Islam

Islam (/ˈɪslɑːm/;[note 1] Arabic: اَلْإِسْلَامُ, romanized: *al-'Islām* [alʔɪsˈlaːm] (listen)) is an Abrahamic, monotheistic religion teaching that there is only one God (Allah), and that Muhammad is a messenger of God.[1][2][3] It is the world's second-largest religion with over 1.9 billion followers or 24.5% of the world's population,[4][5] commonly known as Muslims.[6] Muslims make up a majority of the population in 50 countries.[7] Islam teaches that God is merciful, all-powerful, and unique,[8] and has guided mankind through prophets, revealed scriptures and natural signs.[3][9] The primary scriptures of Islam are the Quran, believed to be the verbatim word of God, and the teachings and normative examples (called the *sunnah*, composed of accounts called *hadith*) of Muhammad (c. 570 – 8 June 632 CE).[10]

Muslims believe that Islam is the complete and universal version of a primordial faith that was revealed many times before through prophets including Adam, Abraham, Moses and Jesus,[11][12][13] and the Quran in its Arabic to be the unaltered and final revelation of God.[14] Like other Abrahamic religions, Islam also teaches a final judgment with the righteous rewarded in paradise and unrighteous punished in hell.[15][16] Religious concepts and practices include the Five Pillars of Islam, which are obligatory acts of worship, and following Islamic law (*sharia*), which touches on virtually every aspect of life and society, from banking and welfare to women and the environment.[17][18][19] The cities of Mecca, Medina and Jerusalem are home to the three holiest sites in Islam.[20]

Aside from the theological narrative,[21][22][23] Islam is historically believed to have originated in the early 7th century CE in Mecca,[24] in modern-day Saudi Arabia,[25] and by the 8th century the Umayyad Caliphate extended from Iberia in the west to the Indus River in the east. The Islamic Golden Age refers to the period traditionally dated from the 8th century to the 13th century, during the Abbasid Caliphate, when much of the historically Muslim world was experiencing a scientific, economic and cultural flourishing.[26][27][28] The expansion of the Muslim world involved various states and dynasties such as the Ottoman Empire, trade and conversion to Islam by missionary activities (*dawah*).[29]

Most Muslims are of one of two denominations; Sunni (75–90%)[30] or Shia (10–20%).[31] About 13% of Muslims live in Indonesia, the largest Muslim-majority country;[32] 31% live in South Asia,[33] the largest population of Muslims in the world;[34] 20% in the Middle East–North Africa region,[35] where it is the dominant religion;[36] and 15% in Sub-Saharan Africa.[37] Muslims are the majority in Central Asia,[38] and are also widespread in the Caucasus,[39][40] and Southeast Asia.[41] India is the country with the largest Muslim population outside Muslim-majority countries.[42] Sizeable Muslim communities can also be found in the Americas, China, Europe, and Russia.[43][44] Islam is the fastest-growing major religion in the world.[45][46][47][48]

Contents

Etymology and meaning

Islām (Arabic: إسلام) is a verbal noun originating from the triliteral root S-L-M which forms a large class of words mostly relating to concepts of wholeness, submission, sincerity, safeness, and peace.[49] In a religious context, it means "voluntary submission to God".[50][51] *Islām* is the verbal noun of Form IV of the root, and means "submission to God"[52] or "surrender to God". *Muslim*, the word applied to an adherent of Islam, is the active participle of the same verb form, and means "submitter to God" or "one who surrenders to God". The word sometimes has distinct connotations in its various occurrences in the Quran. In some verses, there is stress on the quality of Islam as an internal spiritual state: "Whomsoever God desires to guide, He opens his heart to Islam."[53] Other verses connect Islam and religion (*dīn*) together: "Today, I have perfected your religion (*dīn*) for you; I have completed My blessing upon you; I have approved Islam for your religion."[54] Still others describe Islam as an action of returning to God—more than just a verbal affirmation of faith.[55] In the Hadith of Gabriel, *islām* is presented as one part of a triad that also includes *imān* (faith), and *ihsān* (excellence).[56][57]

The Kaaba in Mecca is the direction of prayer and Muslim destination of pilgrimage

Islam was historically called Muhammadanism in Anglophone societies. This term has fallen out of use and is sometimes said to be offensive because it suggests that a human being rather than God is central to Muslims' religion, parallel to Buddha in Buddhism.[58] Some authors, however, continue to use the term *Muhammadanism* as a technical term for the religious system as opposed to the theological concept of Islam that exists within that system.[59]

Articles of faith

Faith (Iman) in the Islamic creed (Aqidah) is often represented as the six articles of faith, notably spelled out in the Hadith of Gabriel.

Concept of God

Islam is often seen as having the simplest doctrines of the major religions.[47] Its most fundamental concept is a rigorous monotheism, called tawḥīd (Arabic: توحيد). God is described in chapter 112 of the Quran as: "Say, He is God, the One and Only; God, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him" (112:1–4 (http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2002.02.0006%3Asura%3D112%3Averse%3D1–4)).[60] Islam rejects polytheism and idolatry, called *Shirk*, and reject the Christian doctrine of the Trinity. In Islam, God is beyond all comprehension and thus Muslims are not expected to think of him as having a human form.[61][62][63][64] God is described and referred to by certain names or attributes, the most common being *Al-Rahmān*, meaning "The Compassionate" and *Al-Rahīm*, meaning "The Merciful".[65]

Script showing "Allah" (God in Arabic) outside the Old Mosque in Edirne, Turkey.

Islam teaches that the creation of everything in the universe was brought into being by God's command as expressed by the wording, "Be, and it is"[66] and that the purpose of existence is to worship or to *know* God.[67][68] He is viewed as a personal god who responds whenever a person in need or distress calls him.[69] There are no intermediaries, such as clergy, to contact God who states, "I am nearer to him than (his) jugular vein."[70] God consciousness is referred to as Taqwa.

Allāh is traditionally seen as the personal name of God,[71] a term with no plural or gender being ascribed, and used by Muslims and Arabic-speaking Christians and Jews in reference to God, while *ʾilāh* (Arabic: إله) is a term used for a deity or a god in general.[72] Other non-Arab Muslims might use different names as much as Allah, for instance "Khodā" in Persian or "K̲h̲udā" in Urdu.

Angels

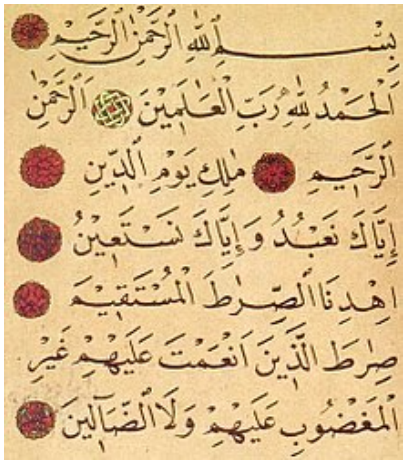
Muhammad receiving his first revelation from the angel Gabriel. From the manuscript Jami' al-tawarikh by Rashid-al-Din Hamadani, 1307, Ilkhanate period.

Belief in angels is fundamental to Islam. The Quranic word for angel (Arabic: ملك *malak*) derives either from *Malaka*, meaning "he controlled", due to their power to govern different affairs assigned to them,[73] or from the root either from *'-l-k*, *l-'-k* or *m-l-k* with the broad meaning of a "messenger", just like its counterparts in Hebrew (*mal'ákh*) and Greek (*angelos*). Unlike their Hebrew counterpart, the term is exclusively used for heavenly spirits of the divine world, but not for human messengers. The Quran refers to both angelic and human messengers as "rasul" instead.[74]

The Quran is the principal source for the Islamic concept of angels.[75] Some of them, such as Gabriel and Michael, are mentioned by name in the Quran, others are only referred to by their function. In hadith literature, angels are often assigned to only one specific phenomenon.[76] Angels play a significant role in Mi'raj literature, where Muhammad encounters several angels during his journey through the heavens.[77] Further angels have often been featured in Islamic eschatology, Islamic theology and Islamic philosophy.[78] Duties assigned to angels include, for example, communicating revelations from God, glorifying God, recording every person's actions, and taking a person's soul at the time of death.

In Islam, just like in Judaism and Christianity, angels are often represented in anthropomorphic forms combined with supernatural images, such as wings, being of great size or wearing heavenly articles.[79] The Quran describes them as "messengers with wings—two, or three, or four (pairs)..."[80] Common characteristics for angels are their missing needs for bodily desires, such as eating and drinking.[81] Their lack of affinity to material desires is also expressed by their creation from light: Angels of mercy are created from *nur* (cold light) in opposition to the angels of punishment created from *nar* (hot light).[82] Muslims do not generally share the perceptions of angelic pictorial depictions, such as those found in Western art.

Revelations



The first chapter of the Quran, *Al-Fatiha* (*The Opening*), is seven verses

The Islamic holy books are the records which most Muslims believe were dictated by God to various prophets. Muslims believe that parts of the previously revealed scriptures, the *Tawrat* (Torah) and the *Injil* (Gospel), had become distorted—either in interpretation, in text, or both.[83] The Quran (literally, "Recitation") is viewed by Muslims as the final revelation and literal word of God and is widely regarded as the finest literary work in the classical Arabic language.[84][85]

Muslims believe that the verses of the Quran were revealed to Muhammad by God through the archangel Gabriel (*Jibrīl*) on many occasions between 610 CE until his death on June 8, 632.[86] While Muhammad was alive, all of these revelations were written down by his companions (*sahabah*), although the prime method of transmission was orally through memorization.[87]

The Quran is divided into 114 chapters (*suras*) which combined, contain 6,236 verses (*āyāt*). The chronologically earlier suras, revealed at Mecca, are primarily concerned with ethical and spiritual topics. The later Medinan suras mostly discuss social and legal issues relevant to the Muslim community.[88]

The Quran is more concerned with moral guidance than legislation, and is considered the "sourcebook of Islamic principles and values".[89] Muslim jurists consult the *hadith* ("reports"), or the written record of Prophet Muhammad's life, to both supplement the Quran and assist with its interpretation. The science of Quranic

commentary and exegesis is known as *tafsir*.[90] The set of rules governing proper elocution of recitation is called *tajwid*.

Muslims usually view "the Quran" as the original scripture as revealed in Arabic and that any translations are necessarily deficient, which are regarded only as commentaries on the Quran.[91]

Prophets and sunnah

A Persian miniature depicts Muhammad leading Abraham, Moses, Jesus and other prophets in prayer.

Muslims identify the 'prophets' (Arabic: أنبياء *anbiyāʾ*) as those humans chosen by God at different times in the past, to convey his messages(warnings and glad tidings), teachings(way of personal life) and legislation(public life) to people while being in contact with God mostly through revelation.[92][93][94] According to the Quran, the prophets were instructed by God to bring the "will of God" to the peoples of the nations. Muslims believe that prophets are human and not divine, though some are able to perform miracles to prove their claim. Islamic theology says that all of God's messengers preached the message of Islam—submission to the will of God. The Quran mentions the names of numerous figures considered prophets in Islam, including Adam, Noah, Abraham, Moses and Jesus, among others.[95]

Muslims believe that God finally sent Muhammad as the last law-bearing prophet (*Seal of the prophets*) to convey the divine message to the whole world (to sum up and to finalize the word of God). In Islam, the "normative" example of Muhammad's life is called the sunnah (literally "trodden path"). Muslims are encouraged to emulate Muhammad's actions in their daily lives and the sunnah is seen as crucial to guiding interpretation of the Quran.[96] This example is preserved in traditions known as hadith, which recount his words, his actions, and his personal characteristics. Hadith Qudsi is a sub-category of hadith, regarded as verbatim words of God quoted by Muhammad but is not part of the Quran.

A hadith involves two elements: a chain of narrators, called sanad, and the actual wording, called matn. Hadiths can be classified, by studying the narration, as "authentic" or "correct", called *sahih* (Arabic: صَحِيْح), "good", called *hasan* (Arabic: حَسَن) or "weak", called *daʿīf* (Arabic: ضَعِيْف) among others. Muhammad al-Bukhari[97] collected over 300,000 hadith, but only included 2,602 distinct hadith that passed veracity tests that codified them as authentic into his book Sahih al-Bukhari,[97] which is considered by Sunnis to be the most authentic source after the Quran.[98][99] Another famous source(s) of hadiths is known as The Four Books, which Shias consider as the most authentic hadith reference.[100][101][102]

Resurrection and judgment

Belief in the "Day of Resurrection", *Yawm al-Qiyāmah* (Arabic: يوم القيامة) is also crucial for Muslims. They believe the time of *Qiyāmah* is preordained by God but unknown to man. The trials and tribulations preceding and during the *Qiyāmah* are described in the Quran and the hadith, and also in the commentaries of scholars. The Quran emphasizes bodily resurrection, a break from the pre-Islamic Arabian understanding of death.[103]

On Yawm al-Qiyāmah, Muslims believe all humankind will be judged on their good and bad deeds and consigned to *Jannah* (paradise) or *Jahannam* (hell). The Qurʼan in Surat al-Zalzalah describes this as, "So whoever does an atom's weight of good will see it (99:7) and whoever does an atom's weight of evil will see it (99:8)." The Qurʼan lists several sins that can condemn a person to hell, such as disbelief in God (Arabic: كفر *kufr*), and dishonesty; however, the Qurʼan makes it clear God will forgive the sins of those who repent if he so wills. Good deeds, such as charity, prayer and compassion towards animals,[104][105] will be rewarded with entry to heaven. Muslims view heaven as a place of joy and blessings, with Qurʼanic references describing its features. Mystical traditions in Islam place these heavenly delights in the context of an ecstatic awareness of God.[106] *Yawm al-Qiyāmah* is also identified in the Quran as *Yawm ad-Dīn* (Arabic: يوم الدين), "Day of Religion";[107] *as-sāʿah* (Arabic: الساعة), "the Last Hour";[108] and *al-Qāriʿah* (Arabic: القارعة), "The Clatterer".[109]

Divine will

The concept of divine will is referred to as *al-qadāʾ wa l-qadar*, which literally derives from a root that means *to measure*. Everything, good and bad, is believed to have been decreed.[110]

Acts of worship

There are five basic religious acts in Islam, collectively known as 'The Pillars of Islam' (*arkan al-Islam*; also *arkan ad-din*, "pillars of religion"), which are considered obligatory for all believers. The Quran presents them as a framework for worship and a sign of commitment to the faith. They are (1) the creed (Shahada), (2) daily prayers (Salah), (3) almsgiving (Zakat), (4) fasting during Ramadan (Sawm) and (5) the pilgrimage to Mecca (Hajj) at least once in a lifetime.[111] Both Shia and Sunni sects agree on the essential details for the performance of these acts.[112] Apart from these, Muslims also perform other religious acts. Notable among them are charity (Sadaqah) and recitation of the Quran.

Testimony

The Shahadah,[113] which is the basic creed of Islam that must be recited under oath with the specific statement: "*ʾašhadu ʾal-lā ʾilāha ʾillā-llāhu wa ʾašhadu ʾanna muḥammadan rasūlu-llāh*", or "I testify that there is no god but God, Muhammad is the messenger of God"[114] (أشهد أن لا إله إلا الله وأن محمدا رسول الله). This testament is a foundation for all other beliefs and practices in Islam. Muslims must repeat the *shahadah* in prayer, and non-Muslims wishing to convert to Islam are required to recite the creed.[115]

Silver coin of the Mughal Emperor Akbar, inscribed with the *Shahadah*

Prayer

Ritual prayers are called Ṣalāh or Ṣalāt (Arabic: صلاة). Salat is intended to focus the mind on God, and is seen as a personal communication with him that expresses gratitude and worship. Performing prayers five times a day is compulsory but flexibility in the timing specifics is allowed depending on circumstances. The prayers are recited in the Arabic language, and consist of verses from the Quran.[116] The prayers are done with the chest in direction of the kaaba though in the early days of Islam, they were done in direction of Jerusalem. The act of supplicating is referred to as dua.

Muslim men prostrating in prayer, at the Umayyad Mosque, Damascus.

A Mosque is a place of worship for Muslims, who often refer to it by its Arabic name *masjid*. A large mosque for gathering for Friday prayers or Eid prayers are called masjid jāmi.[117] Although the primary purpose of the mosque is to serve as a place of prayer, it is also important to the Muslim community as a place to meet and study. In Medina, Al-Masjid al-Nabawi, or the Prophet's Mosque, was also a place of refuge for the poor.[118] Modern mosques have evolved greatly from the early designs of the 7th century, and contain a variety of architectural elements such as minarets.[119] The means used to signal the approach of prayer time is a vocal call, known as the adhan.

Charity

"Zakāt" (Arabic: زكاة *zakāh* "alms") is giving a fixed portion (2.5% annually)[120] of accumulated wealth by those who can afford it to help the poor or needy, such as for freeing captives or those in debt or (stranded) travellers, and for those employed to collect Zakat.[121][122] It is considered a religious obligation (as opposed to supererogatory charity) that the well-off owe to the needy because their wealth is seen as a "trust from God's bounty". Conservative estimates of annual zakat is estimated to be 15 times global humanitarian aid contributions.[123] The first Caliph Abu Bakr distributed Zakat as one of the first examples of a guaranteed minimum income, with each man, woman and child getting 10 to 20 dirhams annually.[124]

Sadaqah means optional charity which is practiced as religious duty and out of generosity.[125] Both the Quran and the hadith have put much emphasis on spending money for the welfare of needy people,[126] and have urged the Muslims to give more as an act of optional charity.[127] The Quran says: "Spend something (in charity) out of the substance which We have bestowed on you, before Death should come to any of you" (63:10 (http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2002.02.0006%3Asura%3D63%3Averse%3D10)). One of the early teachings of Muhammad was that God expects men to be generous with their wealth and not to be miserly (Quran 107:1–7 (http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2002.02.0006%3Asura%3D107%3Averse%3D1)).[128] Accumulating wealth without spending it to address the needs of the poor is generally prohibited and admonished.[129] Another kind of charity in Islam is waqf which means perpetual religious endowment.

Fasting

Fasting (Arabic: صوم *ṣawm*) from food and drink, among other things, must be performed from dawn to dusk during the month of Ramadan. The fast is to encourage a feeling of nearness to God, and during it Muslims should express their gratitude for and dependence on him, atone for their past sins, develop self-control and restraint and think of the needy. *Sawm* is not obligatory for several groups for whom it would constitute an undue burden. For others, flexibility is allowed depending on circumstances, but missed fasts must be compensated for later.[130]

A fast-breaking feast, known as *Iftar*, is served traditionally with dates

Pilgrimage

The obligatory Islamic pilgrimage, called the *ḥajj* (Arabic: حج), has to be performed during the Islamic month of *Dhu al-Hijjah* in the city of Mecca. Every able-bodied Muslim who can afford it must make the pilgrimage to Mecca at least once in his or her lifetime. Rituals of the Hajj include: spending a day and a night in the tents in the desert plain of Mina, then a day in the desert plain of Arafat praying and worshiping God, following the foot steps of Abraham; then spending a night out in the open, sleeping on the desert sand in the desert plain of Muzdalifah; then moving to Jamarat, symbolically stoning the Devil recounting Abraham's actions;[131][132][133] then going to Mecca and walking seven times around the Kaaba which Muslims believe was built as a place of worship by Abraham; then walking seven times between Mount Safa and Mount Marwah recounting the steps of Abraham's wife, Hagar, while she was looking for water for her son Ishmael in the desert before Mecca developed into a settlement.[134] Another form of pilgrimage, Umrah, can be undertaken at any time of the year.

Pilgrims at the Masjid al-Haram in Mecca during Hajj

Quranic recitation and memorisation

Muslims recite and memorize the whole or part of the Quran as acts of virtue. Reciting the Quran with elocution has been described as an excellent act of worship.[135] Pious Muslims recite the whole Quran at the month of Ramadan.[136] In Islamic societies, any social program generally begins with the recitation of the Quran.[136] One who has memorized the whole Quran is called a *hafiz* who, it is said, will be able to intercede for ten people on the Last Judgment Day.[135] Apart from this, almost every Muslim memorizes some portion of the Quran because they need to recite it during their prayers.

Muslim men reading the Quran

Law

Sharia is the religious law forming part of the Islamic tradition.[19] It is derived from the religious precepts of Islam, particularly the Quran and the Hadith. In Arabic, the term *sharīʿah* refers to God's divine law and is contrasted with *fiqh*, which refers to its scholarly interpretations.[137][138] The manner of its application in modern times has been a subject of dispute between Muslim traditionalists and reformists.[19]

Traditional theory of Islamic jurisprudence recognizes four sources of sharia: the Quran, *sunnah* (Hadith and Sira), *qiyas* (analogical reasoning), and *ijma* (juridical consensus).[139] Different legal schools developed methodologies for deriving sharia rulings from scriptural sources using a process known as *ijtihad* (inference).[137] Traditional jurisprudence distinguishes two principal branches of law, *ʿibādāt* (rituals) and *muʿāmalāt* (social relations), which together comprise a wide range of topics.[137] Its rulings assign actions to one of five categories: mandatory, recommended, permitted, abhorred, and prohibited.[137][138] Thus, some areas of sharia overlap with the Western notion of law while others correspond more broadly to living life in accordance with God's will.[138]

Historically, sharia was interpreted by independent jurists (muftis). Their legal opinions (fatwas) were taken into account by ruler-appointed judges who presided over *qāḍī's* courts, and by *maẓālim* courts, which were controlled by the ruler's council and administered criminal law.[137][138] In the modern era, sharia-based criminal laws were widely replaced by statutes inspired by European models.[138] The Ottoman Empire's 19th-century Tanzimat reforms lead to the Mecelle civil code and represented the first attempt to codify Sharia.[140] While the constitutions of most Muslim-majority states contain references to sharia, its classical rules were largely retained only in personal status (family) laws.[138] Legislative bodies which codified these laws sought to modernize them without abandoning their foundations in traditional jurisprudence.[138][141] The Islamic revival of the late 20th century brought along calls by Islamist movements for full implementation of sharia.[138][141] The role of sharia has become a contested topic around the world. There are ongoing debates as to whether sharia is compatible with secular forms of government, human rights, freedom of thought, and women's rights.[142][143][144]

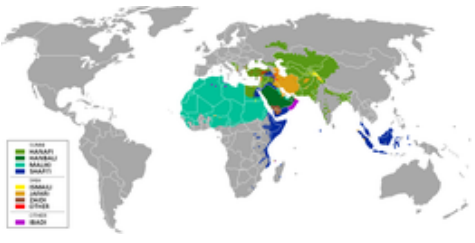
Scholars

Islam, like Judaism, has no clergy in the sacerdotal sense, such as priests who mediate between God and people. However, there are many terms in Islam to refer to religiously sanctioned positions of Islam. In the broadest sense, the term *ulema* (Arabic: علماء) is used to describe the body of Muslim scholars who have completed several years of training and study of Islamic sciences. A jurist who interprets Islamic law is called a mufti (Arabic: مفتي) and often issues legal opinions, called fatwas. A scholar of jurisprudence is called a faqih (Arabic: فقيه). Someone who studies the science of hadith is called a muhaddith. A qadi is a judge in an Islamic court. Honorific titles given to scholars include sheikh, mullah and mawlawi. Imam (Arabic: إمام) is a leadership position, often used in the context of conducting Islamic worship services.

Crimean Tatar Muslim students (1856)

Schools of jurisprudence

A school of jurisprudence is referred to as a *madhab* (Arabic: مذهب). The four major Sunni schools are the Hanafi, Maliki, Shafi'i, Hanbali and sometimes Ẓāhirī while the three major Shia schools are Ja'fari, Zaidi and Isma'ili. Each differ in their methodology, called *Usul al-fiqh* (principles of jurisprudence). The following of decisions by a religious expert without necessarily examining the decision's reasoning is called taqlid. The term *ghair muqallid* literally refers to those who do not use taqlid and by extension do not have a madhab.[145] The practice of an individual interpretating law with independent reasoning is called ijtihad.[146]



Islamic schools of law in the Muslim world

Economics

To reduce the gap between the rich and the poor, Islamic economic jurisprudence encourages trade,[147] discourages the hoarding of wealth and outlaws interest-bearing loans (usury; the term is *riba* in Arabic).[148][149] Therefore, wealth is taxed through Zakat, but trade is not taxed. Usury, which allows the rich to get richer without sharing in the risk, is forbidden in Islam. Profit sharing and venture capital where the lender is also exposed to risk is acceptable.[150] Hoarding of food for speculation is also discouraged.[151]

The taking of land belonging to others is also prohibited. The prohibition of usury has resulted in the development of Islamic banking. During the time of Muhammad, any money that went to the state, was immediately used to help the poor. Then in 634, Umar formally established the welfare state Bayt al-mal. The Bayt al-mal or the welfare state was for the Muslim and Non-Muslim poor, needy, elderly, orphans, widows, and the disabled. The Bayt al-mal ran for hundreds of years under the Rashidun Caliphate in the 7th century and continued through the Umayyad period and well into the Abbasid era. Umar also introduced Child Benefit and Pensions for the children and the elderly.[152][153][154][155]

Jihad

Jihad means "to strive or struggle" (in the way of God). Jihad, in its broadest sense, is "exerting one's utmost power, efforts, endeavors, or ability in contending with an object of disapprobation". Depending on the object being a visible enemy, the Devil, and aspects of one's own self (such as sinful desires), different categories of jihad are defined.[156] Jihad also refers to one's striving to attain religious and moral perfection.[157] When used without any qualifier, Jihad is understood in its military form.[158][159] Some Muslim authorities, especially among the Shi'a and Sufis, distinguish between the "greater jihad", which pertains to spiritual self-perfection, and the "lesser jihad", defined as warfare.[160]

Within Islamic jurisprudence, jihad is usually taken to mean military exertion against non-Muslim combatants.[161][162] Jihad is the only form of warfare permissible in Islamic law and may be declared against illegal works, terrorists, criminal groups, rebels, apostates, and leaders or states who oppress Muslims.[163][164] Most Muslims today interpret Jihad as only a defensive form of warfare.[165] Jihad only becomes an individual duty for those vested with authority. For the rest of the populace, this happens only in the case of a general mobilization.[164] For most Twelver Shias, offensive jihad can only be declared by a divinely appointed leader of the Muslim community, and as such is suspended since Muhammad al-Mahdi's occultation in 868 AD.[166][167]

Mysticism

Sufism, or *tasawwuf* (Arabic: تصوف), is a mystical-ascetic approach to Islam that seeks to find a direct personal experience of God. It is not a sect of Islam and its adherents belong to the various Muslim denominations. Classical Sufi scholars defined *Tasawwuf* as "a science whose objective is the reparation of the heart and turning it away from all else but God", by means of "intuitive and emotional faculties" that one must be trained to use.[168][169][170][170] Sufis themselves claim that *Tasawwuf* is an aspect of Islam similar to *sharia*, inseparable from Islam and an integral part of Islamic belief and practice.[171]

Tomb of Sufi-mystic Rumi in Konya, Turkey

Religiousity of early Sufi ascetics, such as Hasan al-Basri, emphazised fear to fail God's expectations of obedience, in contrast to later and more prominent Sufis, such as Mansur Al-Hallaj and Jalaluddin Rumi, whose religiousity is based on love towards God. For that reason, some academic scholars refuse to refer to the former as *Sufis*.[172] Nevertheless, is Hasan al-Basri often portrayed as one of the earliest Sufis in Sufi traditions[173] and his ideas were later developed by the influential theologian Al-Ghazali. Traditional Sufis, such as Bayazid Bastami, Jalaluddin Rumi, Haji Bektash Veli, Junaid

Baghdadi, and Al-Ghazali, argued for Sufism as being based upon the tenets of Islam and the teachings of the prophet.[174][175] Sufis played an important role in the formation of Muslim societies through their missionary and educational activities.[176][177]

Popular devotional practices such as veneration of Sufi saints have faced stiff opposition from followers of Wahhabism, who have sometimes physically attacked Sufis leading to deterioration in Sufi–Salafi relations. Sufism enjoyed a strong revival in Central Asia and South Asia; the Barelvi movement is Sufi influenced Sunni Islam with over 200 million followers,[178] largely in South Asia.[179][180] Sufism is also prominent is Central Asia, where different orders are the main religious sources,[181][182] as well as in African countries such as Tunisia, Algeria, Morocco, Senegal, Chad and Niger.[183][184]

Mystical interpretations of Islam have also been developed by Ismaili Shias, as well as by the Illuminationist and Isfahan schools of Islamic philosophy.[185]

Society

Family life

The dome of the Carol I Mosque in Constanța, Romania, topped by the Islamic crescent

In a Muslim family, the birth of a child is attended with some religious ceremonies. Immediately after the birth, the words of Adhan is pronounced in the right ear of the child.[186] In the seventh day, the aquiqa ceremony is performed, in which an animal is sacrificed and its meat is distributed among the poor.[187] The head of the child is also shaved, and an amount of money equaling the weight of the child's hair is donated to the poor.[187] Apart from fulfilling the basic needs of food, shelter, and education, the parents or the elderly members of family also undertake the task of teaching moral qualities, religious knowledge, and religious practices to the children.[188] Marriage, which serves as the foundation of a Muslim family, is a civil contract which consists of an offer and acceptance between two qualified parties in the presence of two witnesses. The groom is required to pay a bridal gift (*mahr*) to the bride, as stipulated in the contract.[189] Most families in the Islamic world are monogamous.[190][191] Polyandry, a practice wherein a woman takes on two or more husbands is prohibited in Islam.[192] However, Muslim men are allowed to practice polygyny, that is, they can have more than one wife at the same time, up to a total of four, per Surah 4 Verse 3. A man does not need approval of his first wife for a second marriage as there is no evidence in the Qur'an or hadith to suggest this. With Muslims coming from diverse backgrounds including 49 Muslim-majority countries, plus a strong presence as large minorities throughout the world there are many variations on Muslim weddings. Generally in a Muslim family, a woman's sphere of operation is the home and a man's corresponding sphere is the outside world. However, in practice, this separation is not as rigid as it appears.[193] With regard to inheritance, a son's share is double that of a daughter's.[194]

Certain religious rites are performed during and after the death of a Muslim. Those near a dying man encourage him to pronounce the Shahada as Muslims want their last word to be their profession of faith. After the death, the body is appropriately bathed by the members of the same gender and then enshrouded in a threefold white garment called *kafan*.[195] Placing the body on a bier, it is first taken to a mosque where funeral prayer is offered for the dead person, and then to the graveyard for burial.

Etiquette and diet

Many practices fall in the category of *adab*, or Islamic etiquette. This includes greeting others with "*as-salamu 'alaykum*" ("peace be unto you"), saying *bismillah* ("in the name of God") before meals, and using only the right hand for eating and drinking. Islamic hygienic practices mainly fall into the category of personal cleanliness and health. Circumcision of male offspring is also practiced in Islam. Islamic burial rituals include saying the *Salat al-*

Janazah ("funeral prayer") over the bathed and enshrouded dead body, and burying it in a grave. Muslims are restricted in their diet. Prohibited foods include pork products, blood, carrion, and alcohol. All meat must come from a herbivorous animal slaughtered in the name of God by a Muslim, Jew, or Christian, with the exception of game that one has hunted or fished for oneself. Food permissible for Muslims is known as halal food.[196]

Social responsibilities

In a Muslim society, various social service activities are performed by the members of the community. As these activities are instructed by Islamic canonical texts, a Muslim's religious life is seen incomplete if not attended by service to humanity.[197] In fact, In Islamic tradition, the idea of social welfare has been presented as one of its principal values.[197] The 2:177 (http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2002.02.0006%3Asura%3D2%3Averse%3D177) verse of the Quran is often cited to encapsulate the Islamic idea of social welfare.[198] {{refn|group=note|The verse reads:

> It is not righteousness that ye turn your faces towards East or West; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity, to fulfill the contracts which we have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God fearing.

Similarly, duties to parents, neighbors, relatives, sick people, the old, and minorities have been defined in Islam. Respecting and obeying one's parents, and taking care of them especially in their old age have been made a religious obligation.[188][199] A two-fold approach is generally prescribed with regard to duty to relatives: keeping good relations with them, and offering them financial help if necessary.[200] Severing ties with them has been admonished. Regardless of a neighbor's religious identity, Islam teaches Muslims to treat neighboring people in the best possible manner and not to cause them any difficulty.[201][202] Concerning orphaned children, the Quran forbids harsh and oppressive treatment to them while urging kindness and justice towards them. It also rebukes those who do not honor and feed orphaned children (Quran 89:17–18 (http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2002.02.0006%3Asura%3D89%3Averse%3D17–18)).

Character


The Hijab represents modesty

The Quran and the sunnah of Muhammad prescribe a comprehensive body of moral guidelines for Muslims to be followed in their personal, social, political, and religious life. Proper moral conduct, good deeds, righteousness, and good character come within the sphere of the moral guidelines.[203] In Islam, the observance of moral virtues is always associated with religious significance because it elevates the religious status of a believer[204] and is often seen as a supererogatory act of worshipping.[205] One typical Islamic teaching on morality is that imposing a penalty on an offender in proportion to their offense is permissible and just; but forgiving the offender is better. To go one step further by offering a favor to the offender is regarded the highest excellence.[204] The Quran says: 'Repel (evil) with what is best' (41:34 (http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2002.02.0006%3Asura%3D41%3Averse%3D34)). Thus, a Muslim is expected to act only in good manners as bad manners and deeds earn vices.[206] The fundamental moral qualities in Islam are justice, forgiveness, righteousness, kindness, honesty, and piety.[203] Other mostly insisted moral virtues include but not limited to charitable activities, fulfillment of promise, modesty (haya) and humility, decency in speech, tolerance, trustworthiness, patience, truthfulness, anger management, and sincerity of intention.

As a religion, Islam emphasizes the idea of having a good character as Muhammad said: 'The best among you are those who have the best manners and character' (*Sahih al-Bukhari*, 8:73:56 (https://web.archive.org/web/19700101010101/http://cmje.usc.edu/religious-texts/hadith/bukhari/073-sbt.php#008.073.056)). In Islam, justice is not only a moral virtue but also an obligation to be fulfilled under all circumstances.[207] The Quran and the hadith describe God as being kind and merciful to His creatures, and tell people to be kind likewise. As a virtue, forgiveness is much celebrated in Islam, and is regarded as an important Muslim practice.[208] About modesty, Muhammad is reported as saying: ' Every religion has its characteristic, and the characteristic of Islam is modesty'.[209]

Government

Mainstream Islamic law does not distinguish between "matters of church" and "matters of state"; the scholars function as both jurists and theologians. Currently no government conforms to Islamic economic jurisprudence, but steps have been taken to implement some of its tenets.[210][211][212] Sunni and Shia sectarian divide also effects intergovernmental Muslim relations such as between Saudi Arabia and Iran.[213]

History

A panoramic view of Al-Masjid al-Nabawi (the Mosque of the Prophet) in Medina, Hejaz region, today's Saudi Arabia, the second most sacred Mosque in Islam

Muhammad (610–632)

The Prophet Muhammad (sometimes spelled Mohammad or Mohammed) was born in Mecca, Saudi Arabia in the year 570 C.E.[214] Muslim tradition views Muhammad (c. 570 – June 8, 632) as the seal of the prophets or the final prophet sent by Allah to reveal their faith to mankind.[215][216] During the last 22 years of his life, beginning at age 40 in 610 CE, according to the earliest surviving biographies, Muhammad reported revelations that he believed to be from God, conveyed to him through the archangel Gabriel while he was meditating in a cave.[217][218] The Prophet Muhammad was ordered by the Angel to recite the words of Allah and he continued to receive revelations from Allah throughout the remainder of his life.[219] Muhammad's companions memorized and recorded the content of these revelations, known as the Quran.[220]

During this time in the year 613, Muhammad in Mecca preached to the people, imploring them to abandon polytheism and to worship one God and that they should devote their lives to this God.[221] Although some converted to Islam, the leading Meccan authorities persecuted Muhammad and his followers. This resulted in the Migration to Abyssinia of some Muslims (to the Aksumite Empire). Many early converts to Islam were the poor, foreigners and former slaves like Bilal ibn Rabah al-Habashi who was black. The Meccan élite felt that Muhammad was destabilising their social order by preaching about one God and about racial equality, and that in the process he gave ideas to the poor and to their slaves.[222][223][224][225]

After 12 years of the persecution of Muslims by the Meccans and the Meccan boycott of the Hashemites, Muhammad's relatives, Muhammad and the Muslims performed the *Hijra* ("emigration") to the city of Medina (formerly known as *Yathrib*) in 622. There, with the Medinan converts (*Ansar*) and the Meccan migrants (*Muhajirun*), Muhammad in Medina established his political and religious authority. The Constitution of Medina was formulated, instituting a number of rights and responsibilities for the Muslim, Jewish, Christian and pagan communities of Medina, bringing them within the fold of one community—the Ummah.[226][227]

The Constitution established:

- the security of the community
- religious freedoms
- the role of Medina as a sacred place (barring all violence and weapons)
- the security of women
- stable tribal relations within Medina
- a tax system for supporting the community in time of conflict
- parameters for exogenous political alliances
- a system for granting protection of individuals
- a judicial system for resolving disputes where non-Muslims could also use their own laws and have their own judges.[228][229][230]

All the tribes signed the agreement to defend Medina from all external threats and to live in harmony amongst themselves. Within a few years, two battles took place against the Meccan forces: first, the Battle of Badr in 624—a Muslim victory, and then a year later, when the Meccans returned to Medina, the Battle of Uhud, which ended inconclusively.

The Arab tribes in the rest of Arabia then formed a confederation and during the Battle of the Trench (March–April 627) besieged Medina, intent on finishing off Islam. In 628, the Treaty of Hudaybiyyah was signed between Mecca and the Muslims and was broken by Mecca two years later. After the signing of the Treaty of Hudaybiyyah many more people converted to Islam. At the same time, Meccan trade routes were cut off as Muhammad brought surrounding desert tribes under his control.[231] By 629 Muhammad was victorious in the nearly bloodless conquest of Mecca, and by the time of his death in 632 (at the age of 62) he had united the tribes of Arabia into a single religious polity.[232]

The earliest three generations of Muslims are known as the Salaf, with the companions of Muhammad being known as the Sahaba. Many of them, such as the largest narrator of hadith Abu Hureyrah, recorded and compiled what would constitute the sunnah.

Hijra

In the year 622, the prophet Muhamad migrated from Mecca to Medina with his followers. This journey marked the beginning of the Islamic calendar became known as Hijra (sometimes spelled as Hegira or Hijrah).[233] After seven years, prophet Muhammad and many of his followers came back to Mecca and defeated it. He continued preching till his death in 632.[234]

Caliphate and civil strife (632–750)

With Muhammad's death in 632, disagreement broke out over who would succeed him as leader of the Muslim community. Abu Bakr, a companion and close friend and father-in-law of Muhammad, was made the first caliph.[5] Under Abu Bakr, Muslims put down a rebellion by Arab tribes in an episode known as the Ridda wars, or "Wars of Apostasy".[235] The Quran was compiled into a single volume at this time.


Rashidun and Umayyad expansion

Abu Bakr's death in 634 about two years after he was elected which resulted in the succession of Umar ibn al-Khattab as the caliph, another father-in-law of the prophet,[5] followed by Uthman ibn al-Affan, Ali ibn Abi Talib and Hasan ibn Ali. The first four caliphs are known in Sunni Islam as *al-khulafā' ar-rāshidūn* ("Rightly Guided Caliphs").[236] During the reign of the first four caliphs, Arab Muslims defeated large regions in the Middle East such as Syria, Palestine, Iran and Iraq, and Islam spread throughout areas in Africa, Asia and Europe.[5] Under the caliphs, the territory under Muslim rule expanded deeply into parts of the Persian and Byzantine territories.[237]

When Umar was assassinated six years after being named caliph,[5] by Persians in 644, the election of Uthman as successor was met with increasing opposition. The standard copies of the Quran were also distributed throughout the Islamic State. In 656, Uthman was also killed, and Ali the Prophet's cousin and son-in-law assumed the position of caliph.[5] This led to the first civil war (the "First Fitna") over who should be caliph. Ali was assassinated by Kharijites in 661. To avoid further fighting, the new caliph Hasan ibn Ali signed a peace treaty, abdicating to Mu'awiyah, beginning the Umayyad dynasty, in return that he not name his own successor.[238] These disputes over religious and political leadership would give rise to schism in the Muslim community. The majority accepted the legitimacy of the first four leaders and became known as Sunnis. A minority disagreed, and believed that only Ali and some of his descendants should rule; they became known as the Shia.[239] Mu'awiyah appointed his son, Yazid I, as successor and after Mu'awiyah's death in 680, the "Second Fitna" broke out, where Husayn ibn Ali was killed at the Battle of Karbala, a significant event in Shia Islam. Sunni Islam and Shia Islam thus differ in some respects.[240]

Dome of the Rock built by Abd al-Malik ibn Marwan; completed at the end of the Second Fitna

The Umayyad dynasty conquered the Maghreb, the Iberian Peninsula, Narbonnese Gaul and Sindh.[241] Local populations of Jews and indigenous Christians, persecuted as religious minorities and taxed heavily to finance the Byzantine–Sassanid Wars, often aided Muslims to take over their lands from the Byzantines and Persians, resulting in exceptionally speedy conquests.[242][243]

The generation after the death of Muhammad but contemporaries of his companions are known as the Tabi'un, followed by the Tabi‘ al-Tabi‘in. The Caliph Umar ibn Abd al-Aziz set up the influential committee, "The Seven Fuqaha of Medina",[244][245] headed by Qasim ibn Muhammad ibn Abi Bakr.[246] Malik ibn Anas wrote one of the earliest books on Islamic jurisprudence, the Muwatta,[247] as a consensus of the opinion of those jurists.[248][249][250]

The descendants of Muhammad's uncle Abbas ibn Abd al-Muttalib rallied discontented non-Arab converts (*mawali*), poor Arabs, and some Shi'a against the Umayyads and overthrew them, inaugurating the Abbasid dynasty in 750.[251]

The first Muslim states independent of a unified Islamic state emerged from the Berber Revolt (739/740-743).

Classical era (750–1258)

Al-Shafi'i codified a method to determine the reliability of hadith.[252] During the early Abbasid era, the major Sunni hadith collections were compiled by scholars such as Bukhari and Muslim while major Shia hadith collections by scholars such as Al-Kulayni and Ibn Babawayh were also compiled. The Ja'fari jurisprudence was formed from the teachings of Ja'far al-Sadiq while the four Sunni Madh'habs, the Hanafi, Hanbali, Maliki and Shafi'i, were established around the teachings of Abū Ḥanīfa, Ahmad bin Hanbal, Malik ibn Anas and al-Shafi'i respectively. In the 9th century, al-Shafi'i provided a theoretical basis for Islamic law and introduced its first methods by a synthesis between proto-rationalism of Iraqian jurisprudence and the pragmatic approach of the Hejaz traditions, in his book *ar-Risālah*.[253] However, Islamic law was not codified until 1869.[254] In the 9th century Al-Tabari completed the first commentary of the Quran, that became one of the most cited commentaries in Sunni Islam, the Tafsir al-Tabari. During its expansion through the Samanid Empire, Islam was shaped by the ethno-cultural and religious pluralism by the Sogdians, paving the way for a *Persianized* rather than *Arabized* understanding of Islam.[255]

The eye, according to Hunain ibn Ishaq from a manuscript dated circa 1200

Some Muslims began to question the piety of indulgence in a worldly life and emphasised poverty, humility and avoidance of sin based on renunciation of bodily desires. Ascetics such as Hasan al-Basri would inspire a movement that would evolve into Tasawwuf (Sufism).[256]

By the end of the 9th century, the Ismaili spread in Iran, whereupon the city Multan became target by activistic Sunni politics.[257] In 930, the Ismaili group known as the Qarmatians unsuccessfully rebelled against the Abbassids, sacked Mecca and stole the Black Stone, which was eventually retrieved.[258]

Caliphs such as Mamun al Rashid and Al-Mu'tasim made the mutazilite philosophy an official creed and imposed it upon Muslims to follow. Mu'tazila was a Greek influenced school of Sunni scholastic theology called kalam, which refers to dialectic.[259] Many orthodox Muslims rejected mutazilite doctrines and condemned their idea of the creation of the Quran. In inquisitions, ibn Hanbal refused to conform and was tortured and sent to an unlit Baghdad prison cell for nearly thirty months.[260] Other branches of kalam were the Ash'ari school founded by Al-Ash'ari and Maturidi founded by Abu Mansur al-Maturidi.

With the expansion of the Abbaside Caliphate into the Sasanian Empire, Islam adapted many Hellenistic and Persian concepts, imported by thinkers of Iranian or Turkic origin.[261][262] Philosophers such as Al-Farabi and Avicenna sought to incorporate Greek principles into Islamic theology, while others like Al-Ghazali argued against such syncretism and ultimately prevailed.[263] Avicenna pioneered the science of experimental medicine,[264] and was the first physician to conduct clinical trials.[265] His two most notable works, *The Book of Healing* and *The Canon of Medicine*, were used as standard medicinal texts in the Islamic world and later in Europe. Amongst his contributions are the discovery of the contagious nature of infectious diseases,[264] and the introduction of clinical pharmacology.[266] In mathematics, the mathematician Muhammad ibn Musa al-Khwarizmi gave his name to the concept of the algorithm, while the term algebra is derived from *al-jabr*.[267] The Persian poet Ferdowsi wrote his epic poem Shahnameh. Rumi wrote some of the finest Persian poetry and is still one of the best selling poets in America.[268][269] Legal institutions introduced include the trust and charitable trust (Waqf).[270][271]

This era is sometimes called the "Islamic Golden Age".[272] Public hospitals established during this time (called Bimaristan hospitals), are considered "the first hospitals" in the modern sense of the word,[273][274] and issued the first medical diplomas to license doctors.[275][276] The Guinness World Records recognizes the University of Al Karaouine, founded in 859, as the world's oldest degree-granting university.[277] The doctorate is argued to date back to the licenses to teach in Islamic law schools.[278] Standards of experimental and quantification techniques, as well as the tradition of citation,[279] were introduced. An important pioneer in this, Ibn al-Haytham is regarded as the father of the modern scientific method and often referred to as the "world's first true scientist".[280][281][282][283] The government paid scientists the equivalent salary of professional athletes today.[279] It is argued that the data used by Copernicus for his heliocentric conclusions was gathered and that Al-Jahiz proposed a theory of natural selection.[284][285]

While the Abbasid Caliphate suffered a decline since the reign of Al-Wathiq (842–847) and Al-Mu'tadid (892–902),[286] the Mongol Empire put an end to the Abbassid dynasty in 1258.[287] During its decline, the Abbasid Caliphate disintegrated into minor states and dynasties, such as the Tulunid and the Ghaznavid dynasty. The Ghaznavid dynasty was an Islamic dynasty established by Turkic slave-soldiers from another Islamic empire, the Samanid Empire.[288]

Two Turkish tribes, the Karahanids and the Seljuks, converted to Islam during the 10th century, who are later subdued by the Ottomans, who share the same origin and language. It is important to note, that the following Islamic reign by the Ottomans was strongly influenced by a symbiosis between Ottoman rulers and Sufism since the beginning. According to Ottoman historiography, the legitimation of a ruler is attributed to Sheikh Edebali. Accordingly, he interpretated a dream of Osman Gazi as God's legitimation of his reign.[289] The Mevlevi Order and the Bektashi Order had close relation to the sultans.[290] The Seljuks played an important role for the revival of Sunnism, then Shia increased its influences. The Seljuk militar leader Alp Arslan financially supported sciences and literature and established the Nezamiyeh university in Baghdad.[291]

During this time, the Delhi Sultanate took over northern parts of the Indian subcontinent. Religious missions converted Volga Bulgaria to Islam. Many Muslims also went to China to trade, virtually dominating the import and export industry of the Song dynasty.[292]

Pre-Modern era (1258–18th century)


Abdülmecid II was the last Caliph of Islam from the Ottoman dynasty.

Islam spread with Muslim trade networks, Sufi orders activity and conquests of the Gunpowder Empires that extended into Sub-Saharan Africa, Central Asia and the Malay archipelago.[293][294] Under the Ottoman Empire, Islam spread to Southeast Europe.[295] Throughout this expanse, Islam blended with local cultures everywhere, as illustrated when the prophet Mohammed showed up in Hindu epics and folklore.[296] Conversion to Islam, however, was not a sudden abandonment of old religious practices; rather, it was typically a matter of "assimilating Islamic rituals, cosmologies, and literatures into... local religious systems."[297] The Muslims in China who were descended from earlier immigration began to assimilate by adopting Chinese names and culture while Nanjing became an important center of Islamic study.[298][299]

The Turks incorporated elements of Turkish Shamanism into their new religion and became part of a new Islamic interpretation,[300] although Shamanistic influences already occurred during the Battle of Talas (752). Strikingly, Shamans were never mentioned by Muslim Heresiographers.[301] One major change was the status of woman. Unlike Arabic traditions, the Turkic traditions hold woman in higher regard in society.[300] Turks preserved this status of woman even after conversion to Islam. Further, the Turks must have found striking similarities between the Sufi rituals and Shaman practises.[300] However, the influence of Turkish belief was not limited to Sufism, but also to Muslims who subscribed an orthodox version of Islam in Anatolia, Central-Asia and Balkans.[300] As a result, many (formerly) Shaman traditions were considered as genuine Islamic by average Muslims.[300] Many shamanistic beliefs, such as the belief in sacred nature, trees and animals, and foreign nature spirits, even remained today.[302]

The majority and oldest group among Shia at that time, the Zaydis, named after the great grandson of Ali, the scholar Zayd ibn Ali, used the Hanafi jurisprudence, as did most Sunnis.[303][304][305] The Shia Safavid dynasty rose to power in 1501 and later conquered all of Iran.[306] The ensuing mandatory conversion of Iran to Twelver Shia Islam for the largely Sunni population also ensured the final dominance of the Twelver sect within Shiism over the Zaidi and Ismaili sects.[307] 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.[308]

In the Indian Subcontinent, during the rule of Muhammad bin Bakhtiyar Khalji in Bengal, the Indian Islamic missionaries achieved their greatest success in terms of dawah and number of converts to Islam.[309][310] The Delhi Sultanate, founded by Qutb-ud-din Aybak, emerged as India's first Islamic power, well noted for being one of the few states to repel an attack by the Mongols[311] and enthroning one of the few female rulers in Islamic history, Razia Sultana.[312] The wealthy Islamic Bengal Sultanate was subsequently founded, a major global trading nation in the world, described by the Europeans to be the "richest country to trade with".[313] The Mughal Empire was founded by Babur, a direct descendant of Tamerlane and Genghis Khan. The empire was briefly interrupted by the Suri Empire founded by Sher Shah Suri, who re-initiated the rupee currency system.[314] The Mughals gained power during the reign of Akbar the Great and Jahangir. The reign of Shah Jahan observed the height of Indo-Islamic architecture, with notable monuments such as Taj Mahal and Jama Masjid, Delhi, while the reign of his son Aurangzeb saw the compilation of the Fatwa Alamgiri (most well organised fiqh manuscript) and witnessed the peak of the Islamic rule in India. Mughal India surpassed Qing China to become the world's largest economy, worth 25% of world GDP,[315][316][317][318] the Bengal Subah signalling the proto-industrialization and showing signs of the Industrial revolution.[319] After Mughal India's collapse, Tipu Sultan's Kingdom of Mysore based in South India, which witnessed partial establishment of sharia based economic and military policies i.e. Fathul Mujahidin, replaced

Bengal ruled by the Nawabs of Bengal as South Asia's foremost economic territory.[320][321] After the British Raj, the Nizams of Hyderabad remained as the major Muslim princely state until the Annexation of Hyderabad by the modern Republic of India.[322]

In Islamic scholasticism, Ibn Taymiyya (1263–1328) worried about the integrity of Islam and tried to establish a theological doctrine to purify Islam from its alleged alterings.[323] Unlike his contemporary scholarship, who relied on traditions and historical narratives from early Islam, Ibn Taymiyya's methodology was a mixture of selective use of hadith and a literal understanding of the Quran.[323][324] He rejected most philosophical approaches of Islam and proposed a clear, simple and dogmatic theology instead.[323] Another major characteristic of his theological approach emphazises the significance of a Theocratic state: While the prevailing opinion held that religious wisdom was necessary for a state, Ibn Taymiyya regarded political power as necessary for religious excellence.[323] He further rejected many hadiths circulating among Muslims during his time and relied only on Sahih Bukhari *and* Sahih Muslim repeatedly to foil Asharite doctrine.[324][325] Feeling threatened by the Crusaders as well as by the Mongols, Ibn Taymiyya stated it would be obligated to Muslims to join a physical jihad against *unbelievers*. This not only including the invaders, but also the *heretics* among the Muslims, including Shias, Asharites and "philosophers", who were blamed by Ibn Taimiya for the deterioration of Islam.[326] Nevertheless, his writings only played a marginal role during his lifetime. He was repeatedly accused of blasphemy by anthropomorphizing God and his disciple Ibn Kathir distanced himself from his mentor and negated the anthropomorphizations,[327] but simultaneously adhered to anti-rationalistic and hadith oriented methodology of his former mentor.[328] This probably influenced his exegesis on his Tafsir, which discounted much of the exegetical tradition since then.[329][330] However, the writings of Ibn Taimiyya became important sources for Wahhabism and 21st century Salafi theology[326][323][324] just like *Tafsir Ibn Kathir* became highly rewarded in modern Salafism.[331]

Modern era (18th – 20th centuries)

The Muslim world was generally in political decline starting the 1800s, especially relative to the non-Muslim European powers. This decline was evident culturally; while Taqi al-Din founded an observatory in Istanbul and the Jai Singh Observatory was built in the 18th century, there was not a single Muslim-majority country with a major observatory by the twentieth century.[332] The Reconquista, launched against Muslim principalities in Iberia, succeeded in 1492. By the 19th century the British Empire had formally ended the Mughal dynasty in India.[333] In the 19th century, the Deobandi and Barelwi movements were initiated.

During the 18th century Muhammad ibn Abd al-Wahhab founded a military movement opposing the Ottoman Sultanate as an illegitimate rule, advising his fellows to return to the principles of Islam based on the theology of Ahmad ibn Hanbal.[334][335] He was deeply influenced by the works of Ibn Taymiyya and Ibn al-Qayyim and condemned many traditional Islamic practises, such as visiting the grave of Muhammad or Saints, as sin.[335] During the 18th century, he formed an alliance with the Saud family, who founded the Wahhabi sect. This revival movement allegedly seeks to uphold monotheism and purify Islam of what they see as later innovations. Their ideology led to the desecration of shrines around the world, including that of Muhammad and his companions in Mecca and Medina.[336][337] Many Arab nationalists, such as Rashid Rida, regarded the Khalifat as an Arabic right taken away by the Turks. Therefore, they rebelled against the Ottoman Sultanate, until the Ottoman Empire disintegrated after World War I and the Caliphate was abolished in 1924.[338] Concurrently Ibn Saud conquered Mekka, the "heartland of Islam", to impose Wahhabism as part of Islamic culture.[339]

At the end of the 19th century, Muslim luminaries such as Muhammad Abduh, Rashid Rida and Jamal al-Din al-Afghani sought to reconcile Islam with social and intellectual ideas of the Age of Enlightenment by purging Islam from alleged alterations and adhering to the basic tenets held during the Rashidun era.[340] Due to their adherence to the *Salafs* they called themselves *Salafiyya*.[341][340] However, they differ from the Salafi movement flourishing in the second half of the 20th century, which is rooted in the Wahhabi movement. Instead, they are also often called Islamic modernists. They rejected the Sunni schools of law and allowed Ijtihad.[341]

The Ahle Sunnat movement, or as it is more popularly known, the Barelwi movement emphasizes the primacy of Islamic law over adherence to Sufi practices and personal devotion to the prophet Muhammad.[342] It grew from the writings of muhaddith and jurist Imam Ahmed Raza Khan Qadri, Allama Fazle Haq Khairabadi, Shah Ahmad Noorani and Mohammad Abdul Ghafoor Hazarvi in the backdrop of an intellectual and moral decline of Muslims in British India.[343] The movement was a mass movement, defending popular Sufism and reforming its practices, grew in response to the radical Deobandi movement in South Asia and the Wahhabi movement elsewhere.[344] The movement opposed Ahmadiyya Movement and is famous for the celebration of Mawlid. Today the movement is spread across the globe with followers in Pakistan, India, Bangladesh, Turkey, Afghanistan, Iraq, Sri Lanka, South Africa, United States, and UK among other countries. The movement now has over 200 million followers.[345]

Postmodern times (20th century–present)

Contact with industrialized nations brought Muslim populations to new areas through economic migration. Many Muslims migrated as indentured servants, from mostly India and Indonesia, to the Caribbean, forming the largest Muslim populations by percentage in the Americas.[346] The resulting urbanization and increase in trade in sub-Saharan Africa brought Muslims to settle in new areas and spread their faith, likely doubling its Muslim population between 1869 and 1914.[347] Muslim immigrants began arriving, many as guest workers and largely from former colonies, in several Western European nations since the 1960s.

The flag of the Organisation of Islamic Cooperation.

There are more and more new Muslim intellectuals who increasingly separate perennial Islamic beliefs from archaic cultural traditions.[348] Liberal Islam is a movement that attempts to reconcile religious tradition with modern norms of secular governance and 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".[349] Women's issues receive significant weight in the modern discourse on Islam.[350]

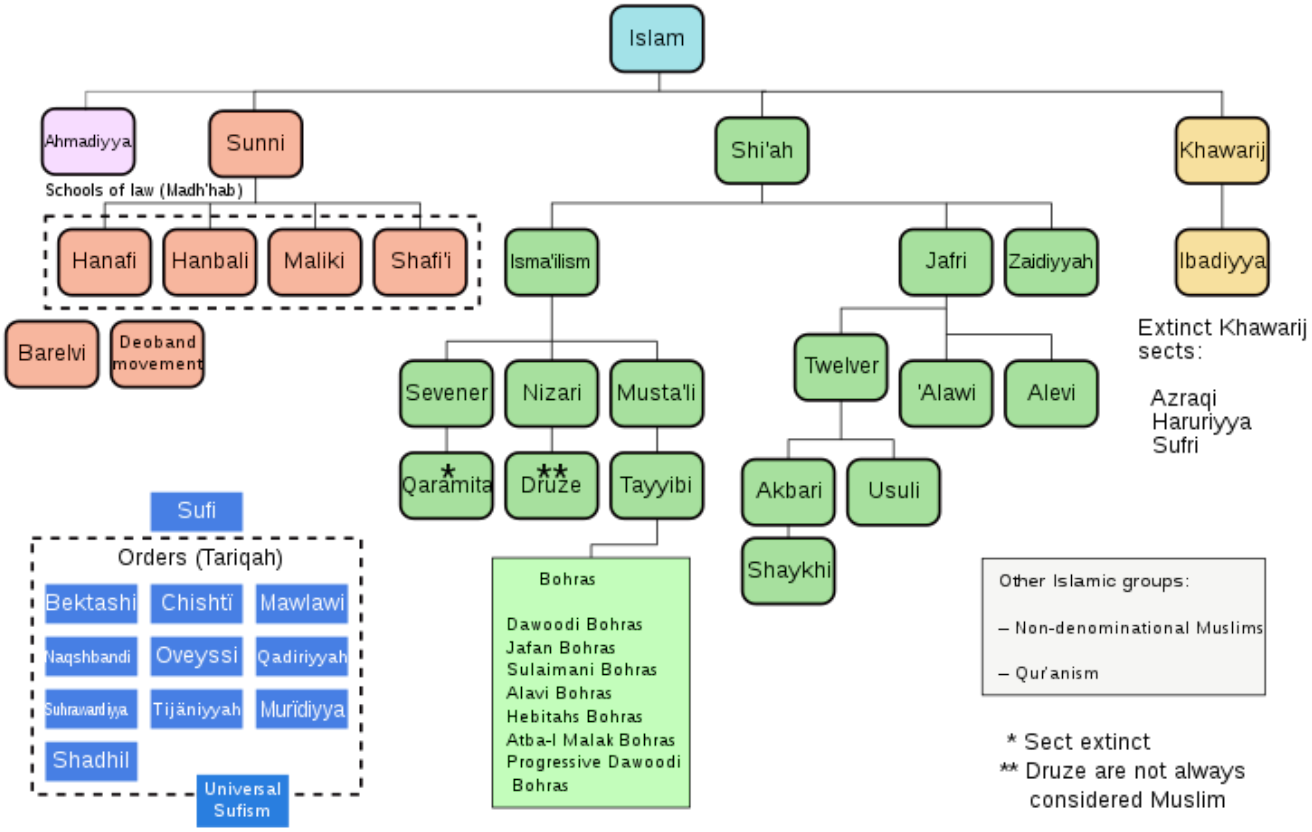
Secular powers such as the Chinese Red Guards closed many mosques and destroyed Qurans,[351] and Communist Albania became the first country to ban the practice of every religion.[352] About half a million Muslims were killed in Cambodia by communists who, it is argued, viewed them as their primary enemy and wished to exterminate them since they stood out and worshipped their own god.[353] In Turkey, the military carried out coups to oust Islamist governments, and headscarves were banned in official buildings, as also happened in Tunisia.[354][355]

Jamal-al-Din al-Afghani, along with his acolyte Muhammad Abduh, have been credited as forerunners of the Islamic revival.[356] Abul A'la Maududi helped influence modern political Islam.[357] Islamist groups such as the Muslim Brotherhood advocate Islam as a comprehensive political solution, often in spite of being banned.[358] In Iran, revolution replaced a secular regime with an Islamic state. In Turkey, the Islamist AK Party has democratically been in power for about a decade, while Islamist parties did well in elections following the Arab Spring.[359] The Organisation of Islamic Cooperation (OIC), consisting of Muslim-majority countries, was established in 1969 after the burning of the Al-Aqsa Mosque in Jerusalem.[360]

Religiosity appears to be deepening worldwide.[361][362][363] In many places, the prevalence of the hijab is growing increasingly common[364] and the percentage of Muslims favoring Sharia has increased.[365] 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.[362]

It is estimated that, by 2050, the number of Muslims will nearly equal the number of Christians around the world, "driven primarily by differences in fertility rates and the size of youth populations among the world's major religions, as well as by people switching faiths."[4] Perhaps as a sign of these changes, most experts agree that Islam is growing faster than any other faith in East and West Africa.[366][367]

Denominations



An overview of the major schools and branches of Islam.

Sunni

The largest denomination in Islam is Sunni Islam, which makes up 75–90% of all Muslims[30] and is arguably the world's largest religious denomination.[368] Sunni Muslims also go by the name *Ahl as-Sunnah* which means "people of the tradition [of Muhammad]".[47][369][370][371][372]

Sahih Al-Bukhari, one of the six Sunni hadith books.

Sunnis believe that the first four caliphs were the rightful successors to Muhammad; since God did not specify any particular leaders to succeed him and those leaders were elected. Further authorities regarding Sunnis believe that anyone who is righteous and just could be a caliph as long they act according to the teachings of Islam, the example of Muhammad. Alternatively, Sunnis commonly accept the companions of Muhammad as reliable for interpretating Islamic affairs.[373]

The Sunnis follow the Quran and the Hadith, which are recorded in sunni traditions known as Al-Kutub Al-Sittah (six major books). For legal matters derived from the Quran or the Hadith, many follow four sunni madh'habs (schools of thought): Hanafi, Hanbali, Maliki and Shafi'i. All four accept the validity of the others and a Muslim may choose any one that he or she finds agreeable.[374]

Sunni schools of theology encompass Ashʿarirism founded by Al-Ashʿarī (c. 874–936), Maturidi by Abu Mansur al-Maturidi (853–944 CE) and Traditionalist theology under the leadership of Ahmad ibn Hanbal (780–855 CE). Traditionalist theology is characterized by its adherence to a literal understanding of the Quran and the Sunnah, the belief in the Quran to be uncreated and eternal, and opposes reason (kalam) in religious and ethical matters.[375] On the other hand, Maturidism asserts, scripture is not needed for basic ethics and that *good* and *evil* can be understood by reason alone.[376] Maturidi's doctrine, based on Hanafi-law, asserted man's capacity and will alongside the supremacy of God in man's acts, providing a doctrinal framework for more flexibility, adaptability and syncretism.

Maturidism especially flourished in Central-Asia.[377] Nevertheless, people would rely on revelation, because reason alone could not grasp the whole truth. Asharism holds, ethics can just derive from divine revelation, but not from human reason. However, Asharism accepts reason in regard of exegetical matters and combined Muʿtazila approaches with traditionalistic ideas.[378]

In the 18th century, Muhammad ibn Abd al-Wahhab led a Salafi movement, referred by outsiders as Wahhabism, in modern-day Saudi Arabia. Originally shaped by Hanbalism, many modern followers departed from any of the established four schools of law Hanafi, Shafi, Maliki, and Hanbali.[379] Similarly, Ahl al-Hadith is a movement that deemphasized sources of jurisprudence outside the Quran and Hadith, such as informed opinion (ra'y).The Deobandi movement is a reformist movement originating in South Asia, influenced by the Wahhabi movement.[380]

Nurcu is a Sunni movement based on the writings of Said Nursi (1877 – 1960) founded at the beginning of the twentieth century.[381] His philosophy is based on Hanafi law and further incorporates elements of Sufism.[381] He emphasized the importance of salvation in both life and afterlife through education and freedom, the synthesis of Islam and science and democracy as the best form governance within the rule of law.[382] Through faith by inquiry instead of faith by imitation, Muslims would reject philosophies such as positivism, materialism and atheism emerging from the Western world of his time.[381] His notion of *sharia* is twofold: On one hand, *sharia* applies to the voluntary actions of human beings. On the other hand, *sharia* denotes the set of laws of nature, but both ultimately derive from one source, which is God.[383] His works on the Quran Risale-i Nur was translated into almost all languages of Central Asia.[384] From *Nurcu* other movements such as the Gülen movement derived.

Shia

The Shia constitute 10–20% of Islam and are its second-largest branch.[31]

The Imam Hussein Shrine in Karbala, Iraq is a holy site for Shia Muslims

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, as his successor and only certain descendants of Ali could be Imams. As a result, they believe that Ali ibn Abi Talib was the first *Imam* (leader), rejecting the legitimacy of the previous Muslim caliphs Abu Bakr, Uthman ibn al-Affan and Umar ibn al-Khattab. Other points of contention include certain practices viewed as innovating the religion, such as the mourning practice of tatbir, and the cursing of figures revered by Sunnis. However, Jafar al-Sadiq himself disapproved of people who disapproved of his great grand father Abu Bakr and Zayd ibn Ali revered Abu Bakr and Umar.[385][386] More recently, Grand Ayatollah Ali Khamenei[387] and Grand Ayatollah Ali al-Sistani[388] condemned the practice.

Shia Islam has several branches, the most prominent being the Twelvers (the largest branch), Zaidis and Ismailis. Different branches accept different descendants of Ali as Imams. After the death of Imam Jafar al-Sadiq who is considered the sixth Imam by the Twelvers and the Ismaili's, 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 as the seventh Imam. The Zaydis consider Zayd ibn Ali, the uncle of Imam Jafar al-Sadiq, as their fifth Imam, and follow a different line of succession after him. Other smaller groups include the Bohra as well as the Alawites and Alevi.[389] Some Shia branches label other Shia branches that do not agree with their doctrine as Ghulat.

Other denominations

- Ahmadiyya is an Islamic reform movement (with Sunni roots) founded by Mirza Ghulam Ahmad[390] that began in India in 1889 and is practiced by 10 to 20 million[391] Muslims around the world. Ahmad claimed to have fulfilled the prophecies concerning the arrival of the 'Imam Mahdi' and the 'Promised Messiah'. However, the movement is rejected by the majority of Muslims as heretical since it believes in ongoing prophethood after the death of Muhammad.[392] Ahmadis have been subject to religious persecution and discrimination since the movement's inception in 1889.[393]

- Bektashi Alevism is a syncretic and heterodox local Islamic tradition, whose adherents follow the mystical (bāṭenī) teachings of Ali and Haji Bektash Veli.[394] Alevism incorporates Turkish beliefs present during the 14th century,[395] such as Shamanism and Animism, mixed with Shias and Sufi beliefs, adopted by some Turkish tribes.
- The Ibadi is a sect that dates back to the early days of Islam and is a branch of Kharijite and is practiced by 1.45 million Muslims around the world.[396] Ibadis make up a majority of the population in Oman. Unlike most Kharijite groups, Ibadism does not regard sinful Muslims as unbelievers.
- Mahdavia is an Islamic sect that believes in a 15th-century Mahdi, Muhammad Jaunpuri
- The Quranists are Muslims who generally reject the Hadith.

Non-denominational Muslims

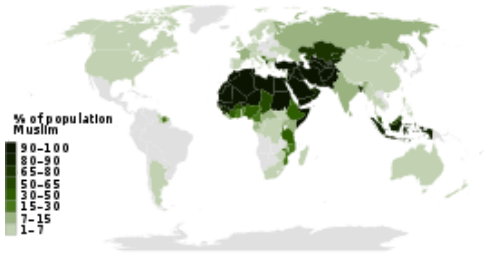
Non-denominational Muslims is an umbrella term that has been used for and by Muslims who do not belong to or do not self-identify with a specific Islamic denomination.[397][398][399] Prominent figures who refused to identify with a particular Islamic denomination have included Jamal ad-Din al-Afghani,[400] Muhammad Iqbal[401] and Muhammad Ali Jinnah.[402] 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.[183][403][404][405] The 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 at 74%. At least one in five Muslims in at least 22 countries self-identify in this way.[183]

Derived religions

Some movements, such as the Druze, Berghouata and Ha-Mim, either emerged from Islam or came to share certain beliefs with Islam and whether each is a separate religion or a sect of Islam is sometimes controversial. Yazdânism is seen as a blend of local Kurdish beliefs and Islamic Sufi doctrine introduced to Kurdistan by Sheikh Adi ibn Musafir in the 12th century. Bábism stems from Twelver Shia passed through Siyyid 'Ali Muhammad i-Shirazi al-Bab while one of his followers Mirza Husayn 'Ali Nuri Baha'u'llah founded the Bahai Faith.[406] Sikhism, founded by Guru Nanak in late-fifteenth-century Punjab, incorporates aspects of both Islam and Hinduism. African American Muslim movements include the Nation of Islam, Five-Percent Nation and Moorish scientists.

Demographics

A comprehensive 2019 demographic study of 232 countries and territories reported that 24.4% of the global population, or 1.9 billion people, are Muslims. Of those, it has been estimated that 87–90% are Sunni and 10–13% are Shia[407]< with a small minority belonging to other sects. Approximately 57 countries are Muslim-majority,[408] and Arabs account for around 20% of all Muslims worldwide.[409] The number of Muslims worldwide increased from 200 million in 1900 to 551 million in 1970,[410] and tripled to 1.9 billion by 2019.[4]



World Muslim population by percentage (Pew Research Center, 2014).

The majority of Muslims live in Asia and Africa.[411] Approximately 62% of the world's Muslims live in Asia, with over 683 million adherents in Indonesia, Pakistan, India, and Bangladesh.[412][413] In the Middle East, non-Arab countries such as Turkey and Iran are the largest Muslim-majority countries; in Africa, Egypt and Nigeria have the most populous Muslim communities.

Most estimates indicate that the China has approximately 20 to 30 million Muslims (1.5% to 2% of the population).[414][415][416] However, data provided by the San Diego State University's International Population Center to *U.S. News & World Report* suggests that China has 65.3 million Muslims.[417] Islam is the second largest

religion after Christianity in many European countries,[418] and is slowly catching up to that status in the 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.[407][419]

Skyline of Jakarta, capital of Indonesia, the most populous Muslim-majority country.

According to the Pew Research Center, Islam is set to equal Christianity worldwide in number of adherents by the year 2050. Islam is set to grow faster than any other major world religion, reaching a total number of 2.76 billion (an increase of 73%). Causes of this trend involve high fertility rates as a factor, with Muslims 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. Another factor is also due to fact that Islam has the highest number of adherents under the age of 15 (34% of the total religion) of any major religion, compared with Christianity's 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 North Macedonia are expected to have Muslim majorities by 2050. In India, the Muslim population will be larger than any other country. Europe's non-Muslim population is set to decline as opposed to their Muslim population which is set to grow to 10% of Europe's total.[4] Growth rates of Islam in Europe was due primarily to immigration and higher birth rates of Muslims in 2005.[420]

Culture

The term "Islamic culture" could be used to mean aspects of culture that pertain to the religion, such as festivals and dress code. It is also controversially used to denote the cultural aspects of traditionally Muslim people.[421] Finally, "Islamic civilization" may also refer to the aspects of the synthesized culture of the early Caliphates, including that of non-Muslims,[422] sometimes referred to as "Islamicate".

Architecture

Perhaps the most important expression of Islamic architecture is that of the mosque.[423] Varying cultures have an effect on mosque architecture. For example, North African and Spanish Islamic architecture such as the Great Mosque of Kairouan contain marble and porphyry columns from Roman and Byzantine buildings,[424] while mosques in Indonesia often have multi-tiered roofs from local Javanese styles.

Great Mosque of Djenné, in the west African country of Mali

Great Mosque of Xi'an in Xi'an, China

Dome in Po-i-Kalyan, Bukhara, Uzbekistan

Interior of domes in the Alabaster Mosque in Cairo, Egypt

Art

Islamic art encompasses the visual arts produced from the 7th century onwards by people (not necessarily Muslim) who lived within the territory that was inhabited by Muslim populations.[425] It includes fields as varied as architecture, calligraphy, painting, and ceramics, among others.

While not condemned in the Quran, making images of human beings and animals is frowned on in many Islamic cultures and connected with laws against idolatry 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 has been used to explain the prevalence of calligraphy, tessellation and pattern as key aspects of Islamic artistic culture.[426]

Islamic calligraphy representing various planets

Geometric arabesque tiling on the underside of the dome of Hafiz Shirazi's tomb in Shiraz, Iran

The Islamic Arts Museum Malaysia, the largest museum of Islamic arts in South East Asia

Music

Poetry

Calendar

The formal beginning of the Muslim era was chosen, reportedly by Caliph Umar, to be the Hijra in 622 CE, which was an important turning point in Muhammad's fortunes. It is a lunar calendar with days lasting from sunset to sunset.[427] Islamic holy days fall on fixed dates of the lunar calendar, which means that they occur in different seasons in different years in the Gregorian calendar. The most important Islamic festivals are *Eid al-Fitr* (Arabic: عيد الفطر) on the 1st of *Shawwal*, marking the end of the fasting month *Ramadan*, and *Eid al-Adha* (عيد الأضحى) on the 10th of *Dhu al-Hijjah*, coinciding with the end of the Hajj pilgrimage.[428]

The phases of the Moon form the basis for the Islamic calendar

Criticism

Criticism of Islam has existed since Islam's formative stages. Early criticism came from Christian authors, many of whom viewed Islam as a Christian heresy or a form of idolatry and often explained it in apocalyptic terms.[430] Later there appeared criticism from the Muslim world itself, and also from Jewish writers and from ecclesiastical Christians.[431][432][433] Issues relating to the authenticity and morality of the Quran, the Islamic holy book, are also discussed by critics.[434] Islamic salvation optimism and its carnality was criticized by Christian writers. Islam's sensual descriptions of paradise led many Christians to conclude that Islam was not a spiritual religion. Although sensual pleasure was also present in early Christianity, as seen in the writings of Irenaeus, the doctrines of the former Manichaean Augustine of Hippo led to broad repudiation of bodily pleasure in both life and the afterlife. Ali ibn Sahl Rabban al-Tabari defended the Quranic description of paradise by asserting that the Bible also implies such ideas, such as drinking wine in Gospel of Matthew.

John of Damascus viewed Islamic doctrines as nothing more than a hodgepodge culled from the Bible.[429]

Defamatory images of Muhammad, derived from early 7th century depictions of Byzantine Church,[435] appear in the 14th-century epic poem Divine Comedy by Dante Alighieri.[436] Here, Muhammad appears in the eighth circle of hell, along with Ali. Dante does not blame Islam as a whole, but accuses Muhammad of schism, by establishing another religion after Christianity.[436]

Since the events of September 11, 2001, Islam has faced criticism over its scriptures and teachings being a significant source of terrorism and terrorist ideology.[437][438]

Other criticisms focus on the question of human rights in modern Muslim-majority countries, and the treatment of women in Islamic law and practice.[439][440] In wake of the recent multiculturalism trend, Islam's influence on the ability of Muslim immigrants in the West to assimilate has been criticized.[441] Both in his public and personal life, others objected the morality of Muhammad, therefore also the sunnah as a role model.[433][442]

See also

- Glossary of Islam
- Islamophobia
- Index of Islam-related articles
- Ahkam
- Challenge of the Quran
- Fard
- Islam and other religions
- Islamic ethics
- Islam in Asia
- Islamic literature

- Islamic mythology
- Islamic studies
- List of Muslim empires and dynasties
- List of notable converts to Islam
- Lists of Muslims
- Major religious groups
- Persecution of Muslims
- Religious conversion#Islam
- Timeline of Islamic history
- Wasatiyyah (Islamic term)

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Notes

1. There are ten pronunciations of *Islam* in English, differing in whether the first or second syllable has the stress, whether the *s* is /z/ or /s/, and whether the *a* is pronounced /ɑː/, /æ/ or (when the stress is on the first syllable) /ə/ (*Merriam Webster*). The most common are /ɪzˈlɑːm, ɪsˈlɑːm, ˈɪzləm, ˈɪsləm/ (*Oxford English Dictionary*, Random House) and /ˈɪzlɑːm, ˈɪslɑːm/ (*American Heritage Dictionary*).

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External links

Academic resources

- Patheos Library – Islam (http://www.patheos.com/Library/Islam.html)
- University of Southern California Compendium of Muslim Texts (https://web.archive.org/web/20140729180433/http://www.usc.edu/org/cmje/religious-texts/home/)
- Divisions in Islam (https://web.archive.org/web/20041010144541/http://philtar.ucsm.ac.uk/encyclopedia/islam/)

Online resources

- Islam (http://www.britannica.com/eb/article-9105852/Islam), article at *Encyclopædia Britannica*
- Islam (https://curlie.org/Society/Religion_and_Spirituality/Islam/) at Curlie

Directories

- Islam (Bookshelf) (http://www.gutenberg.org/wiki/Islam_%28Bookshelf%29) at Project Gutenberg
- Islam (https://web.archive.org/web/20090326092524/http://ucblibraries.colorado.edu/govpubs/us/islamus.htm) from *UCB Libraries GovPubs*
