi_movement) in [Saudi Arabia](/wiki/Saudi_Arabia).[[219]](#cite_note-219) Alternatively, the Salafi (also known as [Wahhabi](/wiki/Wahhabi_movement) or [Ahl al-Hadith](/wiki/Ahl_al-Hadith)) is an ultra-orthodox Islamic movement which either rejects or doesn't strictly follow all four schools of Sunni thought, and they claim to take the first generation of Muslims as exemplary models.[[220]](#cite_note-220)

### Shia[[edit](/index.php?title=(none)&action=edit&section=31)]

[Template:Main article](/wiki/Template:Main_article) [Template:See also](/wiki/Template:See_also) [thumb|](/wiki/File:Culmination_of_prayer_-_Flickr_-_Al_Jazeera_English.jpg)[Bahrain](/wiki/Bahrain) has a majority Shia Muslim population The Shia constitute 10–20% of Islam and are its second-largest branch.<ref name=Shia>See

* [Template:Cite encyclopedia](/wiki/Template:Cite_encyclopedia)
* [Template:Cite web](/wiki/Template:Cite_web)
* [Template:Cite web](/wiki/Template:Cite_web)
* [Template:Cite web](/wiki/Template:Cite_web)
* [Iran, Israel and the United States](https://books.google.com/books?id=nVcmKRyID2EC&pg=PA15&dq=&hl=en&ei=e4XoTt-TDIaL8gOG692iCg&sa=X&oi=book_result&ct=result&resnum=6&ved=0CFEQ6AEwBTgU#v=onepage&q=sunni%2075%25&f=false) "The majority of the world's Islamic population, which is Sunni, accounts for over 75% of the Islamic population; the other 10-20 percent is Shia." (reference: CIA)
* [Sue Hellett; U.S. should focus on sanctions against Iran](http://www.galesburg.com/newsnow/x917961022/Sue-Hulett-U-S-should-focus-on-sanctions-against-Iran) "Let me review, while Shia Islam makes up only 10-20 percent of the world's Muslim population, Iraq has a Shia majority (between 60-65 percent), but had a Sunni controlled government under Saddam Hussein and cronies from 1958-2003... (If you like government figures, see the CIA World Factbook.)"</ref>

Maria Massi Dakake argues that Shi'ism as a unique phenomenon within the larger body of Islamic community can not be adequately described as a "sect" or "school", and it is also wrong to view it as an offshoot or detached community therein. Shiites have always considered themselves an integral part of the Islamic community and, in fact, to represent the elite believers thereof. Additionally, being more than just one of the many schools of Islamic thought, different branches of Shiite scholarship are aspects of a larger and more comprehensive phenomenon, embodying a completely independent system of religious and political authority and historical interpretation that deeply informs its own highly structured intellectual and religious hierarchy. Shiism, as such, despite being a minority, has made remarkable contributions to Islamic civilization that far outweigh its size.[[221]](#cite_note-221) While the Sunnis believe that a Caliph should be elected by the community, Shia's believe that Muhammad appointed his son-in-law, [Ali ibn Abi Talib](/wiki/Ali_ibn_Abi_Talib), as his successor and only certain descendants of Ali could be Imams. As a result, they believe that [Ali ibn Abi Talib](/wiki/Ali_ibn_Abi_Talib) was the first *Imam* (leader), rejecting the legitimacy of the previous Muslim caliphs [Abu Bakr](/wiki/Abu_Bakr), [Uthman ibn al-Affan](/wiki/Uthman_ibn_al-Affan) and [Umar ibn al-Khattab](/wiki/Umar_ibn_al-Khattab).

Shia Islam has several branches, the most prominent being the [Twelvers](/wiki/Twelvers) (the largest branch), [Zaidis](/wiki/Zaidiyyah) and [Ismailis](/wiki/Ismaili). Different branches accept different descendants of Ali as Imams. After the death of Imam [Jafar al-Sadiq](/wiki/Jafar_al-Sadiq) who is considered the sixth Imam by the [Twelvers](/wiki/Twelvers) and the [Ismaili's](/wiki/Ismaili), the Ismailis recognized his son Isma'il ibn Jafar as his successor whereas the Twelver Shia's (Ithna Asheri) followed his other son [Musa al-Kadhim](/wiki/Musa_al-Kadhim) as the seventh Imam. The [Zaydis](/wiki/Zaidiyyah) consider [Zayd ibn Ali](/wiki/Zayd_ibn_Ali), the uncle of Imam [Jafar al-Sadiq](/wiki/Jafar_al-Sadiq), as their fifth Imam, and follow a different line of succession after him.

Major points of contention include the cursing of figures revered by Sunnis. However, [Jafar al-Sadiq](/wiki/Jafar_al-Sadiq) himself disapproved of people who disapproved of his great grand father [Abu Bakr](/wiki/Abu_Bakr) and [Zayd ibn Ali](/wiki/Zayd_ibn_Ali) revered Abu Bakr and [Umar](/wiki/Umar).[[222]](#cite_note-222)[[223]](#cite_note-223) More recently, [Ali al-Sistani](/wiki/Ali_al-Sistani) condemned the practice.[[224]](#cite_note-224) Other smaller groups include the [Bohra](/wiki/Mustaali) as well as the [Alawites](/wiki/Alawites) and [Alevi](/wiki/Alevi).[[225]](#cite_note-225) Some Shia branches label other Shia branches that do not agree with their doctrine as [Ghulat](/wiki/Ghulat).

### Sufism[[edit](/index.php?title=(none)&action=edit&section=32)]

[Template:Main article](/wiki/Template:Main_article) [Template:See also](/wiki/Template:See_also) [thumb|right|Mawlānā](/wiki/File:Mevlana_Konya.jpg) [Rumi's](/wiki/Rumi) tomb, [Konya](/wiki/Konya), Turkey **Sufism** or **Tasawwuf** ([Template:Lang-ar](/wiki/Template:Lang-ar)), according to its adherents, is the inner [mystical](/wiki/Mystical) dimension of Islam. Classical Sufi scholars have defined Sufism as "a science whose objective is the reparation of the heart and turning it away from all else but God".[[226]](#cite_note-226) Alternatively, in the words of the [Darqawi](/wiki/Darqawa) Sufi teacher [Ahmad ibn Ajiba](/wiki/Ahmad_ibn_Ajiba), "a science through which one can know how to travel into the [presence of the Divine](/wiki/Divine_presence), purify one's inner self from filth, and beautify it with a variety of praiseworthy traits".[[227]](#cite_note-227) Traditional Sufis, such as [Bayazid Bastami](/wiki/Bayazid_Bastami), [Jalaluddin Rumi](/wiki/Jalaluddin_Rumi), [Haji Bektash Veli](/wiki/Haji_Bektash_Veli), [Junaid Baghdadi](/wiki/Junaid_Baghdadi), and [Al-Ghazali](/wiki/Al-Ghazali), define Sufism as purely based upon the tenets of Islam and the teachings of [Muhammad](/wiki/Muhammad).[[228]](#cite_note-228)[[229]](#cite_note-229)[[230]](#cite_note-230)[[231]](#cite_note-231)Sufism (Tasawwuf) is a mystical-ascetic approach to Islam that seeks to find divine love and knowledge through direct personal experience of God.[[232]](#cite_note-232) By focusing on the more spiritual aspects of religion, Sufis strive to obtain direct experience of God by making use of "intuitive and emotional faculties" that one must be trained to use.[[233]](#cite_note-233)[[234]](#cite_note-234) [Hasan al-Basri](/wiki/Hasan_al-Basri) was inspired by the ideas of piety and condemnation of worldliness preached by Muhammad and these ideas were later further developed by [Al-Ghazali](/wiki/Al-Ghazali) in his books on Sufism.

Sufism enjoyed a strong revival in central Asia and South Asia. Central Asia is considered to be a center of Sufism. Sufism has played a significant role in fighting against Tsars of Russia and Soviet colonization. Here, Sufis and their different orders are the main religious sources.[[235]](#cite_note-235) and [Muhammad Ali Jinnah](/wiki/Muhammad_Ali_Jinnah).[[247]](#cite_note-247) Recent surveys report that large proportions of Muslims in some parts of the world self-identify as "just Muslim", although there is little published analysis available regarding the motivations underlying this response.[[248]](#cite_note-248)[[249]](#cite_note-249)[[250]](#cite_note-250)[[251]](#cite_note-251) The [Pew Research Center](/wiki/Pew_Research_Center) reports that respondents self-identifying as "just Muslim" make up a majority of Muslims in seven countries (and a plurality in three others), with the highest proportion in [Kazakhstan](/wiki/Kazakhstan) at 74%. At least one in five Muslims in at least 22 countries self-identify in this way.[[248]](#cite_note-248)

## Demographics[[edit](/index.php?title=(none)&action=edit&section=35)]

[thumb|400px|World Muslim population by percentage (](/wiki/File:Islam_percent_population_in_each_nation_World_Map_Muslim_data_by_Pew_Research.svg)[Pew Research Center](/wiki/Pew_Research_Center), 2014). [Template:Main article](/wiki/Template:Main_article) [Template:See also](/wiki/Template:See_also)

A comprehensive 2009 demographic study of 232 countries and territories reported that 23% of the global population, or 1.57 billion people, are Muslims. Of those, it is estimated that over 75–90% are [Sunni](/wiki/Sunni) and 10–20% are [Shia](/wiki/Shia)[[16]](#cite_note-16)[[212]](#cite_note-212)[[252]](#cite_note-252) with a small minority belonging to other sects. Approximately 57 countries are [Muslim-majority](/wiki/List_of_Muslim_majority_countries),[[253]](#cite_note-253) and [Arabs](/wiki/Arabs) account for around 20% of all Muslims worldwide.[[254]](#cite_note-254) The number of Muslims worldwide increased from 200 million in 1900 to 551 million in 1970,[[255]](#cite_note-255) and tripled to 1.6 billion by 2010.<ref name=pew2015>[Template:Cite web](/wiki/Template:Cite_web)</ref>

The majority of Muslims live in Asia and Africa.[[256]](#cite_note-256) Approximately 62% of the world's Muslims live in [Asia](/wiki/Asia), with over 683 million adherents in [Indonesia](/wiki/Indonesia), [Pakistan](/wiki/Pakistan), [India](/wiki/India), and [Bangladesh](/wiki/Bangladesh).[[257]](#cite_note-257)[[258]](#cite_note-258) In the [Middle East](/wiki/Middle_East), non-Arab countries such as [Turkey](/wiki/Turkey) and [Iran](/wiki/Iran) are the largest Muslim-majority countries; in [Africa](/wiki/Africa), [Egypt](/wiki/Egypt) and [Nigeria](/wiki/Nigeria) have the most populous Muslim communities.[[259]](#cite_note-259) Most estimates indicate that the [People's Republic of China](/wiki/People's_Republic_of_China) has approximately 20 to 30 million Muslims (1.5% to 2% of the population).[[260]](#cite_note-260)[[261]](#cite_note-261)[[262]](#cite_note-262)[[263]](#cite_note-263) However, data provided by the [San Diego State University's](/wiki/San_Diego_State_University) International Population Center to [U.S. News & World Report](/wiki/U.S._News_&_World_Report) suggests that China has 65.3 million Muslims.[[264]](#cite_note-264) Islam is the second largest religion after [Christianity](/wiki/Christianity) in many [European](/wiki/Europe) countries,[[265]](#cite_note-265) and is slowly catching up to that status in the [Americas](/wiki/Americas), with between 2,454,000, according to Pew Forum, and approximately 7 million Muslims, according to the Council on American-Islamic Relations (CAIR), in the United States.[[16]](#cite_note-16)[[266]](#cite_note-266) Looking to the future, Islam is set to equal Christianity in number by the year 2050 according to the Pew Research Center. Islam is set to grow faster than any other major world religion, reaching a total number of 2.76 billion (an increase of 73%). High fertility rates play a factor, with Islam having a rate of 3.1 compared to the world average of 2.5, and the minimum replacement level for a population at 2.1. Age also plays a role in these numbers due to the fact that Islam has the highest number of adherents under the age of 15 (34% of the total religion) of any major religion (Christianity's is 27%). 60% of Muslims are between the ages of 16 and 59, while only 7% are aged 60+ (the smallest percentage of any major religion). Countries such as Nigeria and the Republic of Macedonia are expected to have Muslim majorities by 2050, while Europe's domestic population is set to shrink as opposed to their Islamic population which is set to grow to 10% of Europe's total.<ref name=pew2015/> According to BBC News, the rates of growth of [Islam in Europe](/wiki/Islam_in_Europe) reveal that the growing number of Muslims is due primarily to immigration and higher [birth rates](/wiki/Birth_rate).[[267]](#cite_note-267)

## Culture[[edit](/index.php?title=(none)&action=edit&section=36)]

[Template:Main article](/wiki/Template:Main_article) [thumb|](/wiki/File:Nasirolmolk_mosque_warm_light.jpg)[Nasir ol Molk Mosque](/wiki/Nasir_ol_Molk_Mosque) in [Shiraz](/wiki/Shiraz). The term "[Islamic culture](/wiki/Islamic_culture)" could be used to mean aspects of culture that pertain to the [religion](/wiki/Religion), such as [festivals](/wiki/Festivals) and dress code. It is also commonly used to denote the cultural aspects of traditionally [Muslim](/wiki/Muslim) people.[[268]](#cite_note-268) Finally, "Islamic civilization" may also refer to the aspects of the synthesized culture of the early Caliphates, including that of non-Muslims,[[269]](#cite_note-269) sometimes referred to as '[Islamicate'](/wiki/Wikt:Islamicate).

### Architecture[[edit](/index.php?title=(none)&action=edit&section=37)]

[Template:Main article](/wiki/Template:Main_article) [thumb|left|Geometric arabesque tiling on the underside of the dome of Hafiz Shirazi's tomb in](/wiki/File:Roof_hafez_tomb.jpg) [Shiraz](/wiki/Shiraz). Perhaps the most important expression of Islamic art is [architecture](/wiki/Architecture), particularly that of the [mosque](/wiki/Mosque) (four-iwan and hypostyle).[[270]](#cite_note-270) Through the edifices, the effect of varying cultures within Islamic civilization can be illustrated. The North African and Spanish Islamic architecture, for example, has [Roman](/wiki/Ancient_Rome)-[Byzantine](/wiki/Byzantine) elements, as seen in the [Great Mosque of Kairouan](/wiki/Mosque_of_Uqba) which contains [marble](/wiki/Marble) and [porphyry](/wiki/Porphyry_(geology)) columns from Roman and Byzantine buildings,[[271]](#cite_note-271) in the [Alhambra](/wiki/Alhambra) palace at [Granada](/wiki/Granada), or in the [Great Mosque of Cordoba](/wiki/Great_Mosque_of_Cordoba).

### Art[[edit](/index.php?title=(none)&action=edit&section=38)]

[Template:Main article](/wiki/Template:Main_article) [thumb|right|](/wiki/File:Bismillah.svg)[Bismallah](/wiki/Bismallah) ("In the name of God, the Most Gracious, the Most Merciful") in [Islamic calligraphy](/wiki/Islamic_calligraphy) form.

[Islamic art](/wiki/Islamic_art) encompasses the [visual arts](/wiki/Visual_arts) produced from the 7th century onwards by people (not necessarily [Muslim](/wiki/Muslim)) who lived within the territory that was inhabited by Muslim populations.[[272]](#cite_note-272) It includes fields as varied as [architecture](/wiki/Architecture), [calligraphy](/wiki/Calligraphy), [painting](/wiki/Painting), and [ceramics](/wiki/Ceramics_(art)), among others.

While not condemned in the Qu'ran, making images of human beings and animals is frowned on in many Islamic cultures and connected with [laws against idolatry](/wiki/Aniconism_in_Islam) common to all Abrahamic religions, as 'Abdullaah ibn Mas'ood reported that Muhammad said, "Those who will be most severely punished by Allah on the Day of Resurrection will be the image-makers" (reported by al-Bukhaari, see al-Fath, 10/382). However this rule has been interpreted in different ways by different scholars and in different historical periods, and there are examples of paintings of both animals and humans in Mughal, Persian and Turkish art. The existence of this [aversion to creating images of animate beings](/wiki/Aniconism_in_Islam) has been used to explain the prevalence of calligraphy, tessellation and pattern as key aspects of Islamic artistic culture.[[273]](#cite_note-273)

### Calendar[[edit](/index.php?title=(none)&action=edit&section=39)]

[Template:Main article](/wiki/Template:Main_article) [thumb|left|The phases of the moon form the basis for the Islamic calendar.](/wiki/File:Lunar_libration_with_phase_Oct_2007.gif) The formal beginning of the Muslim era was chosen to be the [Hijra](/wiki/Hijra_(Islam)) in 622 CE, which was an important turning point in Muhammad's fortunes. The assignment of this year as the year 1 AH (*Anno Hegirae*) in the Islamic calendar was reportedly made by [Caliph Umar](/wiki/Umar). It is a [lunar calendar](/wiki/Lunar_calendar) with days lasting from sunset to sunset.[[274]](#cite_note-274) Islamic [holy days](/wiki/Muslim_holidays) fall on fixed dates of the lunar calendar, which means that they occur in [different seasons](/wiki/Seasons) in different years in the [Gregorian calendar](/wiki/Gregorian_calendar). The most important Islamic festivals are [*Eid al-Fitr*](/wiki/Eid_al-Fitr) ([Template:Lang-ar](/wiki/Template:Lang-ar)) on the 1st of [*Shawwal*](/wiki/Shawwal), marking the end of the fasting month *Ramadan*, and [*Eid al-Adha*](/wiki/Eid_al-Adha) ([Template:Lang](/wiki/Template:Lang)) on the 10th of [*Dhu al-Hijjah*](/wiki/Dhu_al-Hijjah), coinciding with the pilgrimage to Mecca.[[275]](#cite_note-275)

## Criticism[[edit](/index.php?title=(none)&action=edit&section=40)]

[Template:Main article](/wiki/Template:Main_article)

Criticism of Islam has existed since Islam's formative stages. Early criticism came from Christians authors, many of whom viewed Islam as a Christian [heresy](/wiki/Heresy) or a form of idolatry and often explained it in apocalyptic terms.[[276]](#cite_note-276) Later there appeared criticism from the [Muslim world](/wiki/Muslim_world) itself, and also from [Jewish](/wiki/Judaism) writers and from ecclesiastical Christians.[[277]](#cite_note-277)[[278]](#cite_note-278)[[279]](#cite_note-279) Objects of criticism include the morality of the life of Muhammad, the last law bearing prophet of Islam, both in his public and personal life.[[279]](#cite_note-279)[[280]](#cite_note-280) Issues relating to the authenticity and morality of the Qur'an, the Islamic holy book, are also discussed by critics.[[281]](#cite_note-281)[[282]](#cite_note-282) Other criticisms focus on the question of [human rights](/wiki/Human_rights) in modern Islamic nations, and the treatment of women in Islamic law and practice.[[283]](#cite_note-283)[[284]](#cite_note-284) In wake of the recent [multiculturalism](/wiki/Multiculturalism) trend, Islam's influence on the ability of Muslim immigrants in the West to assimilate has been [criticized](/wiki/Criticism_of_multiculturalism).[[285]](#cite_note-285) In classical Islamic law, the penalty for [apostasy](/wiki/Apostasy) (leaving a religion) in Islam is death.<ref name=Islamic\_Law\_and\_International\_Human\_Rights\_Law\_231>[Template:Cite book](/wiki/Template:Cite_book)</ref> However the [Koran](/wiki/Koran) does not stipulate that the penalty for apostasy should be death.<ref name=Islamic\_Law\_and\_International\_Human\_Rights\_Law\_231/>

## See also[[edit](/index.php?title=(none)&action=edit&section=41)]

[Template:Main article](/wiki/Template:Main_article) [Template:Wikipedia books](/wiki/Template:Wikipedia_books) [Template:Div col](/wiki/Template:Div_col)

* [Criticism of Islam](/wiki/Criticism_of_Islam)
* [Challenge of the Quran](/wiki/Challenge_of_the_Quran)
* [Glossary of Islam](/wiki/Glossary_of_Islam)
* [History of Islam](/wiki/History_of_Islam)
* [Islam and violence](/wiki/Islam_and_violence)
* [Islam and other religions](/wiki/Islam_and_other_religions)
* [Criteria of True Prophet](/wiki/Criteria_of_True_Prophet)
* [Islam by country](/wiki/Islam_by_country)
* [Islamic economics](/wiki/Islamic_economics)
* [Islamic ethics](/wiki/Islamic_ethics)
* [Islam and humanity](/wiki/Islam_and_humanity)
* [Islamic literature](/wiki/Islamic_literature)
* [Islamic mythology](/wiki/Islamic_mythology)
* [Islamic schools and branches](/wiki/Islamic_schools_and_branches)
* [Islamic studies](/wiki/Islamic_studies)
* [List of Muslim empires and dynasties](/wiki/List_of_Muslim_empires_and_dynasties)
* [List of notable converts to Islam](/wiki/List_of_notable_converts_to_Islam)
* [Lists of Muslims](/wiki/Lists_of_Muslims)
* [Major religious groups](/wiki/Major_religious_groups)
* [Muslim world](/wiki/Muslim_world)
* [Religious conversion#Islam](/wiki/Religious_conversion#Islam)
* [Scientific foreknowledge in sacred texts](/wiki/Scientific_foreknowledge_in_sacred_texts)
* [Timeline of Muslim history](/wiki/Timeline_of_Muslim_history)

[Template:Div col end](/wiki/Template:Div_col_end) [Template:Portal bar](/wiki/Template:Portal_bar)

## References[[edit](/index.php?title=(none)&action=edit&section=42)]

### Notes[[edit](/index.php?title=(none)&action=edit&section=43)]

[Template:Reflist](/wiki/Template:Reflist)

### Citations[[edit](/index.php?title=(none)&action=edit&section=44)]

[Template:Reflist](/wiki/Template:Reflist)

### Books and journals[[edit](/index.php?title=(none)&action=edit&section=45)]

[Template:Refbegin](/wiki/Template:Refbegin)

* [Template:Cite journal](/wiki/Template:Cite_journal)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite journal](/wiki/Template:Cite_journal)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* Siljander, Mark D. and John David Mann. *A Deadly Misunderstanding: a Congressman's Quest to Bridge the Muslim-Christian Divide*. First ed. New York: Harper One, 2008. ISBN 978-0-06-143828-8
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)

[Template:Refend](/wiki/Template:Refend)

#### Encyclopedias[[edit](/index.php?title=(none)&action=edit&section=46)]

[Template:Refbegin](/wiki/Template:Refbegin)

* [Template:Cite encyclopedia](/wiki/Template:Cite_encyclopedia)
* [Template:Cite encyclopedia](/wiki/Template:Cite_encyclopedia)
* [Template:Cite encyclopedia](/wiki/Template:Cite_encyclopedia)
* [Template:Cite encyclopedia](/wiki/Template:Cite_encyclopedia)
* [Template:Cite encyclopedia](/wiki/Template:Cite_encyclopedia)
* [Template:Cite encyclopedia](/wiki/Template:Cite_encyclopedia)
* [Template:Cite encyclopedia](/wiki/Template:Cite_encyclopedia)
* [Template:Cite encyclopedia](/wiki/Template:Cite_encyclopedia)
* [Template:Cite encyclopedia](/wiki/Template:Cite_encyclopedia)
* [Template:Cite encyclopedia](/wiki/Template:Cite_encyclopedia)
* [Template:Cite encyclopedia](/wiki/Template:Cite_encyclopedia)

[Template:Refend](/wiki/Template:Refend)

## Further reading[[edit](/index.php?title=(none)&action=edit&section=47)]

[Template:Refbegin](/wiki/Template:Refbegin)

* Abdul-Haqq, Abdiyah Akbar (1980). *Sharing Your Faith with a Muslim*. Minneapolis: Bethany House Publishers. *N.B*. Presents the genuine doctrines and concepts of Islam and of the Holy Qur'an, and this religion's affinities with Christianity and its Sacred Scriptures, in order to "dialogue" on the basis of what both faiths really teach. ISBN 0-87123-553-6
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* Cragg, Kenneth (1975). *The House of Islam*, in *The Religious Life of Man Series*. Second ed. Belmont, Calif.: Wadsworth Publishing Co., 1975. xiii, 145 p. ISBN 0-8221-0139-4
* Hourani, Albert (1991). *Islam in European Thought*. First pbk. ed. Cambridge, Eng.: Cambridge University Press, 1992, cop. 1991. xi, 199 p. ISBN 0-521-42120-9; alternative ISBN on back cover, 0-521-42120-0
* [Template:Cite book](/wiki/Template:Cite_book)
* A. Khanbaghi (2006). *The Fire, the Star and the Cross: Minority Religions in Medieval and Early Modern Iran*. I. B. Tauris.
* Khavari, Farid A. (1990). *Oil and Islam: the Ticking Bomb*. First ed. Malibu, Calif.: Roundtable Publications. viii, 277 p., ill. with maps and charts. ISBN 0-915677-55-5
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)
* [Template:Cite book](/wiki/Template:Cite_book)

[Template:Refend](/wiki/Template:Refend)

## External links[[edit](/index.php?title=(none)&action=edit&section=48)]

[Template:Sister project links](/wiki/Template:Sister_project_links)

Academic resources

* [Patheos Library – Islam](http://www.patheos.com/Library/Islam.html)
* [University of Southern California Compendium of Muslim Texts](http://www.usc.edu/org/cmje/religious-texts/home/)
* [Divisions in Islam](http://philtar.ucsm.ac.uk/encyclopedia/islam)

Online resources

* [Islam](http://www.britannica.com/eb/article-9105852/Islam), article at [*Encyclopædia Britannica*](/wiki/Encyclopædia_Britannica)
* [Template:DMOZ](/wiki/Template:DMOZ)

Directories

* [Islam (Bookshelf)](http://www.gutenberg.org/wiki/Islam_%28Bookshelf%29) at [Project Gutenberg](/wiki/Project_Gutenberg)
* [Islam](http://ucblibraries.colorado.edu/govpubs/us/islamus.htm) from *UCB Libraries GovPubs*

[Template:Islam topics](/wiki/Template:Islam_topics) [Template:Religion topics](/wiki/Template:Religion_topics)

[Template:Authority control](/wiki/Template:Authority_control)

[Category:Islam](/wiki/Category:Islam) [Category:Monotheistic religions](/wiki/Category:Monotheistic_religions) [Category:Abrahamic religions](/wiki/Category:Abrahamic_religions) [Category:610 establishments](/wiki/Category:610_establishments)