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ArabicTerritoryMuslim worldFounderMuhammadOrigin7th century CE Jabal al-Nour, near Mecca, Hejaz, ArabiaSeparationsBábism,[1] Druzism[2][3]Membersc. 2 billion (referred to as Muslims, who make up the ummah) Part of a series on Islam Beliefs Oneness of God Prophets Revealed Books Angels Day of Resurrection Predestination Practices Profession of Faith Prayer
Almsgiving Fasting Pilgrimage TextsFoundations Quran Sunnah (Hadith, Sirah) Tafsir (exegesis) Aqidah (creed) Fiqh (jurisprudence) Sharia (law) History Timeline Muhammad Ahl al-Bayt Sahabah Rashidun Caliphate Imamate Medieval Islamic science Spread of Islam Succession to Muhammad Ahl al-Bayt Sahabah Rashidun Caliphate Imamate Medieval Islamic science Spread of Islam Succession to Muhammad Ahl al-Bayt Sahabah Rashidun Caliphate Imamate Medieval Islamic science Spread of Islam Succession to Muhammad Culture and society Academics Animals Art Calendar Children Circumcision
Demographics Denominations Economics Education Spirit possession and exorcism Feminism Festivals Finance LGBT Madrasa Moral teachings Mosque Music Mysticism Muhammad Quran Hadith Other religions Islamism Violence terrorism war Islamophobia
Jihad Jihadism Laws of war Glossary Islam portalyte Islam (/'isla:m/;[a] Arabic: الإسلام, romanized: al-'Islām [ɪs'la:m] (listen), transl. "Submission [to God]")[4][5][6] is an Abrahamic monotheistic religion, centred primarily around the Quran, a religious text that is considered by Muslims[7] to be the direct word of God (or Allah) as it was revealed to Muhammad, the main and
final Islamic prophet.[8][9] It is the world's second-largest religion behind Christianity, with more than two billion followers, comprising around 25 percent of the global population.[10][11] Islam teaches that God is merciful, all-powerful, and unique,[12] and has guided humanity through various prophets, revealed scriptures, and natural signs, with the Quran serving as the
final, universal revelation and Muhammad serving as the "Seal of the Prophets" (the last prophet of God).[9][13] The teachings and practices of Muhammad (sunnah) documented in traditional collected accounts (hadith) provide a secondary constitutional model for Muslims to follow after the Quran.[14] Muslims believe that Islam is the complete and universal version of a
primordial faith that was revealed many times through earlier prophets such as Adam, Abraham, Moses, and Jesus, among others;[15] these earlier revelations are attributed to Judaism and Christianity, which are regarded in Islam as spiritual predecessor faiths.[16] They also consider the Quran, when preserved in Classical Arabic, to be the unaltered and final revelation of
God to humanity.[17] Like other Abrahamic religions, Islam also teaches a Final Judgement wherein the righteous will be rewarded in paradise (Jannah) and the unrighteous will be punished in hell (Jahannam).[18] Religious concepts and practices include the Five Pillars of Islam, which are considered to be obligatory acts of worship, as well as following Islamic law (sharia),
which touches on virtually every aspect of life and society from banking and finance and welfare to women's roles and the environment. [19][20] The cities of Mecca, Medina, and Jerusalem are home to the three holiest sites in Islam, in descending order: Masjid an-Nabawi, and Al-Aqsa Mosque. [21] From a historical point of view, Islam originated in the
early 7th century CE in the Arabian Peninsula, near Mecca.[22] Through various caliphates, the religion later spread outside of Arabia shortly after Muhammad's death, and by the 8th century, the Umayyad Caliphates had imposed Islamic rule from the Iberian Peninsula in the west to the Indus Valley in the east. The Islamic Golden Age refers to the period traditionally dated
from the 8th century to the 13th century, during the reign of the Muslim world involved various states and caliphates such as the Ottoman Empire, extensive trade, and religious conversion as a result of Islamic missionary
activities (dawah).[26] Most of the world's Muslims belong to two notable Islamic denominations: Sunni (85-90 percent);[28][29][30] combined, they make up a majority of the population in 49 countries.[31][32] Sunni-Shia differences arose from disagreements over the succession to Muhammad and acquired broader political significance as well
as theological and juridical dimensions.[33] About 12 percent of Muslims live in Indonesia, the most populous Muslim-majority country;[34] 31 percent live in sub-Saharan Africa.[36] Sizable Muslim communities are also present in the Americas, China, and Europe.[37][38] Muslims are
expected to become the "fastest-growing major religious group" in the decades ahead, due to higher fertility rates compared to adherents of other religions.[39] Etymology See also: Muslims § Etymology In Arabic, Islam (Arabic: سام (S-L-M), which forms a large class
words mostly relating to concepts of wholeness, submission, or "total surrender". In a religious context, it means "submission" or "total surrender". In a religious context, it means "submission" or "total surrender". In a religious context, it means "submission" or "total surrender". In a religious context, it means "submission" or "total surrender". In a religious context, it means "submission" or "total surrender". In a religious context, it means "submission" or "total surrender". In a religious context, it means "submission" or "total surrender". In a religious context, it means "submission" or "total surrender". In a religious context, it means "submission" or "total surrender". In a religious context, it means "submission" or "total surrender". In a religious context, it means "submission" or "total surrender". In a religious context, it means "submission" or "total surrender". In a religious context, it means "submission" or "total surrender". In a religious context, it means "submission" or "total surrender". In a religious context, it means "submission" or "total surrender". In a religious context, it means "submission" or "total surrender". In a religious context, it means "submission" or "total surrender". In a religious context, it means "submission" or "total surrender". In a religious context, it means "submission" or "total surrender".
means "submitter (to God)" or "one who surrenders (to God)". The word "Islam" ("submission") sometimes has distinct connotations in its various occurrences in the Quran. Some verses stress the quality of Islam as an action of returning to God—more than
just a verbal affirmation of faith.[ii] In the Hadith of Gabriel, Islam is presented as one part of a triad that also includes iman (faith), and ihsan (excellence).[43][44] The word "silm" (Arabic means both peace and also the religion of Islam.[45] A common linguistic phrase demonstrating its usage is "he entered into as-silm" (Arabic means both peace and also the religion of Islam.[45] A common linguistic phrase demonstrating its usage is "he entered into as-silm" (Arabic means both peace and also the religion of Islam.[45] A common linguistic phrase demonstrating its usage is "he entered into as-silm" (Arabic means both peace and also the religion of Islam.[45] A common linguistic phrase demonstrating its usage is "he entered into as-silm" (Arabic means "he entered into as-silm" (Arabic mean
entered into Islam," with a connotation of finding peace by submitting one's will to the Will of God.[45] The word "Islam" can be used in a linguistic sense of submission or in a technical sense of submission or in a techn
of use and is sometimes said to be offensive, as it suggests that a human being, rather than God, is central to Muslims' religious system as opposed to the theological concept of Islam that exists within that system. Articles of faith Main
articles: Aqidah and Iman The Islamic creed (aqidah) requires belief in six articles: God, angels, books, prophets, the Day of Resurrection and in the divine decree. God Main article: God in Islam Part of a series on IslamGod in IslamGo
Divine attributes Anthropomorphism Islam portal • Categoryvte The central concept of Islam is tawhid (Arabic:نوحيد), the oneness of God. Usually thought of as a precise monotheism, but also panentheistic in Islamic mystical teachings.[47] God is seen as incomparable and without partners such as in the Christian Trinity,[48] and associating partners to God or attributing
God's attributes to others is seen as idolatory, called shirk. God is seen as transcendent of creation and so is beyond comprehension. Thus, Muslims are not iconodules and do not attribute forms to God. God is instead described and referred to by several names or attributes, the most common being Ar-Rahmān (الرحيم) meaning "The Entirely Merciful," and Ar-Rahīm (الرحيم)
meaning "The Especially Merciful" which are invoked at the beginning of most chapters of the Quran.[49][50] Islam teaches that the purpose of existence is to worship God.[iv][52] He is viewed as a personal god[v][51] and there
are no intermediaries, such as clergy, to contact God. Consciousness and awareness of God is referred to as Taqwa. Allāh is a term with no plural or gender being ascribed to it and is also used by Muslims and Jews in reference to God, whereas 'ilāh (Arabic: John a clergy, to contact God. Consciousness and awareness of God is referred to as Taqwa. Allāh is a term with no plural or gender being ascribed to it and is also used by Muslims and Jews in reference to God, whereas 'ilāh (Arabic: John a clergy, to contact God. Consciousness and awareness of God is referred to as Taqwa. Allāh is a term with no plural or gender being ascribed to it and is also used by Muslims and Jews in reference to God, whereas 'ilāh (Arabic: John a clergy, to contact God. Consciousness and awareness of God is referred to as Taqwa. Allāh is a term with no plural or gender being ascribed to it and is also used by Muslims and Jews in reference to God, whereas 'ilāh (Arabic: John a clergy, to contact God. Consciousness and awareness of God is referred to as Taqwa. Allāh is a term with no plural or gender being ascribed to it and is also used by Muslims and Jews in reference to God, whereas 'ilāh (Arabic: John a clergy, to contact God. Consciousness and awareness and awareness and awareness are the clergy as a 
use different names as much as Allah, for instance "Tanrı" in Turkish or "Khodā" in Persian. Angels Main article: Angels in Islam Muhammad receiving his first revelation from the angel Gabriel. From the manuscript Jami' al-Tawarikh by Rashid-al-Din Hamadani, 1307. Angels (Arabic: ملك malak) are beings described in the Quran[54] and hadith.[55] They are described as
created to worship God and also to serve other specific duties such as communicating revelations, and taking a person's actions, and taking a person's actions, and taking a person's soul at the time of death. They are described as being created variously from 'light' (nūr)[56] or 'fire' (nār)[57] Islamic angels are often represented in anthropomorphic forms combined with supernatural images,
such as wings, being of great size or wearing heavenly articles. [58][vi][59] Common characteristics for angels are their missing needs for bodily desires, such as eating and drinking. [60] Some of them, such as Gabriel and Michael, are mentioned by name in the Quran. Angels play a significant role in the literature about the Mi'raj, where Muhammad encounters several
angels during his journey through the heavens.[55] Further angels have often been featured in Islamic eschatology, theology and philosophy.[61] Books Main articles: Quran, Wahy, and Islamic holy books are the records that Muslims believe various
prophets received from God through revealed scriptures, such as the Fawrat (Torah) and the Injil (Gospel), had become distorted—either in interpretation, in text, or both, [62] while the Quran (lit. "Recitation")[63][64] is viewed as the final, verbatim and unaltered word of God. Muslims believe that the
verses of the Quran were revealed to Muhammad by God, through the archangel Gabriel (Jibrīl), on multiple occasions between 610 CE and 632, the year Muhammad died.[65] While Muhammad by God, through the archangel Gabriel (Jibrīl), on multiple occasions between 610 CE and 632, the year Muhammad by God, through the archangel Gabriel (Jibrīl), on multiple occasions between 610 CE and 632, the year Muhammad by God, through the prime method of transmission was orally through memorization.[66] The Quran is divided into 114
chapters (suras) which combined contain 6,236 verses (āyāt). The chronologically earlier chapters, revealed at Mecca, are concerned primarily with spiritual topics while the later Medinan chapters discuss more social and legal issues relevant to the Muslim jurists consult the hadith ('accounts'), 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.[67][68] The set of rules governing proper elocution of recitation is called tajwid. In addition to its religious significance, it is widely regarded as the finest work in Arabic literature, [69][70] and has influenced art and the Arabic language. [71]
Prophets Main articles: Prophets and messengers in Islam, Sunnah, and Hadith Part of a series on IslamIslamic prophets in the QuranListed by Islamic name and Biblical name. 'Adam (Adam) 'Idrīs (Enoch) Nūḥ (Noah) Hūd (Eber) Ṣāliḥ (Selah) 'Ismā'īl (Ishmael) 'Ism
Mūsā (Moses) Hārūn (Aaron) Dhul-Kifl (Ezekiel or Gautama Buddha) Dāūd (David) Sulaymān (Solomon) Yūnus (Jonah) 'Ilyās (Elijah) Alyasa' (Elisha) Zakarīya (Zechariah) Yaḥyā (John) 'Īsā (Jesus) Muḥammad (Muhammad) Main events Stories of the Prophets The Prophets The Prophets The Prophets The Prophets Abrahamic prophets Islam portalyte A Persian
miniature depicts Muhammad leading Abraham, Moses, Jesus and other prophets in prayer. Prophets (Arabic: رسول, rasūl), meaning "messenger".[72] Muslims believe prophets are human and not
divine. All of the prophets are said to have preached the same basic message of Islam – submission to the will of God – to various nations in the past and that this accounts for many similarities among religions. The Quran recounts the names of numerous figures considered prophets in Islam, including Adam, Noah, Abraham, Moses and Jesus, among others.[51] Muslims
believe that God sent Muhammad's life is called the sunnah (literally "trodden path"). Muslims are encouraged to emulate Muhammad's in their daily lives, and the Sunnah is seen as crucial to guiding interpretation of the
Quran.[73] This example is preserved in traditions known as hadith, which are accounts of his words, actions, and personal characteristics. Hadith involves two elements: a chain of narrators, called sanad, and the actual wording, called matn.
There are various methodologies to classify the authenticity of hadiths, with the commonly used grading being: "authentic" or "correct" (صعيف, ṣaḥīḥ); "good", hasan (صعيف, ṭasan); or "weak" (صعيف, ṭasan); or "weak" (صعيف, ṭasan); or "weak" (صعيف, ṭasan); or "weak" (صعيف) المعادلة 
 Sunnis to be one of the most authentic sources after the Quran. [74][75] Another famous source of hadiths is known as The Four Books, which Shias consider as the most authentic hadith reference. [76][77][78] Resurrection and judgment Main article: Islamic eschatology Belief in the "Day of Resurrection" or Yawm al-Qiyāmah (Arabic: يوم القيامة), is also crucial for Muslims. It islamic eschatology Belief in the "Day of Resurrection" or Yawm al-Qiyāmah (Arabic: يوم القيامة), is also crucial for Muslims. It islamic eschatology Belief in the "Day of Resurrection" or Yawm al-Qiyāmah (Arabic: يوم القيامة), is also crucial for Muslims. It islamic eschatology Belief in the "Day of Resurrection" or Yawm al-Qiyāmah (Arabic: يوم القيامة), is also crucial for Muslims. It islamic eschatology Belief in the "Day of Resurrection" or Yawm al-Qiyāmah (Arabic: "Day of Resurrection" or Yawm al-Qiyāmah (A
believed that the time of Qiyāmah is preordained by God but unknown to man. The Quran and the hadith, as well as in the commentaries of scholars, describe the trials and tribulations preceding and during the Qiyāmah. The Quran emphasizes bodily resurrection, a break from the pre-Islamic Arabic and tribulations preceding and during the Qiyāmah. The Quran emphasizes bodily resurrection, a break from the pre-Islamic Arabic and tribulations preceding and during the Qiyāmah.
Muslims believe all humankind will be judged by their good and bad deeds and consigned to Jannah (paradise) or Jahannam (hell). The Quran in Surat al-Zalzalah describes this as: "So whoever does an atom's weight of evil will see it." The Quran in Surat al-Zalzalah describes this as: "So whoever does an atom's weight of evil will see it." The Quran in Surat al-Zalzalah describes this as: "So whoever does an atom's weight of evil will see it." The Quran in Surat al-Zalzalah describes this as: "So whoever does an atom's weight of evil will see it." The Quran in Surat al-Zalzalah describes this as: "So whoever does an atom's weight of evil will see it." The Quran in Surat al-Zalzalah describes this as: "So whoever does an atom's weight of evil will see it." The Quran in Surat al-Zalzalah describes this as: "So whoever does an atom's weight of evil will see it." The Quran in Surat al-Zalzalah describes this as: "So whoever does an atom's weight of evil will see it." The Quran in Surat al-Zalzalah describes this as: "So whoever does an atom's weight of evil will see it." The Quran in Surat al-Zalzalah describes this as: "So whoever does an atom's weight of evil will see it." The Quran in Surat al-Zalzalah describes this as: "So whoever does an atom's weight of evil will see it." The Quran in Surat al-Zalzalah describes this as: "So whoever does an atom's weight of evil will see it." The Quran in Surat al-Zalzalah describes this as: "So whoever does an atom's weight of evil will see it." The Quran in Surat al-Zalzalah describes this as: "So whoever does an atom's weight of evil will see it." The Quran in Surat al-Zalzalah describes this as: "So whoever does an atom's weight of evil will see it." The Quran in Surat al-Zalzalah describes this as: "So whoever does an atom's weight of evil will see it." The Quran in Surat al-Zalzalah describes this as: "So whoever does an atom's weight of evil will see it." The Quran in Surat al-Zalzalah describes this as a surat al-Zalzalah describes this as a surat al-Zalzalah describes
God (كفر, kufr), and dishonesty. However, the Quran makes it clear that God will forgive the sins of those who repent if he wishes. Good deeds, like charity, prayer, and compassion towards animals, [80][81] will be rewarded with entry to heaven. Muslims view heaven as a place of joy and blessings, with Quranic references describing its features. Mystical traditions in Islam
place these heavenly delights in the context of an ecstatic awareness of God.[82] Yawm al-Qiyāmah is also identified in the Quran as Yawm ad-Dīn (Arabic: "Day of Religion");[vii] and al-Qāri'ah (Arabic: "Divine predestination Main article: Predestination in Islam The concept of divine decree and des
 (Arabic: القضاء والقدر, al-qada' wa l-qada' wa l-qadar) means that every matter, good or bad, is believed to have been decreed by God. Al-qadar, meaning "power", derives from a root that means "to measure" or "calculating".[83][84] Muslims often express this belief in divine destiny with the phrase "Insha-Allah" meaning "if God wills" when speaking on future events.[85][86] In addition to
loss, gain is also seen as a test of believers - whether they would still recognize that the gain originates only from God.[87] Acts of worship - the Shahada declaration of faith, the five daily prayers, the Zakat alms-giving, fasting during Ramadan and the Hajj pilgrimage - collectively known
as "The Pillars of Islam" (Arkān al-Islām).[88] Apart from these, Muslims also perform other supplemental religious acts. Testimony Silver coin of the Mughal Emperor Akbar, inscribed with the Shahadah Main article: Shahada 'ilāha 'il
rasūlu-llāh" (أشهد أن لا إله إلا الله وأشهد أن عممداً رسول الله), or, "I testify that there is no deity except God and I testify that Muhammad is the messenger of God."[90] Islam is sometimes argued to have a very simple creed with the shahada being the premise for the rest of the religion. Non-Muslims wishing to convert to Islam are required to recite the shahada being the premise for the rest of the religion.
article: Salat See also: Mosque and Jumu'ah Muslim men prostrating in prayer, at the Umayyad Mosque, Damascus. Prayer in Islam, called as-salah or aṣ-ṣalāt (Arabic: الصلاة), is seen as a personal communication with God and consists of repeating units called rakat that include bowing and prostrating to God. Performing prayers five times a day is compulsory. The prayers
are recited in the Arabic language and consist of verses from the Quran. [94] The prayers are done in direction of the Ka'bah. Salat requires ritual wash). The means used to signal the prayer time is a vocal call called the adhan. A mosque is a place of worship for
Muslims, who often refer to it by its Arabic name masjid. Although the primary purpose of the mosque is to served as a place to meet and study with the Masjid an-Nabawi ("Prophetic Mosque") in Medina, Saudi Arabic name masjid. Although the primary purpose of the mosque is to served as a place to meet and study with the Masjid an-Nabawi ("Prophetic Mosque") in Medina, Saudi Arabic name masjid. Although the primary purpose of the mosque is to served as a place to meet and study with the Masjid an-Nabawi ("Prophetic Mosque") in Medina, Saudi Arabic name masjid. Although the primary purpose of the mosque is to served as a place to meet and study with the Masjid an-Nabawi ("Prophetic Mosque") in Medina, Saudi Arabic name masjid. Although the primary purpose of the mosque is to served as a place to meet and study with the Masjid an-Nabawi ("Prophetic Mosque") in Medina, Saudi Arabic name masjid. Although the primary purpose of the mosque is to serve as a place to meet and study with the Masjid an-Nabawi ("Prophetic Mosque") in Medina, Saudi Arabic name masjid. Although the primary purpose of the mosque is to serve as a place to meet and study with the Masjid an-Nabawi ("Prophetic Mosque") in Medina, Saudi Arabic name masjid. Although the primary purpose of the mosque is to serve as a place to meet and study with the Masjid an-Nabawi ("Prophetic Mosque") in Medina, Saudi Arabic name masjid. Although the primary purpose of the mosque is to serve as a place to meet and study with the Masjid an-Nabawi ("Prophetic Mosque") in Medina, Saudi Arabic name masjid.
[96] Charity Main article: Zakat See also: Sadaqah Zakāt (Arabic: زكاة, zakāh) is a means of welfare in a Muslim society, characterized by the giving of a fixed portion (2.5% annually)[97] of accumulated wealth by those who can afford it to help the poor or needy, such as for freeing captives, those in debt, or for (stranded) travellers, and for those employed to collect zakat.[x]
[98] It is considered a religious obligation that the well-off owe to the needy because their wealth is seen as a "trust from God's bounty" and is seen as a "purification" of one's excess wealth. Conservative estimates of annual zakat are that it amounts to 15 times global humanitarian aid contributions. [99] Sadaqah, as opposed to Zakat, is a much encouraged supererogatory
charity.[100][101] A waqf is a perpetual charitable trust, which financed hospitals and schools in Muslim societies.[102][103] Fasting A fast-breaking feast, known as Iftar, is served traditionally with dates Main article: Fasting in Islam See also: Fasting during Ramadan During the month of Ramadan, it is obligatory for Muslims to fast. The Ramadan fast (Arabic: صوم, ṣawm)
precludes food and drink, as well as other forms of consumption, such as smoking, and is performed from dawn to sunset. The fast is to encourage a feeling of nearness to God by restraining oneself for God's sake from what is otherwise permissible and to think of the needy. Certain groups are exempt, including pregnant women.[104][better source needed] In addition, there
are other days when fasting is supererogatory. Pilgrimage Main articles: Hajj and Umrah See also: Holiest sites in Islam Pilgrimage, called the "ḥajj" (Arabic: حج), is to be done at least once a lifetime by every Muslim with the means to do so during the Islamic month of Dhu al-Hijjah. Rituals
of the Hajj mostly imitate the story of the family of Abraham. Pilgrims spend a day and a night on the plain of Muzdalifah; then moving to Jamarat, symbolically stoning the Devil,[105] then going to the city of Mecca and walking seven times around the Kaaba, which
Muslims believe Abraham built as a place of worship, 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 baby Ishmael in the desert before Mecca developed into a settlement.[106] All Muslim men should wear only two simple white unstitched pieces of cloth called ihram.
intended to bring continuity through generations and uniformity among pilgrims despite class or origin.[107][108] Another form of pilgrimage, umrah, is supererogatory and can be undertaken at any time of the year. Medina is also a site of Islamic pilgrimage, umrah, is supererogatory and can be undertaken at any time of the year. Medina is also a site of Islamic pilgrimage, umrah, is supererogatory and can be undertaken at any time of the year.
prayer before Mecca. Quranic recitation and memorization Muslims recite and memorization Muslims recite the whole or parts of the Quran Muslims recite the whole or parts of the Quran during the month of Ramadan.
[110] In Muslim societies, any social program generally begins with the recitation of the Quran is called a hafiz ("memorizer") who, it is said, will be able to intercede for ten people on the Last Judgment Day.[109] Apart from this, almost every Muslim memorizes some portion of the Quran because they need to recite it during
their prayers. Al-Ikhlas Sincerity is the Quran's 112th chapter as recited by Imam Mishary Rashid Alafasy Problems playing this file? See media help. Portrait of the Mughal Emperor Akbar supplication and remembrance Main articles: Dua and Dhikr Supplication to God, called in Arabic ad-du'ā' (Arabic: الدعاء IPA: [du'sæ:?]) has its own etiquette such as
raising hands as if begging or invoking with an extended index finger. Remebrance of God (Arabic: نكر, Dhikr') refers to phrases repeated referencing God. Commonly, this includes Tahmid, declaring prayer or when in awe of something and say
'in the name of God' (Arabic: بسملة, basmalah) before starting an act such as eating. History Main article: History of Islam < The template below (For timeline) is being considered for merging. See templates for discussion to help reach a consensus. > For a chronological guide, see Timeline of Islamic history. See also: List of Muslim empires and dynasties 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) Part of a series on Muhammad Life Mecca Hijrah Medina After Conquest of Mecca Farewell Pilgrimage (Farewell Sermon) Hadith Milestones and records Career Military Diplomatic Miracles Quran (First revelation)
Isra and Mi'raj Splitting of the Moon Others Views Jews Christians Perspectives Islam Bible Judaism Medieval Christian Historicity Criticism Succession Saqifah Ghadir Khumm Companions of Muhammad Hadith of the pen and paper Ahl al-Bayt Praise Salawat Naat Mawlid Related Al-Masjid an-Nabawi Possessions Relics Seal History of Islam Islam portal Biography
portalvte Main articles: Muhammad and Muhammad and Muhammad in Islam See also: Early social changes under Islam Born in Mecca in 571, Muhammad was orphaned early in life. New trade routes rapidly transformed Meccan society from a semi-bedouin society to a commercial urban society, leaving out weaker segments of society without protection. He acquired the nickname
 "trustworthy" (Arabic: 111), [111] was sought after as a bank to safeguard valuables and an impartial arbitrator. Affected by the ills of society and after becoming financially secure through marrying his employer, the businesswoman Khadija, he began retreating to a cave to contemplate. During the last 22 years of his life, beginning at age 40 in 610 CE, Muhammad
reported receiving revelations from God, conveyed to him through the archangel Gabriel,[112][113] thus becoming the seal of the prophets sent to the mankind according to Islamic tradition.[114][112] During this time, while in Mecca, Muhammad preached first in secret and then in public, imploring them to abandon polytheism and worship one God. Many early converts to
Islam were women, the poor, foreigners, and slaves like the first muezzin Bilal ibn Rabah al-Habashi. The Meccan elite profited from the pilgrimages to the idols of the Kaaba and felt Muhammad was destabilizing their social order by preaching about one God and that in the process he gave ideas to the poor, and slaves. [115][116] Muhammad, who was accused of being a
poet, a madman or possessed, presented the challenge of the Quran in order to disprove him. This resulted in the Migration to Abyssinia of some Muslims (to
the Aksumite Empire). After 12 years of the Meccan, Muhammad and his companions performed the Hijra ("emigration") in AD 622 to the city of Yathrib (current-day Medina). There, with the Medinan converts (the Ansar) and the Meccan migrants (the Muhajirun), Muhammad in Medina established his political and religious authority. The
Constitution of Medina was signed,[b] by all the tribes of Medina agreeing to defend Medina from external threats and establishing among the Muslim, Jewish, Christian, and pagan communities religious freedoms and violence.[122] Within a few years, two
battles took place against the Meccan forces: first, the Battle of Uhud, which ended inconclusively.[citation needed] 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, many more people converted to Islam. At the same time, Mecca two years later. After signing the Treaty of Hudaybiyyah, many more people converted to Islam. At the same time, Mecca two years later. After signing the Treaty of Hudaybiyyah was signed between Mecca and the Muslims and was broken by Mecca two years later. After signing the Treaty of Hudaybiyyah, many more people converted to Islam. At the same time, Mecca two years later.
victorious in the nearly bloodless conquest of Mecca, and by the time of his death in 632 (at age 62) he had united the tribes of Arabia into a single religious polity.[124] The earliest three generations of Muslims are known as the Salaf, with the companions of Muslims are known as the Salaf, with the companions of Muslims are known as the Salaf, with the companions of Muslims are known as the Salaf, with the companions of Muslims are known as the Salaf, with the companions of Muslims are known as the Salaf, with the companions of Muslims are known as the Salaf, with the companions of Muslims are known as the Salaf, with the companions of Muslims are known as the Salaf, with the companions of Muslims are known as the Salaf, with the companions of Muslims are known as the Salaf, with the companions of Muslims are known as the Salaf, with the companions of Muslims are known as the Salaf, with the companions of Muslims are known as the Salaf, with the companions of Muslims are known as the Salaf, with the companions of Muslims are known as the Salaf, with the companions of Muslims are known as the Salaf, with the companions of Muslims are known as the Salaf, with the companions of Muslims are known as the Salaf, with the companions of Muslims are known as the Salaf, with the companions of Muslims are known as the Salaf, with the companions of Muslims are known as the Salaf, with the companions are known as th
recorded and compiled what would constitute the sunnah. Caliphate and civil strife (632-750) Further information: Succession to Muhammad and Muslim conquests See also: Event of Ghadir Khumm and Saqifa Rashidun and Umayyad expansion Dome of the Rock built by caliph Abd al-Malik ibn Marwan; completed at the end of the Second Fitna Following Muhammad's
death in 632, Muslims disagreed over who would succeed him as leader. The first successors - Abu Bakr, Umar, Uthman ibn al-Affan, Ali ibn Abi Talib and sometimes Hasan ibn Ali[125] - are known in Sunni Islam as al-khulafā' ar-rāshidūn ("Rightly Guided Caliphs").[126] Some tribes left Islam and rebelled under leaders who declared themselves new prophets but were
crushed by Abu Bakr in the Ridda wars. [127] Under Umar, the caliphate expanded rapidly as Muslims scored major victories over the Persian and Byzantine empires. [128] Local populations of Jews and indigenous Christians, persecuted as religious minorities and heretics and taxed heavily, often helped Muslims take over their lands from the Byzantines and Persians,
resulting in exceptionally speedy conquests.[129] Uthman was elected in 644. Ali reluctantly accepted being elected the next Caliph after Uthman, whose assassination by rebels in 656 led to the First Civil War. Muhammad's widow, Aisha, raised an army against Ali, asking to avenge the death of Uthman, but was defeated at the Battle of the Camel. Ali attempted to remove
the governor of Syria, Mu'awiya, who was seen as corrupt. Mu'awiya then declared war on Ali after accusing him of being behind Uthman's death. Ali defeated him in the Battle of Siffin, and then declared war on Ali after accusing him of being behind Uthman's death. Ali defeated him in the Battle with Mu'awiya. They felt that by not fighting a sinner, Ali became a sinner
 Caliphate. In the Abbasid revolution, non-Arab converts (mawali), Arab clans pushed aside by the Umayyad clan, and some Shi'a rallied and overthrew the Umayyads, inaugurating the more cosmopolitan Abbasid dynasty in 750.[146][147] Classical era (750-1258) Further information: Hadith studies and Islamic philosophy See also: Islamic world contributions to Medieval
Europe and Turco-Persian tradition The eye, according to Hunain ibn Ishaq from a manuscript dated c. 1200 Al-Shafi'i codified a method to determine the reliability of hadith. [148] During the early Abbasid era, scholars such as Bukhari and Muslim compiled the major Shia hadith
collections. The four Sunni Madh'habs, the Hanafi, Hanbali, Maliki, and Shafi'i, were established around the teachings of Ja'far al-Sadiq formed the Ja'fari jurisprudence. 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. Some Muslims began questioning the piety of indulgence in worldly life and emphasized 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 or Sufism.[149][150] At this time, theological problems, notably life and emphasized poverty, humility, and avoidance of sin based on renunciation of bodily desires.
on free will, were prominently tackled, with Hasan al Basri holding that although God knows people's actions, good and evil come from abuse of free will and the devil.[153] Caliphs such as Mamun al Rashid and Al-Mu'tasim made it an official
creed and unsuccessfully attempted to force their position on the majority.[154] They carried out inquisitions with the traditionalist Ahmad ibn Hanbal notably refusing to conform to the Mutazila idea of the creation of the Quran and was tortured and kept in an unlit prison cell for nearly thirty months.[155] However, other schools of speculative theology – Māturīdisn
prevailed.[156] This era is sometimes called the "Islamic Golden Age".[157] Avicenna pioneered the science of experimental 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, [158] and the introducing clinical pharmacology. [160] In mathematics, the mathematics, the mathematics, the mathematics are the discovery of the contagious nature of infectious diseases, [158] and the introducing clinical pharmacology. [160] In mathematics are the discovery of the contagious nature of infectious diseases, [158] and the introducing clinical pharmacology. [160] In mathematics are the discovery of the contagious nature of infectious diseases, [158] and the introducing clinical pharmacology. [160] In mathematics are the discovery of the contagious nature of infectious diseases, [158] and the introducing clinical pharmacology. [160] In mathematics are the discovery of the contagious nature of infectious diseases, [158] and the introducing clinical pharmacology. [160] In mathematics are the discovery of the contagious nature of infectious diseases, [158] and the introducing clinical pharmacology. [160] In mathematics are the discovery of the contagious nature of infectious diseases, [158] and the introducing clinical pharmacology. [160] In mathematics are the discovery of the contagious nature of infectious diseases, [158] and the introducing clinical pharmacology. [158] and the introducing clinical pharmacology are the discovery of the contagious nature of infectious diseases. [158] and the introducing clinical pharmacology are the discovery of the contagious nature of infectious diseases. [158] and the introducing clinical pharmacology are the discovery of the contagious nature of infectious diseases. [158] and the infectious diseases are the discovery of the contagious nature of infectious diseases. [158] and the infectious diseases are the discovery of the contagious nature of the contagious nat
dynasty,[176] and the millennialist Isma'ili Shi'a missionary movement took advantage of the situation,[177] with the Fatimid dynasty taking control of North Africa and the Qarmatians sacking Mecca and stealing the Black Stone in their unsuccessful rebellion.[178] In what is called the Shi'a Century, another Ismaili group, the Buyid dynasty conquered Baghdad and turned
 practices.[188] Muslim Turks incorporated elements of Turkish Shamanism beliefs to Islam.[d][188] Muslims in China, who were descended from earlier immigrants, were assimilated, sometimes by force, by adopting Chinese names and culture while Nanjing became an important center of Islamic study.[190][191] While cultural influence used to radiate outward from
the mathematical model that was later adopted by Copernicus unrevised in his heliocentric model and Jamshīd al-Kāshī's estimate of pi would not be surpassed for 180 years.[194] Many Muslim dynasties in India chose Persian as their court language. The introduction of gunpowder weapons led to the rise of large centralized states and the Muslim Gunpowder empires
showing signs of the Industrial revolution. [201] The religion of the centralized states of the Gunpowder empires impacted their constituent populations. A symbiosis between Ottoman rulers and Sufism strongly influenced Islamic reign by the Ottoman rulers and Sufism strongly influenced Islamic reign by the Ottoman rulers and Sufism strongly influenced Islamic reign by the Ottoman rulers and Sufism strongly influenced Islamic reign by the Ottoman rulers and Sufism strongly influenced Islamic reign by the Ottoman rulers and Sufism strongly influenced Islamic reign by the Ottoman rulers and Sufism strongly influenced Islamic reign by the Ottoman rulers and Sufism strongly influenced Islamic reign by the Ottoman rulers and Sufism strongly influenced Islamic reign by the Ottoman rulers and Sufism strongly influenced Islamic reign by the Ottoman rulers and Sufism strongly influenced Islamic reign by the Ottoman rulers and Sufism strongly influenced Islamic reign by the Ottoman rulers and Sufism strongly influenced Islamic reign by the Ottoman rulers and Sufism strongly influenced Islamic reign by the Ottoman rulers and Sufism strongly influenced Islamic reign by the Ottoman rulers and Sufism strongly influenced Islamic reign by the Ottoman rulers and Sufism strongly influenced Islamic reign by the Ottoman rulers and Sufism strongly influenced Islamic rulers and Sufism strongly influenc
the Twelver sect within Shia Islam over the Ismaili sects and the Zaidi,[206] which had previously been the majority and oldest group among the Shia.[207][208][209] Nader Shah, who overthrew the Safavids, attempted to improve relations with Sunnis by propagating the integration of Twelverism into Sunni Islam as a fifth madhhab, called Ja'farism,[210] which failed to
 scholars.[175] He called for a jihad against those he deemed heretics[213] but his writings only played a marginal role during his lifetime.[214] During the 18th century in Arabia, Muhammad ibn 'Abd al-Wahhab, influenced by the works of Ibn Taymiyya and Ibn al-Qayyim, founded a movement, called Wahhabi with their self-designation as Muwahiddun, to return to what head a movement and Ibn al-Qayyim, founded a movement
 saw as unadultered Islam.[215][216] He condemned many local Islamic customs, such as visiting the grave of Muhammad or saints, as later innovations and the tomb of Husayn at Karbala, a major Shia pilgrimage site.[217][218] He formed an alliance with the
 Saud family, which, by the 1920s, completed their conquest of the area that would become Saudi Arabia.[219] Ma Wanfu and Ma Debao promoted salafist movements in the nineteenth century such as Sailaifengye in China after returning from Mecca but were eventually persecuted and forced into hiding by Sufi groups.[220] Other groups sought to reform Sufism rather
than reject it, with the Senusiyya and Muhammad Ahmad both waging war and establishing states in Libya and Sudan respectively. [221] In India, Shah Waliullah Dehlawi attempted a more conciliatory style against Sufism and influenced the Deobandi movement.
the Muslim presence in Iberia. By the 19th century; the British East India Company had formally annexed the Mughal dynasty in India.[226] As a response to Western Imperialism, many intellectuals sought to reform Islamic modernism, initially labelled by Western Imperialism, many intellectuals sought to reform Islamic modernism, initially labelled by Western Imperialism, many intellectuals sought to reform Islamic modernism, initially labelled by Western Imperialism, many intellectuals sought to reform Islamic modernism, initially labelled by Western Islamic modernism.
 scripture-oriented.[228][229] Notable forerunners include Muhammad 'Abduh and Jamal al-Din al-Afghani.[230] Abul A'la Maududi helped influence modern political Islam.[231] Similar to contemporary codification, Shariah was for the first time partially codified into law in 1869 in the Ottoman Empire's Mecelle code.[232] The Ottoman Empire disintegrated after World
 War I and the Caliphate was abolished in 1924[233] by the first President of the Turkish Republic, Mustafa Kemal Atatürk, as part of his secular reforms. [234][235] Pan-Islamists attempted to unify Muslims and competed with growing nationalist forces, such as pan-Arabism. 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.[236] Contact with industrialized nations brought Muslim populations to new areas through economic migration. Many Muslims migrated as indentured servants (mostly from India and Indonesia) to the Caribbean, forming the largest Muslim populations by percentage in the Americas.[237] Migration
Western European nations since the 1960s, many as guest workers. Contemporary era (20th century-present) Forerunners of Islamic modernism influenced Islamic mode
even other Muslims, such as the Islamic State of Iraq and the Levant, who would even attempt to recreate the modern gold dinar as their monetary system. [citation needed] Ulu mosque in Utrecht, Netherlands In opposition to Islamic political movements, in 20th century Turkey, the military carried out coups to oust Islamist governments, and headscarves were legally
restriced, as also happened in Tunisia.[244][245] In other places religious power was co-opted, such as in Saudi Arabia, where the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppets of the state monopolized religious scholarship and are often seen as puppe
Arabia campaigned against revolutionary Islamist movements in the Middle East, in opposition to Iran, [249] Turkey [250] and Qatar. Muslim minorities of various ethnicities have been persecuted as a religious group. [251] This has been undertaken by communist forces like the Khmer Rouge, who viewed them as their primary enemy to be exterminated since they stood out
 and worshiped their own god[252] and the Chinese Communist Party in Xinjiang[253] and by nationalist forces such as during the Bosnian genocide. The globalization of communication has increased dissemination of religious information. The adoption of the hijab has grown more common[254] and some Muslim intellectuals are increasingly striving to separate scriptural
 Islamic beliefs from cultural traditions.[255] Among other groups, this access to information has led to the rise of popular "televangelist" preachers, such as Amr Khaled, who compete with the traditional ulema in their reach and have decentralized religious authority.[256][257] More "individualized" interpretations of Islam[258] notably include Liberal Muslims who attempt
to reconcile religious traditions with current secular governance [259] and women's issues. [260] Demographics World Muslim population by percentage (Pew Research Center, 2014). Main articles: Muslim world and Ummah See also: Islam by country and Muslim population people
are Muslims.[261] In 1900, this estimate was 12.3%,[262] in 1990 it was 19.9%[36] and projections suggest the proportion will be 29.7% by 2050.[263] It has been estimated that 87–90% of Muslims are Sunni and 10–13% are Shia,[30] with a minority belonging to other sects. Approximately 49 countries are Muslim-majority,[264][265] with 62% of the world's Muslims living
 in Asia, and 683 million adherents in Indonesia, Pakistan, India, and Bangladesh alone.[266][267] Most estimates indicate China has approximately 20 to 30 million Muslims (1.5% to 2% of the population).[268][269] Islam in Europe is the second largest religion after Christianity in many countries, with growth rates due primarily to immigration and higher birth rates of
denomination in Islam.[272] The term is a contraction of the phrase "ahl as-sunna wa'l-jamaat", which means "people of the sunnity nesting four caliphs were the rightful successors to Muhammad and primarily reference six major hadith works for legal matters,
while following one of the four traditional schools of jurisprudence: Hanafi, Hanbali, Maliki or Shafi'i.[20][274] Sunni schools of theology encompass Asharism founded by Al-Ash'arī (c. 874–936), Maturidi by Abu Mansur al-Maturidi (853–944 CE) and traditionalist theology encompass Asharism founded by Al-Ash'arī (c. 874–936), Maturidi by Abu Mansur al-Maturidi (853–944 CE) and traditionalist theology encompass Asharism founded by Al-Ash'arī (c. 874–936), Maturidi by Abu Mansur al-Maturidi (853–944 CE) and traditionalist theology encompass Asharism founded by Al-Ash'arī (c. 874–936), Maturidi by Abu Mansur al-Maturidi (853–944 CE) and traditionalist theology encompass Asharism founded by Al-Ash'arī (c. 874–936), Maturidi by Abu Mansur al-Maturidi (853–944 CE) and traditionalist theology encompass Asharism founded by Al-Ash'arī (c. 874–936), Maturidi by Abu Mansur al-Maturidi (853–944 CE) and traditionalist theology encompass Asharism founded by Al-Ash'arī (c. 874–936), Maturidi by Abu Mansur al-Maturidi (853–944 CE) and traditionalist theology encompass Asharism founded by Al-Ash'arī (c. 874–936), Maturidi by Abu Mansur al-Maturidi (853–944 CE) and traditionalist theology encompass Asharism founded by Al-Ash'arī (c. 874–936), Maturidi by Abu Mansur al-Maturidi (853–944 CE) and traditionalist theology encompass Asharism founded by Al-Ash'arī (c. 874–936), Maturidi by Abu Mansur al-Maturidi by Abu Mansu
 adherence to a literal understanding of the Quran and the Sunnah, the belief in the Quran is uncreated and eternal, and opposition to reason (kalam) in religious and evil can be understood by reason alone, [276] but people rely on revelation, for matters
beyond human's comprehension. Asharism holds that ethics can derive just from divine revelation but not from human reason. However, Asharism accepts reason regarding exegetical matters and combines Mu'tazila approaches with traditionalist ideas. [277] In the 18th century, Muhammad ibn Abd al-Wahhab led a Salafi movement, referred by outsiders as Wahhabism, in
Islam The Imam Hussein Shrine in Iraq is a holy site for Shia Muslims Shia Islam, or Shi'ism, is the second-largest Muslim denomination. Shias, or Shiites, split with Sunnis over Muhammad's successor as leader, who the Shia believed must be from certain descendants of Muhammad's family known as the Ahl al-Bayt and those leaders, referred to as Imams, have additional
 viewed as a moderate variation of the Khawarij movement, though Ibadis themselves object to this classification. Unlike most Kharijite groups, Ibadism does not regard sinful Muslims as unbelievers. Ibadi hadiths, such as the Jami Sahih collection, uses chains of narrators from early Islamic history they considered trustworthy but most Ibadi hadiths are also found in
 standard Sunni collections and contemporary Ibadis often approve of the standard Sunni collections. [285] Other denominations Quranists are Muslims who generally believe that Islamic law and guidance should only be based on the Quran, rejecting the Sunnah, thus partially or completely doubting the religious authority, reliability or authenticity of the hadith literature
 which they claim are fabricated.[286] From the 19th century onward, hadith were questioned by Sayyid Ahmad Khan, Abdullah Chakralawi, Ghulam Ahmad Parwez,[287] and Muhammad Tawfiq Sidqī. [288][289] Quranists differ in the practice of Islamic rituals from other Muslims in frequency of prayer, details of prayer, zakat, fasting, or the Hajj. [286] Quranists like Rashac
 Shias and Sufi beliefs, adopted by some Turkish tribes, It has been estimated that there are 10 million to over 20 million (~0.5%-1% of all Muslims) Alevis worldwide, [293] The Ahmadiyya movement was founded by Mirza Ghulam Ahmad[294] in India in 1889, [295] [e] Ahmad claimed to be the "Promised Messiah" or "Imam Mahdi" of prophecy. Today the group has 10 to 20
 "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 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.[304] Mysticism Main article: Sufism See also: Sufi-Salafi relations The Whirling Dervishes, or Mevlevi Order by the tomb of Sufi-mystic Rumi Sufism
and its adherents belong to the various Muslim denominations. Ismaili Shias, whose teachings root in Gnosticism and Neoplatonism, [307] as well as by the Illuminationist and Isfahan schools of Islamic philosophy have developed mystical interpretations of Islamic philosophy have developed mystical interpretation of Isla
(1315-1390) are often considered the pinnacle of Persian poetry. Sufis see tasawwuf as an inseparable part of Islam, just like the sharia.[312] 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.[313][314][312] Historian
Nile Green argued that Islam in the Medieval period, was more or less Sufism. [189](p77)(p24) Popular devotional practices such as the veneration of Sufi saints have been viewed as innovations from the original religion from followers of salafism, who have sometimes physically attacked Sufis, leading to a deterioration in Sufi-Salafi relations. Sufi saints have been viewed as innovations from the original religion from followers of salafism, who have sometimes physically attacked Sufis, leading to a deterioration in Sufi-Salafi relations.
 [318][319][320] Sufism is prominent in Central Asia,[321][322] as well as in African countries like Tunisia, Algeria, Morocco, Senegal, Chad and Niger.[304][323] Law and jurisprudence (fiqh) Ritual Shahada Salat Raka'ah Qibla Turbah Sunnah salat (TahajjudTarawih) Witr Nafl salat Sawm Zakat Hajj Ihram (clothing Mut'ah) Tawaf
 (illicit sex) Hirabah (unlawful warfare and banditry) Fasad ("mischief") Mofsed-e-filarz ("spreading corruption") Fitna ("sedition") Rajm (stoning) Tazir (discretionary) Qisas (retaliation) Diya (compensation) Etiquette Adab Gender segregation (Purdah) Mahram Honorifics Toilet Economic History Zakat Jizya Nisab Khums Sadaqah (Waqf) Bayt al-mal Banking Riba
 Murabaha Takaful Sukuk Inheritance Hygiene Sexual Toilet Taharah Ihram Wudu Masah Ghusl Tayammum Miswak Najis Dietary Dhabihah Alcohol Pork Comparison with kashrut Military Jihad Hudna Istijarah (asylum) Prisoners of war Islamic studiesvte Main articles: Sharia and Fiqh See also: Logic in Islamic philosophy § Islamic law and theology Sharia is the religious law
 forming part of the Islamic tradition.[20] It is derived from the religious precepts of Islam, particularly the Quran and the Hadith. In Arabic, the term shari and refers to God's divine law and is contrasted with figh, which refers to its scholarly interpretations.[324][325] The manner of its application in modern times has been a subject of dispute between Muslim traditionalists
and reformists.[20] Traditional theory of Islamic jurisprudence recognizes four sources of sharia: the Quran, sunnah (Hadith and Sira), qiyas (analogical reasoning), and ijma (juridical consensus).[326] Different legal schools developed methodologies for deriving sharia rulings from scriptural sources using a process known as ijtihad.[324] Traditional jurisprudence
 distinguishes two principal branches of law, 'ibādāt (rituals) and mu'āmalāt (social relations), which together comprise a wide range of topics.[324] Its rulings assign actions to one of five categories called ahkam: mandatory (fard), recommended (mustahabb), permitted (mubah), abhorred (makruh), and prohibited (haram).[324][325] Forgiveness is much celebrated in
 Islam[327] and, in criminal law, while imposing a penalty on an offender in proportion to their offense is considered permissible; forgiving the offender is better. To go one step further by offering a favor to the offender in proportion to their offender is regarded as the peak of excellence. [328][xi] Some areas of sharia overlap with the Western notion of law while others correspond more broadly to living
                                                                   orically, sharia was interpreted by independent jurists (muftis). Their legal opinions (fatwa) 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 a
were widely replaced by statutes inspired by European models.[325] The Ottoman Empire's 19th-century Tanzimat reforms lead to the Mecelle civil code and represented the first attempt to codify sharia. [329] While the constitutions of most Muslim-majority states contain references to sharia, its classical rules were largely retained only in personal status (family) laws. [325]
Legislative bodies which codified these laws sought to modernize them without abandoning their foundations in traditional jurisprudence. [325][330] The Islamic revival of the late 20th century brought along calls by Islamist movements for complete implementation of sharia.
debates whether sharia is compatible with secular forms of government, human rights, freedom of thought, and women's rights.[331][332][333] Schools of jurisprudence Islamic schools of jurisprudence
madhahs while the three major Shia schools are the Ja'fari, Zaidi and Isma'ili madhahib. Each differs 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 taglid. The term ghair mugallid literally refers to those who do not use taglid and, by
extension, do not have a madhab.[334] The practice of an individual interpreting law with independent reasoning is called ijtihad.[335] Society Religious personages Main article: Ulama Crimean Tatar Muslim students (1856) Islam, like Judaism, has no clergy in the sacerdotal sense, such as priests who mediate between God and people. Imam (امام) is the religious title used
for the individual who leads an Islamic worship service. Religious interpretation is presided over by the 'ulama (Arabic: علماء), a term used describe the body of Muslim scholars who have received training in Islamic studies. A scholar of the hadith is called a muhaddith, a scholar of jurisprudence is called a fagih (علماء), a term used describe the body of Muslim scholars who have received training in Islamic studies. A scholar of jurisprudence is called a fagih (علماء), a term used describe the body of Muslim scholars who have received training in Islamic studies.
is called a mufti, and a qadi is an Islamic judge. Honorific titles given to scholars include sheikh, mullah and mawlawi. Some Muslims also venerate saints is known as ziyarat. Unlike saints in Christianity, Muslim saints are usually acknowledged informally by the
consensus of common people, not by scholars. Governance See also: Political aspects of Islamic jurisprudence, and Jihad Mainstream Islamic law does not distinguish between "matters of church" and "matters of state"; the scholars function as both jurists and theologians. Various forms of Islamic jurisprudence therefore rule on matters
than in other societal context might be considered the preserve of the state. Terms traditionally used to refer to Muslim leaders include Caliphate, Emirate, Imamate and Khanate (e.g. the United Arab Emirates). In Islamic economic jurisprudence, hoarding of wealth is reviled and thus
monopolistic behavior is frowned upon. [336] Attempts to comply with shariah has led to the development of Islamic banking. Islam prohibits riba, usually translated as usury, which refers to any unfair gain in trade and is most commonly used to mean interest. [337] Instead, Islamic banking.
from the venture. Another feature is the avoidance of uncertainty, which is seen as gambling 338] and Islamic banks traditionally avoid derivative instruments such as futures or options which substantially protected them from the 2008 financial crisis, [339] The state used to be involved in distribution of charity from the treasury, known as Bayt al-mal, before it became a
largely individual pursuit. 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.[342] while the Umayyad Caliph
Umar II assigned a servant for each blind person and for every two chronically ill persons, [344] Iihad means "to strive or struggle [in the way of God]" and, in its broadest sense, is "exerting one's efforts, endeavors, or ability in contending with an object of disapprobation", [345] This could refer to one's striving to attain religious and moral perfection [346][347]
with the Shia and Sufis in particular, distinguishing between the "greater jihad", which pertains to spiritual self-perfection, and the "lesser jihad", defined as warfare. [348] [349] When used without a qualifier, jihad is often understood in its military form. [345][346] 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. [348] [349] Most Muslims today interpret Jihad as only a defensive form of warfare. [350] 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. [349] 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 is 868 AD.[351][352] Daily and family life See also: Adab (Islam), Islamic dietary laws, Islam and children, Marriage in Islam, and Polygyny in Islam Islamic veils represent modesty Many daily practices fall in
the category of adab, or Islamic etiquette. 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."[xii] 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. Specific prohibited foods include pork products, blood and carrion. Health is viewed as a trust from God and intoxicants, such as alcoholic drinks, are prohibited foods include pork products, blood and carrion. Health is viewed as a trust from God and intoxicants, such as alcoholic drinks, are prohibited foods include pork products, blood and carrion. Health is viewed as a trust from God and intoxicants, such as alcoholic drinks, are prohibited foods include pork products, blood and carrion.
are often encouraged among men as something natural [355][356] and body modifications, such as permanent tattoos, are usually forbidden as violating the creation. [f][358] Gold and silk for men are prohibited and are seen as extravagant. [359] Haya, often translated as "shame" or "modesty", is sometimes described as the innate character of Islam [360] and informs much of
Muslim daily life. For example, clothing in Islam emphasizes a standard of modesty, which has included the hijab for women. Similarly, personal hygiene is encouraged with certain requirements. In Islamic marriage, the groom is required to pay a bridal gift (mahr).[361] Most families in the Islamic world are monogamous.[362][363] However, Muslim men are allowed to
practice polygyny and can have up to four wives at the same time. There are also cultural variations in weddings. [364] Polyandry, a practice wherein a woman takes on two or more husbands, is prohibited in Islam. [365] After the birth of a child, the Adhan is pronounced in the right ear. [366] On the seventh day, the aqiqah ceremony is performed, in which an animal is
sacrificed and its meat is distributed among the poor.[367] The child's head is shaved, and an amount of money equaling the weight of its hair is donated to the poor.[367] Male circumcision is practised. Respecting and obeying one's parents, and taking care of them especially in their old age is a religious obligation.[368] A dying Muslim is encouraged to pronounce the
Shahada as their last words. Paying respects to the dead and attending funerals in the community are considered among the virtuous acts. In Islamic burial rituals, burial is encouraged as soon as possible, usually within 24 hours. The body is washed, except for martyrs, by members of the same gender and enshroused in a garment that must not be elaborate called kafan.
[370] A "funeral prayer" called Salat al-Janazah is performed. Wailing, or loud, mournful outcrying, is discouraged. Coffins are often unmarked, even for kings. [371] Regarding inheritance, a son's share is double that of a daughter's. [xiii] Arts and culture Main article: Islamic culture See also: Islamic art, Islamic architecture, and Islamic
literature The term "Islamic culture" can 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 culture of the early Caliphates, including that of non-Muslims,
[373] sometimes referred to as "Islamicate". Islamic art encompasses the visual arts including fields as varied as architecture, calligraphy, painting, and ceramics, among others.
different historical periods. This stricture has been used to explain the prevalence of calligraphy, tessellation, and pattern as key aspects of Islamic architecture such as the Great Mosque of Kairouan containing marble and porphyry columns from Roman
and Byzantine buildings, [376] while mosques in Indonesia often have multi-tiered roofs from local Javanese styles. The Islamic calendar is a lunar calendar that begins with the Hijra of 622 CE, a date that was reportedly chosen by Caliph Umar as it was an important turning point in Muhammad's fortunes. [377][better source needed] Islamic holy days fall on fixed dates of
the lunar calendar, meaning they occur in different seasons in different years in the Gregorian calendar. The most important Islamic festivals are Eid al-Fitr (Arabic ميد الأضحى) on the 10th of Dhu al-Hijjah, coinciding with the end of the Hajj (pilgrimage).[378] Great
Mosque of Djenné, in the west African country of Mali Dome in Po-i-Kalyan, Bukhara, Uzbekistan 14th century Great Mosque of Xi'an in China 16th century Islamic calligraphy from the Ottoman region. Geometric arabesque tiling on the underside of the dome of Hafiz
Shirazi's tomb in Shiraz, Iran Derived religions See also: Islam and Druze Some movements, such as the Druze, [379][380][381][382][383] 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 with Islam, and whether each is a separate religion or a sect of Islam is sometimes controversial.
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 Muri Baha'u'llah founded the Bahá'í Faith. [384] Sikhism, founded by Guru Nanak in late-fifteenth-century Punjab, primarily incorporates aspects
of Hinduism, with some Islamic influences.[385] Criticism Main article: Criticism of Islam John of Damascus, under the Umayyad Caliphate, viewed Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islam has existed since Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islam has existed since Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islam has existed since Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islam has existed since Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islam has existed since Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islam has existed since Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islamic doctrines as a hodgepodge from the Bible.[386] Criticism of Islamic doctrines as a hodgepodge from the Bible.[386] Cr
idolatry, often explaining it in apocalyptic terms. [388] Later, criticism from the Muslim world itself appeared, as well as from Jewish writers and from ecclesiastical 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 the broad repudiation of bodily pleasure in both life and the afterlife. Ali ibn Sahl Rabban al-Tabari description of paradise by asserting that the Bible also implies such ideas, such as
drinking wine in the Gospel of Matthew.[390] Defamatory images of Muhammad, derived from early 7th century depictions of the Byzantine Church,[391] appear 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. [392] Other criticisms focus on the question of human rights in modern Muslim-majority countries, and the treatment of women in Islamic law and practice. [393] In the wake of the recent multiculturalism trend, Islamic law and practice.
Both in his public and personal life, others objected to the morality of Muhammad, therefore also Glossary of Islam Index 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 /a:/, /æ/ or (when the stress is on the first syllable) /ə/ (Merriam Webster). The most common are /iz'la:m, 'isla:m/ (American Heritage Dictionary) and /'izla:m, 'isla:m/ (american Heritage Dictionary). ^ Watt argues that the initial agreement came about shortly after the hijra and that the document
was amended at a later date—specifically after the battle of Badr (AH [anno hijra] 2, = AD 624).[117] Serjeant argues that the document is a single
treaty agreed upon shortly after the hijra.[119] Wellhausen argues that it belongs to the first year of Muhammad's residence in Medina, before the battle of Badr in 2/624.[120] Even Moshe Gil, a sceptic of Islamic history, argues that it was written within five months of Muhammad's arrival in Medina.[121] ^ "Hasan al Basri is often considered one of the first who rejected an
angelic origin for the devil, arguing that his fall was the result of his own free-will, not God's determination. Hasan al Basri also argued that angels are incapable of sin or errors and nobler than humans and even prophets. Both early Shias and Sunnis opposed his view.[152] ^ "In recent years, the idea of syncretism has been challenged. Given the lack of authority to define
or enforce an Orthodox doctrine about Islam, some scholars argue there had no prescribed beliefs, only prescribed practise, in Islam before the sixtheenth century. Some Muslims in dynastic era China resisted footbinding of girls for the same
reason.[357] Qur'an and hadith \ Q6:125 Quran 6:125, Q61:7 Quran 6:125, Q61:7 Quran 49:14 \ Q2:117 Quran 6:31; \ Quran 49:14 \ Q2:117 Quran 49:14 \ Q2:117 Quran 49:14 \ Q2:117 Quran 49:14 \ Q3:117 Q
(Zakat) and for bringing hearts together and for freeing captives and for those in debt (or bonded labour) and for the (stranded) traveller—an obligation (imposed) by Allah. And Allah is Knowing and Wise" ^ Quran 4:34 ^ Sahih al-Bukhari, 8:73:56 ^ Quran 4:11. Citations ^ Browne, Edward G. (1889). Bábism. ^ Hunter, Shireen (2010). The
Politics of Islamic Revivalism: Diversity and Unity: Center for Strategic and International Studies. University of Michigan Press. p. 33. ISBN 9780253345493. Druze - An offshoot of Shi'ism; its members are not considered Muslims by orthodox Muslims. ^ Yazbeck Haddad, Yvonne
(2014). The Oxford Handbook of American Islam. Oxford University Press. p. 142. ISBN 9780199862634. While they appear parallel to those of normative Islam, in the Druze religion they are different in meaning and interpretation. The religion is consider distinct from the Ismaili as well as from other Muslims belief and practice... Most Druze do not identify as Muslims.. ^
"Islam | Religion, Beliefs, Practices, & Facts | Britannica". www.britannica.com. Retrieved 9 May 2022. ^ "Islam". HISTORY. Retrieved 9 May 2022. ^ "Blam". HISTORY. Retrieved 9 May 2022. ^ "Blam". HISTORY. Retrieved 9 May 2022. ^ "Islam". HISTORY. HISTORY. HISTORY. HISTORY. HISTORY. HISTORY. HISTORY. HISTORY. HISTORY. HIST
edited by J. L. Esposito. Oxford: Oxford University Press. ISBN 978-0-19-530513-5. (See also: quick reference.) "Profession of Faith...affirms Islam's absolute monotheism and acceptance of Muhammad as the messenger of Allah, the last and final prophet." ^ a b Peters, F. E. 2009. "Allah." In The Oxford Encyclopedia of the Islamic World, edited by J. L. Esposito. Oxford:
Oxford University Press. ISBN 978-0-19-530513-5. (See also: quick reference.) "[T]he Muslims' understanding of Allāh is based...on the Qur'an's public witness. Allāh is Unique, the Creator, Sovereign, and Judge of mankind. It is Allāh who directs the universe through his direct action on nature and who has guided human history through his prophets, Abraham, with whom
he made his covenant, Moses/Moosa, Jesus/Eesa, and Muhammad, through all of whom he founded his chosen communities, the 'Peoples of the Book.'" ^ "Religious Composition by Country, 2010–2050". Pew Research Center. 2 April 2015. Archived from the original on 15 June 2020.
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their gaze at nature's complexity, regularity, and order. The early verses of the Qur'ān, therefore, reveal an invitation to examine and investigate the heavens and the earth, and everything in Creation is a miraculous sign of God (āyah), inviting human beings to contemplate the Creator." ^Coldman, Elizabeth. 1995. Believers: Spiritual Leaders of the World. Oxford: Oxford University Press. ISBN 978-0-19-508240-1. p. 63. ^Reeves, J. C. (2004). Bible and Qur'ān: Essays in scriptural intertextuality. Leiden: Brill. p. 177. ISBN 90-04-12726-7. ^Reload Connections . Religion | PBS". www.pbs.org. Retrieved 9 May 2022. ^Bennett (2010), p. 101. ^Esposito, John L. (ed.). "Eschatology". The Oxford Dictionary of Islam – via Oxford Islamic Studies Online. ^Esposito (2002b), pp. 17, 111–112, 118. ^a b c d Coulson, Noel James. "Sharīa" via Lexico.) ^Trofimov, Yaroslav. 2008. The Siege of Mecca: The 1979 Uprising at Islam's Holiest Shrine. Knopf. New

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