

Muslims Of The World

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Adherents of Islam constitute the world's second largest religious group. According to a study in 2015, Islam has 1.8 billion adherents, making up about 24.1% of the world population. Most Muslims are either of two denominations: Sunni (87-90%, roughly 1.6 billion people) or Shia (10-13%, roughly 180-230 million people).

~~Islam by country — Wikipedia~~

□□this compilation give faces and voices to more than 60 Muslims living around the world and in the United States as they tell stories of faith, family, love and loss, and what it means to each person to live by their Islamic faith in both tangible and unseen ways through those life experiences.□

~~Muslims of the World: Portraits and Stories of Hope ...~~

506.8k Followers, 115 Following, 5,057 Posts - See Instagram photos and videos from Muslims of the World (@muslimsoftheworld)

~~Muslims of the World's (@muslimsoftheworld) profile on ...~~

Muslims of the World. 265K likes. Sharing the Muslim narrative one story at a time If you have a story you want to share, feel free to message us.

~~Muslims of the World — Home | Facebook~~

Muslim of the world Spread the message of peace and unity and help the ones who are poor.

~~Muslim of the world (@muslimsoftheworld1) □ Instagram ...~~

Updated October 24, 2018. As of 2017, there are about 1.8 billion Muslims in the world, according to the Pew Research Center; together, they make up nearly one-fourth of the world's population, making Islam the world's second largest religion after Christianity. Within the second half of this century, Muslims are expected to

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become the world's largest religious group.

~~Statistics About the Muslim Population of the World~~

Adherence to Islam is a global phenomenon: Muslims predominate in some 30 to 40 countries, from the Atlantic eastward to the Pacific and along a belt that stretches across northern Africa into Central Asia and south to the northern regions of the Indian subcontinent.

~~Islamic world | History, Population, & Map | Britannica~~

By the percentage of the total population in a region considering themselves Muslim, 91% in the Middle East - North Africa (MENA), 89% in Central Asia, 40% in Southeast Asia, 31% in South Asia, 30% in Sub-Saharan Africa, 25% in Asia & Oceania, around 6% in Europe, and 1% in the Americas.

~~Muslim world - Wikipedia~~

The giveaway was posted on the @muslimsoftheworld1 account, which describes itself as "a platform designed to give a voice to Muslims around the world," according to the account's Facebook page, to celebrate the account reaching 300,000 followers.. As part of the giveaway, the account asked followers to tag three people in the comments and follow the account's founder, Sajjad Shah ...

~~"Muslims Of The World" Apologized For An Instagram ...~~

Islam is the world's second most widely practiced religion. It is also one of the fastest growing religions and today, has approximately 1.7 billion followers. This religion is based on the Quran, a religious text that followers of Islam believe is the direct word of God.

~~How Many Muslims Are There In The World? - WorldAtlas~~

Today, Muslims account for about one quarter of the entire world population. There are between 1.2 and 1.6 billion Muslims across the world.

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~~Who are Muslims? | Facts about the Muslims & the Religion ...~~

Muslims of the World. 1.1K likes. Muslims of the world. Facebook is showing information to help you better understand the purpose of a Page.

~~Muslims of the World - Home | Facebook~~

With a population of over 1.6 billion people, Muslims represent over 23% of the world population. The two major sects of Islam are Shia and Sunni. Sunni Islam is the majority denomination and is practiced by approximately 1.5 billion individuals. Shia is a smaller denomination with only around 170 million followers.

~~Islamic Countries Of The World - WorldAtlas~~

Islam, major world religion promulgated by the Prophet Muhammad in Arabia in the 7th century ce. The Arabic term islām, literally "surrender," illuminates the fundamental religious idea of Islam—that the believer (called a Muslim, from the active participle of islām) accepts surrender to the will of Allah (in Arabic, Allāh: God).

~~Islam | Religion, Beliefs, Practices, & Facts | Britannica~~

There were 1.8 billion Muslims in the world as of 2015 — roughly 24% of the global population — according to a Pew Research Center estimate. But while Islam is currently the world's second-largest religion (after Christianity), it is the fastest-growing major religion.

~~Muslims and Islam: Key findings in the U.S. and around the ...~~

He was a Founder Member of the Constituent Council of the Muslim World League, Makkah and Chairman of the Oxford Centre of Islamic Studies, Oxford UK. He received the King Faisal Award and numerous other awards from national and international bodies for his services to the cause of Islam.

~~Islam and the World: The Rise and Decline of the Muslims ...~~

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The Muslim World, founded in 1911, is dedicated to the promotion and dissemination of scholarly research on Islam and Muslim societies and on historical and current aspects of Muslim-Christian relations.

We are living in a time of unrest for many members of the Islamic faith around the globe. Enter Muslims of the World, a book based on the popular Instagram account @MuslimsoftheWorld1. Like the account, the book's mission is to tell the diverse stories of Muslims living in the US and around the world. Illustrated throughout with moving photographs, each chapter will focus on different aspects of the Islamic faith and the many varying cultures it encompasses, offering tales of love, family, and faith while empowering Muslim women, refugees, and people of color. Whether it is telling a story about a young Syrian refugee who dreams of being a pilot or about a young girl's decision to not remove her hijab, which in turn saved her family's life, Muslims of the World aims to unite people of all cultures and faiths by sharing the hopes, trials, and tribulations of Muslims from every walk of life.

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Muslims from every walk of life.

As Cemil Aydin explains in this provocative history, it is a misconception to think that the world's 1.5 billion Muslims constitute a single religio-political entity. How did this mistaken belief arise, why is it so widespread, and how can its grip be loosened so that a more fruitful discussion about politics in Muslim societies can begin?

Do you think you know who first thought of the theory of evolution? Have you ever wondered who created the oldest university in the world? Is Joan of Arc the only rebel girl who led an army that you've heard of? Then you need this stunningly illustrated treasure trove of iconic and hidden amazing Muslim heroes. You'll find people you might know, like Malala Yousafzai, Mo Farah and Muhammad Ali, as well as some you might not, such as: Hasan Ibn Al-Haytham: the first scientist to prove theories about how light travels, hundreds of years before Isaac Newton. Sultan Razia: a fearsome female ruler. G. Willow Wilson: the comic book artist who created the first ever Muslim Marvel character. Ibtihaj Muhammad: the Olympic and World Champion fencer and the first American to compete in the games wearing a hijab. Noor Inayat Khan: the Indian Princess who became a British spy during WWII. There are so many more amazing Muslim men and women who have changed our world, from pirate queens to athletes, to warriors and mathematicians. Who will your next hero be?

In this transnational history of World War II, Kelly A. Hammond places Sino-Muslims at the center of imperial Japan's challenges to Chinese nation-building efforts. Revealing the little-known story of Japan's interest in Islam during its occupation of North China, Hammond shows how imperial Japanese aimed to defeat the Chinese Nationalists in winning the hearts and minds of Sino-Muslims, a vital minority population. Offering programs that

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presented themselves as protectors of Islam, the Japanese aimed to provide Muslims with a viable alternative—and, at the same time, to create new Muslim consumer markets that would, the Japanese hoped, act to subvert the existing global capitalist world order and destabilize the Soviets. This history can be told only by reinstating agency to Muslims in China who became active participants in the brokering and political jockeying between the Chinese Nationalists and the Japanese Empire. Hammond argues that the competition for their loyalty was central to the creation of the ethnoreligious identity of Muslims living on the Chinese mainland. Their wartime experience ultimately helped shape the formation of Sino-Muslims' religious identities within global Islamic networks, as well as their incorporation into the Chinese state, where the conditions of that incorporation remain unstable and contested to this day.

Publisher Description

The Middle Ages were a period of tremendous cultural and scientific advancement in the Islamic Empire—ideas and inventions that shaped our world. Did you know that: □ The numbers you use every day (Arabic numerals!) are a Muslim invention? □ The marching band you hear at football games has its roots in the Middle East? □ You are drinking orange juice at breakfast today thanks to Islamic farming innovations? □ The modern city's skyline was made possible by Islamic architecture? The Muslim world has often been a bridge between East and West, but many of Islam's crucial innovations are hidden within the folds of history. In this important book, Bryn Barnard uses short, engaging text and gorgeous full-color artwork to bring Islam's contributions gloriously to life. Chockful of information and pictures, and eminently browsable, *The Genius of Islam* is the definitive guide to a fascinating topic.

The birth of Islam over fourteen centuries ago was a monumental

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event in human history with an everlasting effect on humanity. For centuries, researchers have contemplated the growth and distribution of Muslims throughout the world. This book presents a reliable estimate of the world Muslim population since the inception of Islam at the start of the seventh century to the end of the twenty-first century. In this book, the world is divided into five continents, each of which is further divided into non-overlapping regions, and these in turn are divided into current countries. A centennial data estimate for each region and current country from 600 AD to 2100 AD (approximately 1 H to 1500 H) of the total population, and the corresponding Muslim population and its percentage are provided. Furthermore, the same data in decennial order from 1790 to 2100 (or 1210 H to 1520 H) are provided for each region and country. These data are summarized to be an accurate reference for other studies and discussions related to the Muslim population. Written for demographers, researchers, historians, as well as general readers, this book is an essential reference to all aspects of the world Muslim population.

Pilgrimage is one of the most significant ritual duties for Muslims, entailing the visitation and veneration of sites associated with the Prophet Muhammad or saintly figures. As demonstrated in this multidisciplinary volume, the lived religion of pilgrimage, defined by embodied devotional practices, is changing in an age characterized by commerce, technology, and new sociocultural and political frameworks. Traveling to and far beyond the Hajj, the most well-known Muslim pilgrimage, the volume's contributors reveal and analyze emerging contemporary Islamic pilgrimage practices around the world, in minority- and majority-Muslim countries as well as in urban and rural settings. What was once a tiny religious attraction in a remote village, for example, may begin to draw increasing numbers of pilgrims to shrines and tombs as the result of new means of travel, thus triggering significant changes in the traditional rituals, and livelihoods, of the local people. Organized

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around three key themes—history and politics; embodiment, memory, and material religion; and communications—the book reveals how rituals, practices, and institutions are experienced in the context of an inexorable global capitalism. The volume contributors are Sophia Rose Arjana, Rose Aslan, Robert R. Bianchi, Omar Kasmani, Azim Malikov, Lewis Mayo, Julian Millie, Reza Masoudi Nejad, Paulo G. Pinto, Babak Rahimi, Emilio Spadola, Edith Szanto, and Brannon Wheeler.

What does it mean to be a Muslim - in this world, in this deeply transformative time? Hamid Dabashi ask this seminal question anew, in the context of what he proposes is a post-Western world where the "Islam and the West" binary is collapsing and where "the West," as a construct, no longer holds the same normative hegemony. Against the grain of more than two hundred years of colonialism and self-alienation, Islam remains not just a world religion but a worldly religion - one that has always been conscious of itself in successive imperial settings. With the rise of European and then American imperial adventures, Muslims have been on the receiving end of other worldly empires that have forced them into a self-alienating dialogue. Dabashi argues that the urgent task facing contemporary Muslims is to bring their worlds to self-consciousness beyond the self-alienating encounter with European colonial modernity and in the context of the new worldliness that Muslims (like all other people) face. This transition requires crafting a new language of critical conversation with Islam and its cosmopolitan heritage - a language that is tuned to the emerging, not the disappearing, world.

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