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Last Updated on July 10, 2023 by Arabian Tongue TeamWhen it comes to learning Arabic, there are two main options: Quranic Arabic and Modern Standard Arabic and Modern Standard Arabic. Both are used in different contexts and have their own unique features, so it can be difficult to know which one to choose. In this article, we will explore the differences between these two
forms of Arabic and help you decide which one is right for you quranic ArabicQuranic A
has a slightly different sentence structure from modern standard Arabic. Quranic Arabic also uses special symbols to indicate proper pronunciation and to give emphasized effects to words. Many Muslims learn Quranic Arabic as part of their religious education, as it is necessary for understanding and reciting the Quran. Arabic modern standard
(MSA)On the other hand, Modern Standard Arabic (MSA) is the most widely used form of Arabic in Arabic in Arabic in Arabic, but it includes new and modern words and phrases that were not present when the Quran was written. Additionally, MSA has
different pronunciations, word groupings, and contexts than Quranic Arabic. So, which one should you learn? The answer depends on your goals. If you want to gain a deeper understanding of the Quran and its teachings, Quranic Arabic would be the best choice. However, if youre thinking of traveling to an Arabic-speaking country or want to be fluent
in speaking Arabic, Modern Standard Arabic would be the most beneficial. The variations betweenarabic modern standard (MSA) and Quranic Arabic, is primarily used in written literature and scripts, while MSA is primarily spoken in everyday communication. Despite
some minor differences, the two forms of the language share many similarities, making it relatively easy for speakers to transition between them. Its worth noting that both forms of Arabic are very similar, so once you master one, you will be able to quickly learn the other. Additionally, many language schools offer courses in both Quranic and Modern
Standard Arabic, so you can learn both at the same time. In summary Quranic Arabic is the form of Arabic in Arabic is the form of Arabic is the form of Arabic in Arabic is the form of Arabic in Arabic is the form of Arabic in Arabic is the form of Arabic is the form of Arabic is the form of Arabic in Arabic i
forms of Arabic are similar, so you can choose the one that best suits your goals and learning style. And once you master one, youll be able to quickly learn the other. Recommended reading History of Arabic Calligraphy In a nutshell: Quranic Arabic differs from Modern Standard Arabic (MSA) in vocabulary, grammar, style,
and pronunciation, preserving words, structures, and eloquence unique to the Quran. While MSA is used in media and formal speech, Quranic Arabic maintains classical expressions, poetic rhythms, and Tajweed rules for precise recitation. Though both share the same linguistic roots, mastering Quranic Arabic deepens ones connection to the Quran,
unlocking its true meaning and beauty. Today, I will talk with you about something important for your journey in learning and memorizing the Quran: the Quranic Arabic, or MSA. Many of you, coming from non-Arab backgrounds, may feel a little confused?
Intimidated? When you start to learn Quran. You might be learning some Arabic words and rules, maybe from a book or an app, and then when you open the Quran, it feels a little different in some ways from the
Arabic you might hear on the news or read in modern books. Its like, maybe in your country, the language people spoke 100 years ago is a little different from how you speak today. Same root, same language, but some words change, some ways of saying things change. Quranic Arabic is the language of the Quran, which was revealed over 1400 years
ago. It is a classical form of Arabic. The Arabic that is spoken today in different Arab countries is also beautiful, but it has changed over time. There is also something called Modern Standard Arabic (MSA). Modern Standard Arabic (MSA) is a more simplified, standardized form of Arabic that is used in formal places like television, schools, and
newspapers across the Arab world. MSA tries to be a common language for everyone, but this msc are you! Its not like learning a completely new language. Think of it like this: if you know English now, you can probably still understand some old English from Shakespeare, right? Maybe
some words are different, and the way they put sentences together might be a bit strange, but you can still get the main idea. Its a bit like that with Quranic Arabic and modern Arabic that we need to learn. You might also hear the word
(Fusha). This basically means eloquent or classical Arabic as the original, pure Fusha, and MSA as a modern form that is based on it. Well,
the main reason is time. Language is always changing. People start using new words, old words might not be used so much anymore, and even how we put sentences together can shift a little. Think about how many new words for technology we have now that didnt exist even 50 years ago! Also, the Quran is not just any book. It is the word of Allah,
and its language is very special. It has a beauty, a rhythm, and a power that is unique. The way things are said in the Quran is more precise, more eloquent than how we might say
them in everyday conversation now. And, alhamdulillah, Allah promised to protect it. Allah says in Surat Al-Hijr (15:9): Indeed, it is We who sent down the Quran, and indeed, We will be its guardian This promise extends to the language itself. Because the words are so important, Allah has preserved them perfectly. This means the grammar, the
vocabulary, the style everything is preserved as it was revealed to our beloved Prophet Muhammad (peace be upon him) over 1400 years ago. To make this clearer, lets look at some simple examples. Here are some of the key differences between Quranic Arabic and MSA that are important for you, as learners of the Quran: This is probably the most
noticeable difference. Many words are the same or very similar, but Quranic Arabic contains some words that are not commonly used in MSA today, or they might have slightly different meanings. Similarly, MSA has developed new vocabulary to describe modern inventions and concepts that were not around at the time the Quran was revealed. For
example, in the Quran, you find the word The word (al-furgan). Blessed is He word (but no longer used in MSA.It is mentioned in Surah Abasa (80:31): Wafakihatan wa-abban And fruit and grass. The word (al-furgan). Blessed is He
who has sent down the Criterion upon His Servant that he may be a warner to the worlds (Surah Al-Furgan, 25:1)While (farq) meaning difference is common in MSA, (al-furgan) with its specific religious meaning as the Criterion (often referring to the Quran itself or the ability to distinguish between right and wrong) is more specific to religious
texts. Another example in Surah Yusuf (12:19), the word (sayyaarah) is used: And there came a caravan [of travelers, a caravan. But today, in modern Arabic, usually means a car, like an automobile. So, if you just learned the modern meaning, you might be a little confused
when you read this verseThis doesnt mean you wont encounter these words in MSA, but their frequency and primary usage might differ. The grammar of Quranic Arabic is very precise and rich. The basic grammatical rules are the same as in MSA, but you will find some differences in sentence structure and the way things are expressed. Quranic
Arabic sometimes uses more complex sentences with clauses and sub-clauses. The style is also highly eloquent and sometimes uses rhetorical devices that might not be as common in modern writing. For instance, you might find a more frequent use of certain verb forms or specific ways of constructing conditional sentences in the Quran compared to
contemporary Arabic. However, its important to note that the core grammatical framework remains consistent. MSA tends to use simpler sentence structures. But dont worry too much about this now! At Quranica, we will guide you step by step. We have many lessons here at Quranica about Arabic grammar. Join our Arabic Grammar course now. The
style of the Quran is unlike anything else in the Arabic language. It has a flow, a rhythm, and a way of using words that is incredibly powerful and moving. This is part of what makes the Quran can say a lot with very few words. Every word is chosen carefully and has a deep meaning. Figurative
Language: The Quran uses metaphors, similes, and other figures of speech to help us understand complex ideas in a way that is easy to grasp and remember. This makes it easier to memorize and also adds to its beauty
when it is recited. For example, look at the end of Surah Al-Zalzalah (99:7-8): (Fa man yamal mithqaala dharratin sharran yarahu) (Wa man yamal mithqaala dharratin sharratin sharran yarahu) (Wa man yamal mithqaala dharratin sharratin sharratin sharratin sharratin sharratin sharratin sharratin sh
each verse (yarahu). This is a common feature in the Quran that adds to its beauty and memorability. The modern Arabic script is based on the script used for the Quran that adds to its beauty and memorability. The modern Arabic script is based on the script used for the Quran that adds to its beauty and memorability. The modern Arabic script is based on the script used for the Quran that adds to its beauty and memorability. The modern Arabic script is based on the script used for the Quran that adds to its beauty and memorability. The modern Arabic script is based on the script used for the Quran that adds to its beauty and memorability. The modern Arabic script is based on the script used for the Quran that adds to its beauty and memorability. The modern Arabic script is based on the script used for the Quran that adds to its beauty and memorability. The modern Arabic script is based on the script used for the Quran that adds to its beauty and memorability. The modern Arabic script is based on the script used for the Quran that adds to its beauty and memorability. The modern Arabic script is based on the script used for the Quran that adds to its beauty and memorability. The modern Arabic script is based on the script used for the Quran that adds to its beauty and memorability. The modern Arabic script is based on the script adds to its beauty and memorability. The modern Arabic script is based on the script adds to its beauty and memorability.
hold certain sounds, where to pause, and so on. While you can technically read the Quran without Tajwid, its not recommended. It also helps preserve the correct meaning, because even a small change in pronunciation rules. In MSA, especially in
spoken MSA, people might not always be so strict with the long and short vowels. Also, some letters, like the (qaf) and (jeem), can be pronounced in Quran recitation. Its important to learn the rules of Tajweed, which preserves the beautiful
sounds and rhythms of the Quranic text. At Quranica, we place great emphasis on teaching Tajweed correctly. If you want to communicate in Arabic daily, then learning
Modern Standard Arabic is also beneficial. Yes, you can! Many non-Arabic speakers memorize the Quran without learning modern Arabic. However, understanding the Quran deeply requires some knowledge of Arabic. However, understanding the Quran deeply requires some knowledge of Arabic. At Quran without learning modern Arabic is also beneficial. Yes, you can! Many non-Arabic some knowledge of Arabic is also beneficial. Yes, you can! Many non-Arabic some knowledge of Arabic is also beneficial. Yes, you can! Many non-Arabic some knowledge of Arabic is also beneficial. Yes, you can! Many non-Arabic some knowledge of Arabic is also beneficial. Yes, you can! Many non-Arabic some knowledge of Arabic is also beneficial. Yes, you can! Many non-Arabic some knowledge of Arabic is also beneficial. Yes, you can! Many non-Arabic some knowledge of Arabic is also beneficial. Yes, you can! Many non-Arabic some knowledge of Arabic is also beneficial. Yes, you can! Many non-Arabic some knowledge of Arabic is also beneficial. Yes, you can! Many non-Arabic some knowledge of Arabic is also beneficial. Yes, you can! Many non-Arabic some knowledge of Arabic is also beneficial. Yes, you can! Many non-Arabic some knowledge of Arabic is also beneficial. Yes, you can! Many non-Arabic some knowledge of Arabic is also beneficial. Yes, you can! Many non-Arabic some knowledge of Arabic some knowledge of Arabi
structures that appear frequently in the Quran. This method allows students to understand and connect with the Quran faster. Here at Quranica, we understand the unique needs of non-Arab learners who want to connect with the Quran. Our experienced teachers, many of whom are Huffaz, are passionate about helping you on this journey. Our courses
are designed to: Focus on Quranic vocabulary and grammar from the very beginning. Teach you understand the meaning and context of the verses. Help you memorize the Quran. We believe that anyone who sincerely wants to learn the Quran can do so with the right guidance and dedication. Allah
language of the Quran, preserves words and structures that may no longer be common in contemporary Arabic. Some words, like and , hold distinct meanings in Quranic usage but are either obsolete or carry different connotations in MSA. The Qurans grammatical structures are more intricate and eloquent, employing rhetorical devices, poetic
rhythm, and precise expressions that set it apart from the simplified, standardized nature of MSA used in media and formal communication, ensuring clarity and preserving the Qurans divine message, whereas MSA lacks such strict recitation guidelines. Despite these differences,
learning Quranic Arabic is highly rewarding for those seeking a deeper connection with the Quran in its purest form. At Quranic Arabic allows believers to engage with the Quran in its purest form. At Quranic Arabic is highly rewarding for those seeking a deeper connection with the Quran in its purest form. At Quranic Arabic allows believers to engage with the Quran in its purest form. At Quranic Arabic is highly rewarding for those seeking a deeper connection with the Quran in its purest form. At Quranic Arabic is highly rewarding for those seeking a deeper connection with the Quran in its purest form.
Tajweed effortlessly. Muslim-majority countries, states, districts, or townsThis article has multiple issues. Please help improve this article has multiple issues. Please help improve this article by adding citations to reliable sources.
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who adhere to the religious beliefs, politics, and laws of Islam is practiced.[2][3] In a modern geopolitical sense, these terms refer to countries in which Islam is practiced.[2][3] In a modern geopolitical sense, these terms refer to countries in which Islam is practiced.[2][3] In a modern geopolitical sense, these terms refer to countries in which Islam is practiced.[2][3] In a modern geopolitical sense, these terms refer to countries in which Islam is practiced.[2][3] In a modern geopolitical sense, these terms refer to countries in which Islam is practiced.[2][3] In a modern geopolitical sense, these terms refer to countries in which Islam is practiced.[2][3] In a modern geopolitical sense, these terms refer to countries in which Islam is practiced.[2][3] In a modern geopolitical sense, these terms refer to countries in which Islam is practiced.[2][3] In a modern geopolitical sense, these terms refer to countries in which Islam is practiced.[2][3] In a modern geopolitical sense, the sense terms refer to countries in which Islam is practiced.[2][3] In a modern geopolitical sense terms refer to countries in which Islam is practiced.[2][3] In a modern geopolitical sense terms refer to countries in which Islam is practiced.[2][3] In a modern geopolitical sense terms refer to countries in which Islam is practiced.[2][3] In a modern geopolitical sense terms refer to countries in which Islam is practiced.[2][3] In a modern geopolitical sense terms refer to countries in which Islam is practiced.[2][3] In a modern geopolitical sense terms refer to countries in which Islam is practiced.[2][3] In a modern geopolitical sense terms refer to countries in which Islam is practiced.[2][3] In a modern geopolitical sense terms refer to countries in which Islam is practiced.[2][3] In a modern geopolitical sense terms refer to countries in which Islam is practiced.[2][3] In a modern geopolitical sense terms refer to countries in which Islam is practiced.[2][3] In a modern geopolitical sense terms refer to countries in which Is
[5]The history of the Muslim world spans about 1,400 years and includes a variety of socio-political developments, as well as advances in the arts, science, medicine, philosophy, law, economics and technology during the Islamic prophet
Muhammad, but disagreements on other matters have led to the appearance of different religious schools of thought and sects within Islam.[6] The Islamic conquests, which culminated in the Caliphate being established across three continents (Asia, Africa, and Europe), enriched the Muslim world, achieving the economic preconditions for the
emergence of this institution owing to the emphasis attached to Islamic teachings.[7] In the modern era, most of the Muslim world came under European colonial domination. The nation states that emerged in the post-colonial era have adopted a variety of political and economic models, and they have been affected by secular as well as religious
trends.[8]As of 2013[update], the combined GDP (nominal) of 50 Muslim majority countries was US$5.7trillion.[9] As of 2016[update], they contributed 8% of the world's total.[10] In 2020, the Economy of the Organisation of Islamic Cooperation which consists of 57 member states had a combined GDP (PPP) of US$ 24 trillion which is equal to about
18% of world's GDP or US$ 30 trillion with 5 OIC observer states which is equal to about 22% of the world's GDP. Some OIC member countries -Ivory Coast, Guyana, Gabon, Mozambique, Nigeria, Suriname, Togo and Uganda are not Muslims.[12][13] By the
percentage of the total population in a region considering themselves Muslim, 91% in the Middle East-North Africa (MENA),[14] 89% in Central Asia,[15] 40% in South east Asia,[16] 31% in South east Asia,[17][18] 30% in Sub-Saharan Africa,[19] 25% in Asia, 1.4% in Oceania,[20][21] 6% in Europe,[22] and 1% in the Americas.[23][24][25][26]Most
 Muslims are of one of two denominations: Sunni Islam (8790%)[27] and Shia (1013%).[28] However, other denominations exist in pockets, such as Ibadi (primarily in Oman). Muslims who do not belong to, do not self-identify with, or cannot be readily classified under one of the identifiable Islamic schools and branches are known as non-
denominational Muslims.[29][30][31][32] About 13% of Muslims live in Indonesia, the largest Muslims live in South Asia,[36] where it is the dominant religion;[37] and 15% in Sub-Saharan Africa and West Africa (primarily country;[33] 31% of Muslims live in Indonesia, the largest population of Muslims live in South Asia,[34] the largest population of Muslims live in Indonesia, the largest population of Muslims live in Indonesia, the largest population of Muslims live in Indonesia, the largest population of Muslims live in South Asia,[35] 20% in the Middle EastNorth Africa, [36] where it is the dominant religion;[37] and 15% in Sub-Saharan Africa and West Africa (primarily and Indonesia) and Indonesia, the largest population of Muslims live in Indonesia, the largest 
in Nigeria).[38] Muslims are the overwhelming majority in Central Asia,[39] make up half of the Caucasus,[40][41] and widespread in Southeast Asia.[42] India has the largest Muslim population outside Muslim-majority countries.
populations respectively. Sizeable Muslim communities are also found in the Americas, Russia, India, China, and Europe.[44][45][46] Islam is the fastest-growing major religious switching has no impact on Muslim population, since the numbe
of people who embrace Islam and those who leave Islam are roughly equal.[52] China has the third largest Muslim population outside Muslim population in Africa, while Indonesia has the largest Muslim population in Asia. Part of a series
on Islam Beliefs Oneness of God Angels Holy books Prophets Judgement Day Predestination Practices Profession of faith Prayer Almsgiving Fasting Pilgrimage Texts Foundations Quran Sunnah (Hadith, Sirah) Tafsir (exegesis) Ijtihad Aqidah (creed) Qisas al-Anbiya (Stories of the Prophets) Mathnawi (poems) Figh (juris prudence) Sharia
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propaganda. The Times described Pan-Islamism as a movement with power, importance, and cohesion born in Paris, where Turks, Arabs and Persians congregated. The correspondent's focus was on India: it would take too long to consider the progress made in various parts of the Muslim world. The article considered the position of the Amir, the
effect of the Tripoli Campaign, Anglo-Russian action in Persia, and "Afghan Ambitions".[53]In a modern geopolitical sense, the terms 'Muslim world' and 'Islamic world' and commentators have criticised the term 'Muslim/Islamic
world' and its derivative terms 'Muslim/Islamic country' as "simplistic" and "binary", since no state has a religiously homogeneous population (e.g. Egypt's citizens are c. 10% Christians), and in absolute numbers, there are sometimes fewer Muslims living in countries in which they make up the majority than in countries in which they form a minority.
[55][56][57] Moreover, the idea of a uniform Muslim world is imagined. Emerging in popular discourse in the nineteenth century, imperialists used the term to emphasize the civilizational differences between east and west. In opposition to colonization some Muslims started using the term in attempts at providing a unified front against western
imperialism.[58] Hence, the term 'Muslim-majority countries' is often preferred in literature.[5]Further information: Spread of Islam Additional citations for verification. Please help improve this article by adding
citations to reliable sources in this section. Unsourced material may be challenged and removed. (June 2020) (Learn how and when to remove this message) The Tabula Rogeriana, drawn by Al-Idrisi of Sicily in 1154, one of the most advanced ancient world maps. Al-Idrisi also wrote about the diverse Muslim communities found in various lands. Note
the map is here shown upside-down from the original to match current North/Up, South/Down map designThe history of the Islamic prophet Muhammad, a native of Mecca, is believed by Muslims to have received the first revelation of the Quran, and
began to preach his message.[59] In 622 CE, facing opposition in Mecca, he and his followers migrated to Yathrib (now Medina), where he was invited to establish a new constitution for the city under his leadership.[59] This migration, called the Hijra, marks the first year of the Islamic calendar. By the time of his death, Muhammad had become the
political and spiritual leader of Medina, Mecca, the surrounding region, and numerous other tribes of Arabia.[59]After Muhammad died in 632, his successors (the Caliphs) continued to lead the Muslim community based on his teachings and guidelines of the Quran. The majority of Muslims consider the first four successors to be 'rightly guided' or
Rashidun.[citation needed] The conquests of the Rashidun Caliphate helped to spread Islam beyond the Arabian Peninsula, stretching from northwest India, across Central Asia, the Near East, North Africa, southern Italy, and the Iberian Peninsula, stretching from northwest India, across Central Asia, the Near East, North Africa, southern Italy, and the Iberian Peninsula, stretching from northwest India, across Central Asia, the Near East, North Africa, southern Italy, and the Iberian Peninsula, stretching from northwest India, across Central Asia, the Near East, North Africa, southern Italy, and the Iberian Peninsula, stretching from northwest India, across Central Asia, the Near East, North Africa, southern Italy, and the Iberian Peninsula, stretching from northwest India, across Central Asia, the Near East, North Africa, southern Italy, and the Iberian Peninsula, stretching from northwest India, across Central Asia, the Near East, North Africa, southern Italy, and the Iberian Peninsula, stretching from northwest India, across Central Asia, the Near East, North Africa, southern Italy, and the Iberian Peninsula, stretching from northwest India, across Central Asia, the Near East, North Africa, southern Italy, and the Iberian Peninsula, stretching from northwest India, across Central Asia, the Near East, North Africa, southern Italy, and the Iberian Peninsula, stretching from northwest India, across Central Asia, acr
Asia Minor during the ArabByzantine wars, however. The succeeding Umayyad Caliphate attempted two failed sieges of Constantinople in 674678 and 717718. Meanwhile, the Muslim community tore itself apart into the rivalling Sunni and Shia sects since the killing of caliphate attempted two failed sieges of Constantinople in 674678 and 717718. Meanwhile, the Muslim community tore itself apart into the rivalling Sunni and Shia sects since the killing of caliphate attempted two failed sieges of Constantinople in 674678 and 717718.
resolved.[60] The following First, Second and Third Fitnas and finally the Abbasid Revolution (746750) also definitively destroyed the political unity of the Muslims, who have been inhabiting multiple states ever since.[61] Ghaznavids' rule was succeeded by the Ghurid Empire of Muhammad of Ghor and Ghiyath al-Din Muhammad, whose reigns under
the leadership of Muhammad Bakhtiyar Khalji extended until the Bengal, where South Asian Islamic missionaries achieved their greatest success in terms of dawah and number of converts to Islam.[62][63][pageneeded] Qutb ud-Din Aibak conquered Delhi in 1206 and began the reign of the Delhi Sultanate,[64] a successive series of dynasties that
synthesized Indian civilization with the wider commercial and cultural networks of Africa and Eurasia, greatly increased demographic and economic growth in India and deterred Mongol incursion into the prosperous Indo-Gangetic Plain and economic growth in India and deterred Mongol incursion into the prosperous Indo-Gangetic Plain and economic growth in India and deterred Mongol incursion into the prosperous Indo-Gangetic Plain and economic growth in India and deterred Mongol incursion into the prosperous Indo-Gangetic Plain and economic growth in India and deterred Mongol incursion into the prosperous Indo-Gangetic Plain and economic growth in India and deterred Mongol incursion into the prosperous Indo-Gangetic Plain and economic growth in India and deterred Mongol incursion into the prosperous Indo-Gangetic Plain and economic growth in India and deterred Mongol incursion into the prosperous Indo-Gangetic Plain and economic growth in India and economic growth
dominated by Muslims, such as those of the Abbasids, Fatimids, Almoravids, Gao Empire, Seljukids, largest contiguous Songhai Empire (15th-16th centuries) of Sahel, West Africa and Gao, Ajuran, Adal and Warsangali in
Somalia, Mughals in the Indian subcontinent (India, Bangladesh, Pakistan, etc.), Safavids in Persia and Ottomans in Anatolia, Massina Empire, Sokoto Caliphate of northern Nigeria, Toucouleur Empire, were among the influential and distinguished powers in the world.[citation needed] 19th-century decolonisation have
resulted in several independent Muslim-majority states around the world, with vastly differing attitudes towards and political influences granted to, or restricted for, Islam from country to country
(especially Arab nationalism and Pan-Arabism, as opposed to Pan-Islamism), socialism (see also Arab socialism in Iran), democracy (see Islamic democracy), republicanism (see also Islamic republic), liberalism and progressivism, feminism, capitalism and more. [citation needed] Main article: Gunpowder empires Scholars often use the
term Age of the Islamic Gunpowders to describe period the Safavid, Ottoman and Mughal states. Each of these three empires had considerable military exploits using the newly developed firearms, especially cannon and small arms, to create their empires.[65] They existed primarily between the fourteenth and the late seventeenth centuries.[66]
During the 17th18th centuries, when the Indian subcontinent was ruled by Mughal Empire's sixth ruler Muhammad Auranzgeb through sharia and Islamic economics, [67][68] India became the world's largest economy, valued 25% of world GDP.[69]Safavid Empire's Zamburak. Bullocks dragging siege-guns up hill during Mughal Emperor Akbar's Siege-guns up hill during Mughal Empire's and Islamic economics, [67][68] India became the world's largest economy, valued 25% of world GDP.[69]Safavid Empire's and Islamic economics, [67][68] India became the world's largest economy, valued 25% of world GDP.[69]Safavid Empire's and Islamic economics, [67][68] India became the world's largest economy, valued 25% of world GDP.[69]Safavid Empire's and Islamic economics, [67][68] India became the world's largest economy, valued 25% of world GDP.[69]Safavid Empire's and Islamic economics, [67][68] India became the world's largest economy, valued 25% of world GDP.[69]Safavid Empire's and Islamic economics, [67][68] India became the world's largest economy, valued 25% of world GDP.[69]Safavid Empire's and Islamic economics, [67][68] India became the world's largest economy, valued 25% of world GDP.[69]Safavid Empire's and Islamic economics, [67][68] India became the world's largest economy, valued 25% of world GDP.[69]Safavid Empire's and Islamic economics, [67][68] India became the world's largest economics, [67][68] 
of Ranthambore Fort in 1568.[70]The Mughal Army under the command of Islamist Aurangzeb recaptures Orchha in October 1635.Gun-wielding Ottoman Janissaries in combat against the Knights of Saint John at the Siege of Rhodes in 1522.Cannons and guns belonging to the Aceh Sultanate (in modern Indonesia). Main article: Great Divergence "Why
do the Christian nations, which were so weak in the past compared with Muslim nations begin to dominate so many lands in modern times and even defeat the once victorious Ottoman armies?"..."Because they have laws and rules invented by reason."Ibrahim Muteferrika, Rational basis for the Politics of Nations (1731)[71]The Great Divergence was
the reason why European colonial powers militarily defeated preexisting Oriental powers like the Mughal Empire, starting from the wealthy Bengal Subah, Tipu Sultan's Kingdom of Mysore, the Ottoman Empire and many smaller states in the pre-modern Greater Middle East, and initiated a period known as 'colonialism'.[71]Mughal Emperor Shah
Alam II negotiates with the East India Company after being defeated during the Battle of Plassey. Siege of Ochakov (1788), an armed conflict between the Ottomans and the Russian Tsardom. Combat during the Russo-Persian Wars. French campaign in Egypt
and Syria against the Mamluks and Ottomans. Main articles: Colonial powers throughout the world in the year 1914 (note colonial powers in the pre-modern Muslim world). Beginning with the 15th century, colonialism by European powers profoundly affected Muslim-majority societies in Africa, Europe, the
Middle East and Asia. Colonialism was often advanced by conflict with mercantile initiatives by colonial powers and caused tremendous societies reacted to Western powers with zealotry and thus initiating the rise of Pan-Islamism; or affirmed more traditionalist and
inclusive cultural ideals; and in rare cases adopted modernity that was ushered by the colonial powers of the world with the Ottoman empire ruling several states for over 6
centuries. The French conquest of Algeria, from 1830 to 1903The Hispano-Moroccan War between Spain and Morocco, from 1859 to 1860The Italo-Turkish War between Italy and the Ottoman Empire from 1911 to 1912The Christian reconquest of Buda, Ottoman Hungary, 1686, painted by Frans GeffelsFrench conquest of Algeria (18301857) Anglo-
Egyptian invasion of Sudan 18961899The Melilla War between Spain and Rif Berbers of Morocco in 1909Further information: DecolonizationIn the 20th century, the end of the European colonial domination has led to creation of a number of nation states with significant Muslim populations. These states drew on Islamic traditions to varying degree
and in various ways in organizing their legal, educational and economic systems. [72] The Times first documented the term "Muslim world" in 1912 when describing Pan-Islamism as a movement with power importance and cohesion born in Paris where Turks, Arabs and Persians congregated. The article considered The position of the Amir; the effect
of the Tripoli Campaign; Anglo-Russian action in Persia; and "Afghan Ambitions".[53]A significant change in the Muslim world was the defeat and dissolution of the Ottoman Empire (19081922), to which the Ottoman officer and Turkish revolutionary statesman Mustafa Kemal Atatrk had an instrumental role in ending and replacing it with the
Republic of Turkey, a modern, secular democracy[75] (see Abolition of the Caliphate in 1924,[75] have sometimes been as the result of Western influence. [citation needed] In the 21st century, after the September 11
attacks (2001) coordinated by the Wahhabi Islamist[76] terrorist group[77] Al-Qaeda[77][78][79][80] against the United States, scholars considered the ramifications of seeking to understand Muslim experience through the framework of secular Enlightenment principles. Muhammad Atta, one of the 11 September hijackers, reportedly quoted from
the Quran to allay his fears: "Fight them, and God will chastise them at your hands/And degrade them, and He will help you/Against them, and bring healing to the breasts of a people who believe", referring to the ummah, the community of Muslim believers, and invoking the imagery of the early warriors of Islam who lead the faithful from the
darkness of jahiliyyah.[81]By Sayyid Qutb's definition of Islam, the faith is "a complete divorce from jahiliyyah". He complained that American churches served as centers of community social life that were "very hard [to] distinguish from places of fun and amusement". For Qutb, Western society was the modern jahiliyyah. His understanding of the
"Muslim world" and its "social order" was that, presented to the Western world as the result of practicing Islamic teachings, would impress "by the beauty and charm of true Islamic ideology". He argued that the values of the Enlightenment and its related precursor, the Scientific Revolution, "denies or suspends God's sovereignty on earth" and argued
that strengthening "Islamic character" was needed "to abolish the negative influences of jahili life." [81] This section possibly contains original research should be removed. (June 2018) (Learn how and when to remove this
message)Main article: Islam by countryFurther information: Political aspects of Islam and Islam 
before it was incorporated into the Soviet Union.[82][83][84][failed verification] Turkey has been governed as a secular state since the reforms of Mustafa Kemal Atatrk.[85] By contrast, the 1979 Iranian Revolution replaced a monarchial semi-secular regime with an Islamic republic led by the Ayatollah, Ruhollah Khomeini.[citation needed][86]Some
countries have declared Islam as the official state religion. In those countries, the legal code is largely secular. Only personal status matters pertaining to inheritance and marriage are governed by Sharia law.[87] In some places, Muslims implement Islamic law, called sharia in Arabic. The Islamic law exists in a number of variations, called schools of
jurisprudence. The Amman Message, which was endorsed in 2005 by prominent Islamic schools (Ja'fari, Zaidi), the Ibadi school, and the Zahiri school. [88] Eight Islamic states have adopted Islam as the ideological foundation of state and
constitution. Afghanistan [89][90]Brunei [89][91][bettersourceneeded] Iran [89][92] Mauritania [89][93] Oman [94][bettersourceneeded] Pakistan [89][96] Yemen [89][96] Yeme
declare\ a\ separation\ of\ state\ and\ religion: Algeria [89][98]Bahrain [89][103]Kuwait [8
[116]Twenty-two Secular states in the Muslim world have declared separation between civil/government affairs and religion. Albania [89][121]Gambia [122][123]Guinea [89][124]Guinea - Bissau [125]Indonesia [126][127]Kazakhstan [89][128]Kosovo [89]
above in the article.[141][142] Apart from these, large Muslim populations exist in some countries where Muslims (23%)[146]Tanzania: 200 million Muslims (14.6%)[144]Ethiopia: 34.7 million Muslims (31.3%)[145]China: 2540 million Muslims (23%)[146]Tanzania:
19.4 million Muslims (35.2%)[147]Russia: 1420 million Muslims (1014%)[148]Ivory Coast: 12 million Muslims (42%)[149]DR Congo: 10 million Muslims (910%)Further information: Islamic revival and Liberalism and progressivism within IslamBenazir Bhutto, the former prime minister of Pakistan became the
first woman elected to lead a Muslim-majority country.[151]During much of the 20th century, the Islamic identity and the dominance of Islam on political issues have arguably increased during the early 21st century, the Islamic identity and the dominance of Islam on political issues have arguably increased during the early 21st century.
of Islam on the world in contemporary history.[152]These paragraphs are an excerpt from Islamism.[edit]Islamism is a range of religious and political systems.[153] Its proponents believe Islam is innately political, and that Islam as a political system is superior to communism,
liberal democracy, capitalism, and other alternatives in achieving a just, successful society.[154] The advocates of Islamism, also known as "al-Islamiyyun", are usually affiliated with Islamic institutions or social mobilization movements, [155] emphasizing the implementation of sharia, [156] pan-Islamic political unity, [156] and the creation of Islamic
states.[157]In its original formulation, Islamism described an ideology seeking to revive Islam to its past assertiveness and glory,[158] purifying it of foreign elements, reasserting its role into "social and political as well as personal life";[159] and in particular "reordering government and society in accordance with laws prescribed by Islam" (i.e.
Sharia).[160][161][162][163] According to at least one observer (author Robin Wright), Islamist movements have "arguably altered the Middle East more than any trend since the modern states gained independence", redefining "politics and even borders".[164] Another sole author (Graham E. Fuller) has argued for a broader notion of Islamism as a
form of identity politics, involving "support for [Muslim] identity, authenticity, broader regionalism, revivalism, [and] revitalization of the community."[165]Central and prominent figures in 20th-century Islamism include Sayyid Rashid Ri,[166] Hassan al-Banna (founder of the Muslim Brotherhood), Sayyid Qutb, Abul A'la Maududi,[167] Ruhollah
Khomeini (founder of the Islamic Republic of Iran), Hassan Al-Turabi. [168] Syrian Sunni cleric Muhammad Rashid Ri, a fervent opponent of Westernization, Zionism and nationalism, advocated Sunni internationalism through revolutionary restoration of a pan-Islamic Caliphate to politically unite the Muslim world. [169] [170] Ri was a strong exponent
of Islamic vanguardism, the belief that Muslim community should be guided by clerical elites (ulema) who steered the efforts for religious education and Islamic revival.[172] an Egyptian schoolteacher who founded the Muslim Brotherhood
movement, and Hajji Amin al-Husayni, the anti-Zionist Grand Mufti of Jerusalem.[174] Al-Banna and Maududi called for a "reformist" strategy to re-Islamizing society through exercise of state power,
[175] or (Sayyid Qutb) for combining grassroots Islamization with armed revolution. The term has been applied to non-state reform movements, political parties, militias and revolutionary groups. [177] Islamists themselves prefer terms such as "Islamic movement", [178] or "Islamic activism" to "Islamism", objecting to the insinuation that Islamism is
anything other than Islam renewed and revived.[179] In public and academic contexts,[180] the term "Islamism" has been criticized as having been given connotations of human rights, by the Western mass media, leading to Islamophobia and stereotyping.[181]Prominent Islamist groups and parties across the
world include the Muslim Brotherhood, Turkey's Justice and Development Party, Hamas, the Algerian Movement of Society for Peace, the Malaysian National Trust Party, Jamaat-e-Islami in Bangladesh and Pakistan and Bosnia's Party of Democratic Action.[182] Following the Arab Spring, many post-Islamist currents became heavily involved in
democratic politics, [164][183] while others spawned "the most aggressive and ambitious Islamist militia" to date, such as the Islamic State of Iraq and the Levant (ISIL). [164] ISIL has been rejected as blasphemous by the majority of Islamists. [184]See also: Muslim population growthMore than 24.1% of the world's population is Muslim, with an
estimated total of approximately 1.9 billion.[185][186][187][188][189] Muslims are the majority in 49 countryIndonesia is currently the most populous
Muslim-majority country, Because the terms 'Muslim world' and 'Islamic world' are disputed, since no country is homogeneously Muslim, and there is no way to determine at what point a Muslim world geographically.[55][56][5] The only
rule of thumb for inclusion which has some support, is that countries need to have a Muslim population of more than 50%.[55][5] In 2010, 73% of the world's Muslim population lived in countries where Muslims are in the minority. India's Muslim
population is the world's largest Muslim-minority population in the world's Muslim population).[191] Jones (2005) defines a "large minority" as being between 30% and 50%, which described nine countries in 2000, namely Eritrea, Ethiopia, Guinea-Bissau, Ivory Coast, Nigeria, North Macedonia, and Tanzania.[5] As of 2024, however,
Nigeria has become a Muslim-majority country.[194]The two main denominations of Islam are the Sunni and Shia sects. They differ primarily upon of how the life of the ummah ("faithful") should be governed, and the role of the imam. Sunnis believe that the true political successor of Muhammad according to the Sunnah should be selected based on
Shura (consultation), as was done at the Saqifah which selected Abu Bakr, Muhammad's father-in-law, to be Muhammad's political but not his religious successor. [195][bettersourceneeded]The overwhelming
majority of Muslims in the world, between 87 and 90%, are Sunni.[196] Shias and other groups make up the rest, about 1013% of overall Muslim populations are: Iran 89%,[197] Azerbaijan 65%,[198] Iraq 60%,[199] Bahrain 60%, Yemen 35%,[200] Turkey 10%,[201][202] Lebanon 27%, and 100%, are Sunni.[196] Shias and other groups make up the rest, about 1013% of overall Muslim populations are: Iran 89%,[197] Azerbaijan 65%,[198] Iraq 60%,[198] Ira
(54%), Azerbaijan (45%), Russia (45%), Russia (45%), and Nigeria (42%).[213] They are found primarily in Central Asia.[213] Kazakhstan has the largest number of non-denominational Muslims, who constitute about 74% of the population.[213] Southeastern Europe also has a large number of non-denominational Muslims. [213] They are found primarily in Central Asia.[213] Kazakhstan has the largest number of non-denominational Muslims. [213] They are found primarily in Central Asia.[213] Southeastern Europe also has a large number of non-denominational Muslims. [213] They are found primarily in Central Asia.[213] They are found primarily in Central Asia.[213] Southeastern Europe also has a large number of non-denominational Muslims. [213] They are found primarily in Central Asia.[213] They are found primarily in Central Asia.[213] Southeastern Europe also has a large number of non-denominational Muslims. [213] They are found primarily in Central Asia.[213] Southeastern Europe also has a large number of non-denominational Muslims. [213] They are found primarily in Central Asia.[213] They are found p
known, have their own stronghold in the country of Oman holding about 75% of the population. [214] Turkish Muslims in Iran commemorate Ashura Friday prayer for Sunni Muslims in Dhaka, Bangladesh Main article: Islamic schools and branches Islamic schools of law across the Muslim world The
first centuries of Islam gave rise to three major sects: Sunnis, Shi'as and Kharijites. Each sect developed distinct jurisprudence (fiqh). The major Sunni madhhabs are Hanafi, Maliki, Shafi'i, and Hanbali. [215] The major Shi'a branches are Twelver (Imami), Ismaili (Sevener) and Zaidi
(Fiver). Isma'ilism later split into Nizari Ismaili and Mustali Ismaili, and then Mustali Ismaili, and then Mustali Ismailis.[216] It also gave rise to the Qarmatian movement and the Druze faith, although Druzes do not identify as Muslims.[217][218] Twelver Shiism developed Ja'fari jurisprudence whose branches are Akhbarism and Usulism,
and other movements such as Alawites, Shaykism[219] and Alevism.[220][221]Similarly, Kharijites were initially divided into five major branches: Sufris, Azariqa, Najdat, Adjarites and Ibadis. Among these numerous branches: Sufris, Azariqa, Najdat, Adjarites and Ibadis. Among these numerous branches: Sufris, Azariqa, Najdat, Adjarites and Ibadis. Among these numerous branches: Sufris, Azariqa, Najdat, Adjarites and Ibadis. Among these numerous branches: Sufris, Azariqa, Najdat, Adjarites and Ibadis. Among these numerous branches: Sufris, Azariqa, Najdat, Adjarites and Ibadis. Among these numerous branches: Sufris, Azariqa, Najdat, Adjarites and Ibadis. Among these numerous branches: Sufris, Azariqa, Najdat, Adjarites and Ibadis. Among these numerous branches: Sufris, Azariqa, Najdat, Adjarites and Ibadis. Among these numerous branches: Sufris, Azariqa, Najdat, Adjarites and Ibadis.
needed] Druze and Taiyabi communities have survived. In addition, new schools of thought and movements like Quranist Muslims and Ahmadi Muslims an
HittinIbadis living in the M'zab valley in Algerian SaharaZaydi Imams ruled in Yemen until 1962Most of the Hunza Valley in Pakistan are Ismaili MuslimsChildren read Qur'an in Indonesia. People praying in the Prophet's Mosque
(Medina, Saudi Arabia) There are sizeable non-Muslim minorities in many Muslim-majority countries, includes, Christians, Jews, Hindus, Buddhists, Bahs, Druzes, Yazidis, Mandaeans, Yarsanis and Zoroastrians. Church and Mosque in Istanbul, Turkey. The Muslim world is home to some of the world's most ancient Christian communities, [223] and some
of the most important cities of the Christian worldincluding three of its five great patriarchates (Alexandria, Antioch, and Constantinople).[224] Scholars and intellectuals agree Christians have made significant contributions to Arab and Islamic civilization since the introduction of Islam, [225][226] and they have had a significant impact contributions to Arab and Islamic civilization since the introduction of Islam, [225][226] and they have had a significant impact contributions to Arab and Islamic civilization since the introduction of Islam, [225][226] and they have had a significant impact contributions to Arab and Islamic civilization since the introduction of Islam, [225][226] and they have had a significant impact contributions to Arab and Islamic civilization since the introduction of Islam, [225][226] and they have had a significant impact contributions to Arab and Islamic civilization since the introduction of Islam, [225][226] and they have had a significant impact contribution of Islam, [225][226] and they have had a significant impact contribution of Islam, [225][226] and they have had a significant impact contribution of Islam, [225][226] and they have had a significant impact contribution of Islam, [225][226] and they have had a significant impact contribution of Islam, [225][226] and they have had a significant impact contribution of Islam, [225][226] and they have had a significant impact contribution of Islam, [225][226] and they have had a significant impact contribution of Islam, [225][226] and they have had a significant impact contribution of Islam, [225][226] and they have had a significant impact contribution of Islam, [225][226] and they have had a significant impact contribution of Islam, [225][226] and they have had a significant impact contribution of Islam, [225][226] and they have had a significant impact contribution of Islam, [225][226] and they have had a significant impact contribution of Islam, [225][226] and they have had a significant impact contribution of Islam, [225][22
the culture of the Middle East and North Africa and other areas. [227][228][229] Pew Research Center estimates indicate that in 2010, more than 64 million Christians lived in countries with Muslim majorities (excluding Nigeria). The Pew Forum study finds that Indonesia (21.1 million) has the largest Christian population in the Muslim world, followed
by Egypt, Chad and Kazakhstan.[230] While according to Adly A. Youssef and Martyn Thomas, in 2004, there were around 30 million Christians who lived in Indonesia, followed by Egypt.[231] Nigeria is divided almost evenly between Muslims and Christians, with
more than 80 million Christians and Muslims [232]In 2018, the Jewish Agency estimated that around 27,000 Jews live in Arab and Muslim countries have existed across the Middle East and North Africa since the rise of Islam. Today, Jews residing in Muslim countries have been reduced to a small fraction of their former
sizes,[235] with the largest communities of Jews in Muslim countries exist in the non-Arab countries, the largest Jewish community now exists in Morocco with about 2,000 Jews and in Tunisia with about 1,000.[238]
The number of Druze worldwide is between 800,000 and one million, with the vast majority residing in the Levant (primarily in Syria and Lebanon). [239]In 2010, the Pew Forum study finds that Bangladesh (13.5 million) has a sizeable Hindu minorities. Malaysia (5 million) has the
largest Buddhist population in the Muslim world. [191] Zoroastrians are the oldest remaining religious community in Iran. [240] Egypt has one of the largest Hindu population in the Muslim world. [191] Zoroastrians are the oldest remaining religious community in Iran. [240] Egypt has one of the largest Hindu population in the Muslim world.
in the Muslim world varies. Azerbaijan is in second place in the Index of Literacy of World Countries. Some members such as Iran, Kuwait, Kazakhstan, Tajikistan and Turkmenistan have over 97% literacy rates are the lowest in Mali, Afghanistan, Chad and other parts of Africa. Several Muslim-majority countries, such as
Turkey, Iran and Egypt have a high rate of citable scientific publications, [243][244]In 2015, the International Islamic News Agency reported that nearly 37% of the population of the Muslim world is unable to read or write, basing that figure on reports from the Organisation of Islamic Cooperation and the Islamic Educational, Scientific and Cultural
Organization.[245] In Egypt, the largest Muslim-majority Arab country, the youth female literacy rate exceeds that for males.[247] In the Eastern Middle East, Iran has a high level of youth literacy at 98%,[248] but
Iraq's youth literacy rate has sharply declined from 85% to 57% during the American-led war and subsequent occupation.[249] Indonesia, the largest Muslim-majority country in the world, has a 99% youth literacy rate.[250]A 2011 Pew Research Center showed that at the time about 36% of all Muslims had no formal schooling, with only 8% having
graduate and post-graduate degrees. [251] The highest of years of schooling among Muslim-majority countries found in Uzbekistan (11.5), Kuwait (11.0) and Kazakhstan (10.7). [251] In addition, the average of years of schooling among Muslim-majority countries in which Muslims are the majority is 6.0 years of schooling, which lag behind the global average (7.7 years of schooling).
schooling).[251] In the youngest age (2534) group surveyed, Young Muslims have the lowest average levels of education of any major religious group, with an average of 6.7 years of schooling, which lag behind the global average (8.6 years of schooling).
attainment, since Muslim women have an average of 4.9 years of schooling, compared to an average of 6.4 years of schooling among Muslim men.[251]Young school girls in Paktia Province of Afghanistan. A primary classroom in Niger. Schooling among Muslim men.[251]Young school girls in Paktia Province of Afghanistan. A primary classroom in Niger. Schooling among Muslim men.[251]Young school girls in Paktia Province of Afghanistan. A primary classroom in Niger. Schooling among Muslim men.[251]Young school girls in Paktia Province of Afghanistan. A primary classroom in Niger. Schooling among Muslim men.[251]Young school girls in Paktia Province of Afghanistan. A primary classroom in Niger. Schooling among Muslim men.[251]Young school girls in Paktia Province of Afghanistan. A primary classroom in Niger. Schooling among Muslim men.[251]Young school girls in Paktia Province of Afghanistan. A primary classroom in Niger. Schooling among Muslim men.[251]Young school girls in Paktia Province of Afghanistan. A primary classroom in Niger. Schooling among Muslim men.[251]Young school girls in Paktia Province of Afghanistan. A primary classroom in Niger. Schooling among Muslim men.[251]Young school girls in Paktia Province of Afghanistan. A primary classroom in Niger. School girls in Paktia Province of Afghanistan. A primary classroom in Niger. School girls in Paktia Province of Afghanistan. A primary classroom in Niger. School girls in Paktia Province of Afghanistan. A primary classroom in Niger. School girls in Paktia Province of Afghanistan. A primary classroom in Niger. School girls in Paktia Province of Afghanistan. A primary classroom in Niger. School girls in Paktia Province of Afghanistan. A primary classroom in Niger. School girls in Paktia Province of Afghanistan. A primary classroom in Niger. School girls in Paktia Province of Afghanistan. A primary classroom in Niger. School girls in Paktia Province of Afghanistan. A primary classroom in Niger. School girls in Paktia Province of Afghanistan. A primary classroom in 
Rohingya refugees in Cox's Bazar, Bangladesh. According to the UNHCR, Muslim-majority countries have absorbed refugees from recent conflicts, including the uprising in Syria. [252] In July 2013, the UN stated that the number of Syrian refugees
had exceeded 1.8million.[253]In Asia, an estimated 625,000 refugees from Rakhine, Myanmar, mostly Muslim, had crossed the border into Bangladesh since August 2017.[254]Throughout history, Muslim cultures have been diverse ethnically, linguistically and regionally.[255] According to M. M. Knight, this diversity includes diversity in beliefs,
interpretations and practices and communities and interests. Knight says perception of Muslim world among non-Muslims is usually supported through introductory literature about Islam, mostly present a version as per scriptural view which would include some prescriptive literature and abstracts of history as per authors own point of views, to
which even many Muslims might agree, but that necessarily would not reflect Islam as lived on the ground, 'in the experience of real human bodies'.[256]Main articles: History of Islam, Islamic Golden Age, Islamization, and Spread of Islam Sultan Mahmud of Ghaznireceiving a richly decorated robe of honor from the caliphal-Qadirin 1000. Miniature
from the Rashid al-Din's Jami' al-tawarikh Battle between Ismail of the Safaviyya and the ruler of Shirvan, Farrukh Yassar Shah of Safavid Empire Abbas I meet with Vali Muhammad Khan Mir Sayyid Ali, a scholar writing a commentary on the Quran, during the reign of the Mughal Emperor Shah Jahan Portrait of a painter during the reign of Ottoman
Sultan Mehmet IIA Persian miniature of Shah Abu'l Maali, a scholarIlkhanate Empire ruler, Ghazan, studying the QuranLayla and Majnun studying together, from a Persian miniature painting which science, economic development and cultural works in most of the Muslim-
dominated world flourished. [257][258] The age is traditionally understood to have begun during the reign of the Abbasid caliph Harun al-Rashid (786809) with the inauguration of the House of Wisdom in Baghdad, where scholars from various parts of the world sought to translate and gather all the known world's knowledge into Arabic, [259][260] and
to have ended with the collapse of the Abbasid caliphate due to Mongol invasions and the Siege of Baghdad in 1258.[261] The Abbasids were influenced by the Quranic injunctions and hadiths, such as "the ink of a scholar is more holy than the blood of a martyr," that stressed the value of knowledge. The major Islamic capital cities of Baghdad, Cairo,
and Crdoba became the main intellectual centers for science, philosophy, medicine, and education, [262] During this period, the Muslim world was a collection of cultures; they drew together and advanced the knowledge gained from the ancient Greek, Roman, Persian, Chinese, Vedic, Egyptian, and Phoenician civilizations, [263] Further information:
Alchemy in the medieval Islamic worldA Seljuq, shatranj (chess) set, glazed fritware, 12th centuries, the use of ceramic glaze was prevalent in Islamic art, usually assuming the form of elaborate potters. The first
Islamic opaque glazes can be found as blue-painted ware in Basra, dating to around the 8th century. Another contribution was the development of fritware, originating from 9th-century Iraq. [265] Other century Iraq. [265] Other
1470 to 1550).[266]Main article: Islamic literatureFurther information: Islamic poetryHadigatus-suada by Oghuz Turkic poet FuzlThe story of Princess Parizade and the Magic Tree.[267]Cassim in the Cave by Maxfield Parrish. The Magic Tree.[267]Cassim in the Cave by Maxfield Parrish. The Magic Tree.[267]Cassim in the Cave by Maxfield Parrish. The Magic Tree.[267]Cassim in the Cave by Maxfield Parrish. The Magic Tree.[267]Cassim in the Cave by Maxfield Parrish. The Magic Tree.[267]Cassim in the Cave by Maxfield Parrish. The Magic Tree.[267]Cassim in the Cave by Maxfield Parrish. The Magic Tree.[267]Cassim in the Cave by Maxfield Parrish. The Magic Tree.[267]Cassim in the Cave by Maxfield Parrish.
folk tales from Sanskrit, Persian, and later Arabian fables. The concept had been influenced by a pre-Islamic Persian prototype Hezr Afsn (Thousand Fables) that relied on particular Indian elements. [268] It reached its final form by the 14th century; the number and type of tales have varied from one manuscript to another.
very influential in the West since it was translated in the Sailor and Ali Baba.[270] Imitations were written, especially in France.[271] Various characters from this epic have themselves become cultural icons in Western culture, such as Aladdin, Sinbad the Sailor and Ali Baba.[citation needed] An example of Arabic poetry and Persian
poetry on romance is Layla and Majnun, dating back to the Umayyad era in the 7th century. It is a tragic story of undying love. Ferdowsi's Shahnameh, the national epic of Greater Iran, is a mythical and heroic retelling of Persian history. Amir Arsalan was also a popular mythical Persian story. Ibn Tufayl (Abubacer) and Ibn al-Nafis were pioneers of
the philosophical novel. [citation needed] Ibn Tufail wrote the first Arabic novel Hayy ibn Yagdhan (Philosophus Autodidactus) as a response to Al-Ghazali's The Incoherence of the Philosophus Autodidactus. [citation needed] Both of these
narratives had protagonists (Hayy in Philosophus Autodidactus and Kamil in Theologus Autodidactus) who were autodidactus to feral children living in seclusion on a desert island, both being the earliest examples of a desert island story. However, while Hayy lives alone with animals on the desert island for the rest of the story in Philosophus
Autodidactus, the story of Kamil extends beyond the desert island setting in Theologus Autodidactus, (272][273]Theologus Autodidactus, (274][275] written by the Arabian polymath Ibn al-Nafis (12131288), (276] deals with various
science fiction elements such as spontaneous generation, futurology, the end of the world and doomsday, resurrection, and the afterlife. Rather than giving supernatural or mythological explanations for these events, Ibn al-Nafis attempted to explain these plot elements using the scientific knowledge of biology, astronomy, cosmology and geology
known in his time. Ibn al-Nafis' fiction explained Islamic religious teachings via science and Islamic philosophy. [277] Translations of Ibn Tufail's Philosophus Autodidactus appeared in Latin (1671), English (1708), German, and Dutch. These European-language translations may have later inspired Daniel Defoe's Robinson Crusoe [278] and Robert
Boyle's The Aspiring Naturalist.[279]Main article: Contemporary Islamic philosophyFurther information: Logic in Islamic philosophy and KalamIbn Rushd (Averroes), Muslim polymath from Al-Andalus.One of the common definitions for "Islamic philosophy" is "the style of philosophy produced within the framework of Islamic culture."[280] Islamic
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philosophy, in this definition is neither necessarily concerned with religious issues, nor is exclusively produced by Muslims. [280] The Persian scholar Ibn Sina (Avicenna) (9801037) had more than 450 books attributed to him. His writings were concerned with various subjects, most notably philosophy and medical textbook The Canon of the Cano
Medicine was used as the standard text in European universities for centuries. He also wrote The Book of Healing, an influential scientific and philosophical encyclopedia. [281] Another figure from the Islamic Golden Age, Avicenna, also founded his own Avicennism school of philosophy, which was influential in both Islamic and Christian lands. [282] Yet
another influential philosopher who had an influence on modern philosophy was Ibn Tufail. His philosophical novel, Hayy ibn Yaqdhan, translated into Latin as Philosophus Autodidactus in 1671, developed the themes of empiricism, tabula rasa, nature versus nurture, [283] condition of possibility, materialism, [284] and Molyneux's problem. [285]
European scholars and writers influenced by this novel include John Locke, [286] Gottfried Leibniz, [287] Melchisdech Thvenot, John Wallis, Christiaan Huygens, [288] George Keith, Robert Barclay, the Quakers, [287] Melchisdech Thvenot, John Wallis, Christiaan Huygens, [288] George Keith, Robert Barclay, the Quakers, [288] George Keith, Robert Barclay, the Quakers, [289] and Samuel Hartlib.
founded his school of Transcendent theosophy and developed the concept of existentialism. [290]Other influential Muslim philosophy of science and a critic of Aristotelian natural philosophy and Aristotele's concept of place (topos); Al-Biruni, a critic of Aristotelian
natural philosophy; Ibn al-Nafis, a pioneer of the philosophy; Fakhr al-Din Suhrawardi, founder of Illuminationist philosophy fo
also: Physics in the medieval Islamic world, Psychology in the medieval Islamic world, Astronomy in the medieval Islamic world, Psychology in the medieval Islamic world, Astronomy in the medieval Islamic world, Astronomy in the medieval Islamic world, Psychology in the medieval Islamic world, Astronomy in the medieval Islamic world, Psychology in the medieval Islamic
human anatomy. Abu al-Qasim al-Zahrawi's Kitab al-TasrifSurgical instruments illustrations. (11th century) A self-trimming lamp from Ban Ms's work On Mechanical Devices on Automation. An illustration from al-Biruni's astronomical works, explains the different phases of the moon. The Elephant Clock was one of the most famous inventions of Al-
Jazari. "Cubic equations and intersections of conic sections", of Omar Khayyam. Lagri Hasan elebi's rocket flight depicted in a 17th-century engraving. Ibn al-Haytham is also regarded as the father of optics, especially for his empirical proof of the intromission theory of light. Jim Al-Khalili stated in 2009 that Ibn al-Haytham is 'often referred to as the
 "world's first true scientist". [292] al-Khwarzimi's invented the log base systems that are being used today, he also contributed theorems in trigonometry as well as limits.
1970s and 1980s in the West) and used it in intricate decorative tilework in the architecture. [294] Muslim physicians contributed to the field of medicine, including the subjects of anatomy and physicians contributed to the field of medicine, including the subjects of anatomy and physicians contributed to the field of medicine, including the subjects of anatomy and physicians contributed to the field of medicine, including the subjects of anatomy and physicians contributed to the field of medicine, including the subjects of anatomy and physicians contributed to the field of medicine, including the subjects of anatomy and physicians contributed to the field of medicine, including the subjects of anatomy and physicians contributed to the field of medicine, including the subjects of anatomy and physicians contributed to the field of medicine, including the subjects of anatomy and physicians contributed to the field of medicine, including the subjects of anatomy and physicians contributed to the field of medicine, including the subjects of anatomy and physicians contributed to the field of medicine, and the subjects of anatomy and physicians contributed to the field of medicine, and the subjects of anatomy and physicians contributed to the field of medicine, and the subjects of anatomy and physicians contributed to the field of medicine, and the subjects of anatomy and the subjects 
contained comprehensive diagrams of the body's structural, nervous and circulatory systems; or in the work of the Egyptian physician Ibn al-Nafis, who proposed the theory of pulmonary circulation. Avicenna's The Canon of Medicine remained an authoritative medical textbook in Europe until the 18th century. Abu al-Qasim al-Zahrawi (also known as
Abulcasis) contributed to the discipline of medical surgery with his Kitab al-Tasrif ("Book of Concessions"), a medical encyclopedia which was later translated to Latin and used in European and Muslim medical schools for centuries. Other medical advancements came in the fields of pharmacology and pharmacy. [295] Some most famous scientists from
the medieval Islamic world include Jbir ibn Hayyn, al-Farabi, Abu al-Qasim al-Zahrawi, Ibn al-Haytham, Al-Biruni, Avicenna, Nasir al-Din al-Tusi, and Ibn Khaldun.[citation needed]The Spinning wheel is believed to have been invented in the medieval era (of what is now the Greater Middle East), it is considered to be an important device that
contributed greatly to the advancement of the Industrial Revolution. (scene from Al-Magamat, painted by al-Wasiti 1237) Main articles: List of inventions in the medieval Islamic world and Arab Agricultural Revolution. (scene from Al-Magamat, painted by al-Wasiti 1237) Main articles: List of inventions in the medieval Islamic world and Arab Agricultural Revolution.
via predominantly Islamic countries. [297] Advances were made in irrigation and farming, using new technology such as the windmill. Crops such as almonds and citrus fruit were brought to Europe through al-Andalus, and sugar cultivation was gradually adopted by the Europeans. Arab merchants dominated trade in the Indian Ocean until the arrival
of the Portuguese in the 16th century. Hormuz was an important center for this traded with each other and with European powers such as Venice, Genoa and Catalonia (see also: Indo-Mediterranean). The Silk Road crossing Central
Asia passed through Islamic states between China and Europe. The emergence of the Timurid Renaissance include the Mali Empire and the Bengal Sultanate in particular, a major global trading nation in the world, described by the
Europeans to be the "richest country to trade with". [298] Muslim engineers in the Islamic world made a number of innovative industrial uses of hydropower, and early industrial uses of tidal power and wind power. [299] The industrial uses of hydropower, and early industrial uses of tidal power and wind power. [298] The industrial uses of hydropower.
water mills were both in widespread use since at least the 9th century. A variety of industrial mills, steel 
had these industrial mills in operation, from al-Andalus and North Africa to the Middle East and Central Asia.[296] Muslim engineers also invented crankshafts and water-raising machines, and pioneered the use of dams as a source of water power, used to provide additional power to watermills and water-raising machines, and pioneered the use of dams as a source of water power, used to provide additional power to watermills and water-raising machines, and pioneered the use of dams as a source of water power, used to provide additional power to watermills and water-raising machines, and pioneered the use of dams as a source of water power, used to provide additional power to watermills and water-raising machines, and pioneered the use of dams as a source of water power, used to provide additional power to watermills and water-raising machines, and pioneered the use of dams as a source of water power, used to provide additional power to water-raising machines, and pioneered the use of dams as a source of water power, used to provide additional power to water-raising machines, and pioneered the use of dams as a source of water power, used to provide additional power to water-raising machines, and pioneered the use of dams as a source of water power, used to provide additional power to water-raising machines, and pioneered the use of dams are provided additional power to water power to water-raising machines.
raising machines.[300] Such advances made it possible for industrial tasks that were previously driven by manual labour in ancient times to be mechanized and driven by machinery instead in the medieval Islamic world. The transfer of these technologies to medieval Europe had an influence on the Industrial Revolution, particularly from the proto-
industrialised Mughal Bengal and Tipu Sultan's Kingdom, through the conquests of the East India Company.[301]The term "Islamic art and architecture" denotes the works of art and architecture produced from the 7th century onwards by people who lived within the territory that was inhabited by culturally Islamic populations.[302][303]These
paragraphs are an excerpt from Islamic architecture. [edit] Islamic architecture comprises the architecture comprises the architecture system and religious styles from the early history of Islam to the present day. The Islamic world encompasses both secular and religious styles from the early history of Islam to the present day. The Islamic architecture comprises the ar
 Europe to eastern Asia. Certain commonalities are shared by Islamic architectural styles across all these regions, but over time different regional centers of artistic production, and sometimes different religious affiliations.[304]
[305]Early Islamic architecture was influenced by Roman, Byzantine, Iranian, and Mesopotamian architecture and all other lands which the early Muslim conquests conquered in the seventh and eighth centuries. [306][307][308][309][310] Later it developed distinct characteristics in the form of buildings and in the decoration of surfaces with Islamic
calligraphy, arabesques, and geometric motifs.[311] New architectural elements like minarets, mugarnas, and multifoil arches were invented. Common or important types of buildings in Islamic architecture include mosques, madrasas, tombs, palaces, hammams (public baths), Sufi hospices (e.g. khangahs or zawiyas), fountains and sabils, commercial
buildings (e.g. caravanserais and bazaars), and military fortifications.[305]Islamic architectureGreat Mosque of Kairouan, Kai
Mughal EmpireIstiqlal Mosque with Modern and International Style architecture in Jakarta, IndonesiaShah Mosque in Tehran, IranHagia Sophia a journey from church to mosque with a Moorish-style mosque in Tehran, IranHagia Sophia a journey from church to mosque with Modern and International Style architecture in Jakarta, IndonesiaShah Mosque with Mosque with Modern and International Style architecture in Jakarta, IndonesiaShah Mosque with Mosque wit
Andalusia, SpainLagos Central Mosque in Lagos, NigeriaThe Hazratbal Shrine in Jammu and Kashmir, IndiaEntrance of Id Kah Mosque in Islamabad, Pakistan is inspired by Bedouin's tent. Astana Grand Mosque is the largest mosque in Central Asia in Astana, Kazakhstan Main
article: Aniconism in IslamNo Islamic visual images or depictions of God are meant to exist because it is believed that such artistic depictions may lead to idolatry. Muslims describe God by the names and attributes that, according to Islam, he revealed to his creation. All but one sura of the Quran begins with the phrase "In the name of God, the
Beneficent, the Merciful". Images of Mohammed are likewise prohibited. Such aniconism and iconoclasm[312] can also be found in Jewish and some Christian theology. Main article: Arabesque Islamic art frequently adopts the use of geometrical floral or vegetal designs in a repetition known as arabesque. Such designs are highly nonrepresentational,
as Islam forbids representational depictions as found in pre-Islamic pagan religions. Despite this, there is a presence of depictional art in some Muslim societies, notably the miniature style made famous in Persia and under the Ottoman Empire which featured paintings of people and animals, and also depictions of Quranic stories and Islamic
traditional narratives. Another reason why Islamic art is usually abstract is to symbolize the transcendence, indivisible and infinite nature of God, an objective achieved by arabesque. [313] Islamic art is usually expressed in the form of Quranic verses. Two of the main scripts involved are the
symbolic kufic and naskh scripts, which can be found adorning the walls and domes of mosques, the sides of minbars, and so on.[313]Distinguishing motifs of Islamic architecture have always been ordered repetition, radiating structures, and rhythmic, metric patterns. In this respect, fractal geometry has been a key utility, especially for mosques and
palaces. Other features employed as motifs include columns, piers and arches, organized and interwoven with alternating sequences of niches and colonnettes. [314] The role of domes in Islamic architecture has been considerable. Its usage spans centuries, first appearing in 691 with the construction of the Dome of the Rock mosque, and recurring
even up until the 17th century with the Taj Mahal. And as late as the 19th century, Islamic domes had been incorporated into European architecture.[315]Example of an ArabesqueExample 
geometric patterns used in architecture and handicraft objects, consisting of angled lines that form an interlaced strapwork pattern. Girih decoration is believed to have been inspired by Syrian Roman knotwork patterns from the second century. Girih decoration is believed to have been inspired by Syrian Roman knotwork patterns.
patterns can be created in a variety of ways, including the traditional straightedge and compass construction; the construction of a grid of polygons; and the use of two levels of design, as at the 1453 Darb-e Imam shrine. Square repeating
units of known patterns can be copied as templates, and historic pattern books may have been intended for use in this way. The 15th century Topkap Scroll explicitly shows girih patterns together with the tilings used to create them. A set of tiles consisting of a dart and a kite shape can be used to create aperiodic Penrose tilings, though there is no
evidence that such a set was used in medieval times. Girih patterns have been used to decorate varied materials including stone screens, as at Fatehpur Sikri; plasterwork, as at Mosque-Madrassa of Sultan Hassan in Cairo; and in wood, as at the Mosque-Cathedral of
Crdoba. Girih tilesThe subdivision rule used to generate the Girih pattern on the spandrel. Girih pattern that can be drawn with compass and straight edge. These paragraphs are an excerpt from Islamic calligraphy, in the languages which use Arabic alphabet or the
alphabets derived from it. It is a highly stylized and structured form of handwriting that follows artistic conventions and is often used for Islamic religious texts, architecture, and decoration.[317] It includes Arabic, Persian, Ottoman, and Urdu calligraphy.[318][319] It is known in Arabic as khatt Arabi (), literally meaning 'line', 'design', or
'construction'.[320]The development of Islamic calligraphy is strongly tied to the Qur'an, as chapters and verses from the Qur'an, as chapters and explicitly forbidden in the Qur'an, Islamic traditions have often limited figural
representation in Islamic religious texts in order to avoid idolatry. Some scholars argue that Kufic script was developed by the late 7th century in Kufa, Iraq, from which it takes its name. This early style later evolved into several forms, including floral, foliated, plaited or interlaced, bordered, and square Kufic. In the ancient world, though, artists
sometimes circumvented aniconic prohibitions by creating intricate calligraphic compositions that formed shapes and figures using tiny script. Calligraphy was a valued art form, and was regarded as both an aesthetic and moral pursuit. An ancient Arabic proverb illustrates this point by emphatically stating that "Purity of writing is purity of the soul."
[321] Beyond religious contexts, Islamic calligraphy is widely used in secular art, architecture, and decoration. [322] Its prominence in Islamic art is not solely due to religious constraints on figurative imagery, but rather reflects the central role of writing and the written word in Islamic culture. [323] Islamic calligraphy evolved primarily from two
major styles: Kufic and Naskh, with numerous regional and stylistic variations. In the modern era, Arabic and Persian calligraphy have influenced modern art, particularly in the post-colonial Middle East, and have also inspired the fusion style known as calligraffiti. [324] Kufic script from an early Qur'an manuscript, 7th century. (Surah 7:
8687) Bismallah calligraphy, Islamic calligraphy represented for amulet of sailors in the Ottoman Empire, Islamic calligraphy representing various planets. Two calendars are used all over the Muslim world. One is a lunar calendar that is most widely used among Muslims. The other one is a solar calendar officially
used in Iran and Afghanistan. These paragraphs are an excerpt from Islamic calendar, [edit] The Hijri calendar (Arabic: , romanized: al-tagwm al-hijr), also known in English as the Islamic calendar consisting of 12 lunar months in a year of 354 or 355 days. It is used to determine the proper days of Islamic holidays and rituals, such as
the annual fasting and the annual season for the great pilgrimage. In almost all countries where the predominant religious calendar is the Hijri one. This calendar enumerates
the Hijri era, whose epoch was established as the Islamic New Year in 622 CE.[325] During that year, Muhammad and his followers migrated from Mecca to Medina and established as the Hijrah. In the West, dates in this era are usually denoted AH (Latin: Anno Hegirae, lit.'In the year of
the Hijrah').[a] In Muslim countries, it is also sometimes denoted as H[326] from its Arabic form (, abbreviated). In English, years prior to the Hijra are denoted as BH ("Before the Hijra").[327]Since 7 July 2024 CE, the current Islamic year is 1446AH. In the Gregorian calendar reckoning, 1446AH runs from 7July2024 to approximately 26June2025.
[328][329][b]These paragraphs are an excerpt from Solar Hijri calendar.[edit]The Solar Hijri calendar of Iran. It is a solar calendar, based on the Earth's orbit around the Sun. Each year begins on the day[d] of the March equinox and has years of 365 or 366 days. It is sometimes also called the Shamsi calendar, Khorshidi
calendar or Persian calendar. It is abbreviated as SH, HS, AP, or, sometimes as AHSh, while the lunar Hijri calendar (commonly known in the West as the 'Islamic calendar') is usually abbreviated as SH, HS, AP, or, sometimes as AHSh, while the lunar Hijri calendar was the day of the spring equinox, March 19, 622 CE. The calendar is a "Hijri calendar" because
that was the year that Mohammed is believed to have left from Mecca to Medina, which evernal equinox, it theoretically has no intrinsic error in matching the vernal equinox year.[332][333][334][335] According to Iranian studies, it theoretically has no intrinsic error in matching the vernal equinox year.
is older than the lunar Hijri calendar used by the majority of Muslims (known in the West as the Islamic calendar uses solar years and is calculated based on the "year of the Hijrah," and the lunar Hijri calendar uses solar years and is calculated based on the "year of the Hijrah," and the lunar Hijri calendar uses solar years and is calculated based on the "year of the Hijrah," and the lunar Hijri calendar uses solar years and is calculated based on the "year of the Hijrah," and the lunar Hijri calendar uses solar years and is calculated based on the "year of the Hijrah," and the lunar Hijri calendar uses solar years and is calculated based on the "year of the Hijrah," and the lunar Hijri calendar uses solar years and is calculated based on the "year of the Hijrah," and the lunar Hijri calendar uses solar years and is calculated based on the "year of the Hijrah," and the lunar Hijri calendar uses solar years and is calculated based on the "year of the Hijrah," and the lunar Hijri calendar uses solar years and is calculated based on the "year of the Hijrah," and the lunar Hijri calendar uses solar years and is calculated based on the "year of the Hijrah," and the lunar Hijri calendar uses solar years and is calculated based on the "year of the Hijrah," and the lunar Hijri calendar uses solar years and is calculated based on the "year of the Hijrah," and the lunar Hijri calendar uses solar years and is calculated based on the "year of the Hijrah," and the lunar Hijri calendar uses solar years and is calculated based on the "year of the Hijrah," and the lunar Hijri calendar uses solar years and is calculated based on the "year of the Hijrah," and the lunar Hijri calendar years and is calculated based on the "year of the Hijrah," and the Hijrah, "year of the Hijrah," and "year of the Hijrah
presumed actual "day of the Hijrah". Each of the solar Hijri calendar corresponds with a zodiac sign. In Iran before 1925 and in Afghanistan before 2023,[e] the names of the zodiacal signs were used for the months; elsewhere the months are the same as in the Zoroastrian calendar. The first six months have 31 days, the
next five have 30 days, and the last month has 29 days in common years, 30 in leap years. The ancient Iranian New Year's Day, which is called Nowruz, always falls on the March equinox. Nowruz is celebrated by communities in a wide range of countries from the Balkans to Central Asia. Currently the Solar Hijri calendar is officially used only in
Iran. See also: Women in Islam and MusawahAccording to Riada Asimovic Akyol, while Muslim women's experiences differ a lot by location and personal situations such as family upbringing, class and education; [339] the difference between culture and religions is often ignored by community and state leaders in many of the Muslim majority countries
[339] The key issue in the Muslim world regarding gender issues is that religious texts constructed in highly patriarchal environments and based on biological essentialism are still valued highly in Islam, hence views emphasizing on men's superiority in unequal gender roles are widespread among many conservative Muslims (men and women).[339]
Orthodox Muslims often believe that rights and responsibilities of women in Islam are different from that of men and sacrosanct since assigned by the God.[339] According to Asma Barlas, patriarchal behaviour among Muslims is based in an ideology which jumbles sexual and biological differences with gender dualisms and inequality. Modernist
discourse of liberal progressive movements like Islamic feminism have been revisiting hermeneutics of feminism in Islam in terms of respect for Muslim women needs to be achieved through self-criticism.[339] Riada Asimovic Akyol further says that equality for Muslim women needs to be achieved through self-criticism.[339] Riada Asimovic Akyol further says that equality for Muslim women needs to be achieved through self-criticism.
marabouts West African religious leaders and teachers of the Quran. Muslim girls at Istiqlal Mosque in JakartaA tribal delegation in ChadMuslim girls walking for school in BangladeshIslam portalSociety portalWorld portalArab worldGlossary of IslamHistory of the ArabsHistory of IslamIndex of IslamIndex of IslamSpread of
IslamIslam by countryIslamic studiesIslam and other religionsPan-IslamismIslamic Cooperation of Islamic Cooperation of Islamic Cooperation is similar to that of AD for the Christian era, CE for the Common Era and AM for the
Jewish era. ^ exact dates depend on which variant of the Islamic calendar is followed. ^ Persian: , romanized:Ghomri-ye Hejri-ye amsi; Pashto: , romanized:Imarz legdz kalz; Kurdish: , romanized:Salnameya Koberiy; also called in some English sources as the Iranian Solar calendar[330] ^ If the exact moment of astronomical March equinox occurs
before noon (Tehran time), that day is considered the first day of Farvardin. If the equinox occurs after noon, the following day is designated as the first day of Farvardin. [331] Since 1 Muharam 1444 AH (30 July 2022 CE), this calendar is no longer used by the government of Afghanistan, after its switch to the Lunar Hijri calendar. [338] Waldman
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The forms and conventions of Classical architecture were better understood in Syria than in the lands further east, and as a result some of the vocabulary of Umayyad architecture folium and capital, pointed arch and dome, rib and vaultis familiar to a Western observer. These traditions declined in importance, however, as Muslim builders began to adopt the architectural styles of the newly conquered lands to the eastin Mesopotamia, Iran, Central Asia and even India. (...) The Abbasid dynasty of caliphs, founded in 749, ruled most of the Islamic lands from capital cities in Iraq during a golden age that lasted at least until the end of the 9th century. New styles of architecture were characterized by forms, techniques and motifs of Iraqi and Iranian origin. Some features of these styles, such as brick vaults and stucco renderings, had already appeared in buildings erected late in the Umayyad period (661c. 750; see III above), but they became increasingly widespread as a result of the power and prestige of the Abbasid court. In the Islamic lands around the Mediterranean, Late Antique traditions of stone construction roofed with wood continued, although new techniques and styles were eventually introduced from Iraq. Grabar, Oleg (2011). "Art and Culture in the Islamic World". In Hattstein, Markus; Delius, Peter (eds.). Islam: Art and Architecture. h.f.ullmann. pp.3637. ISBN 9783848003808. 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