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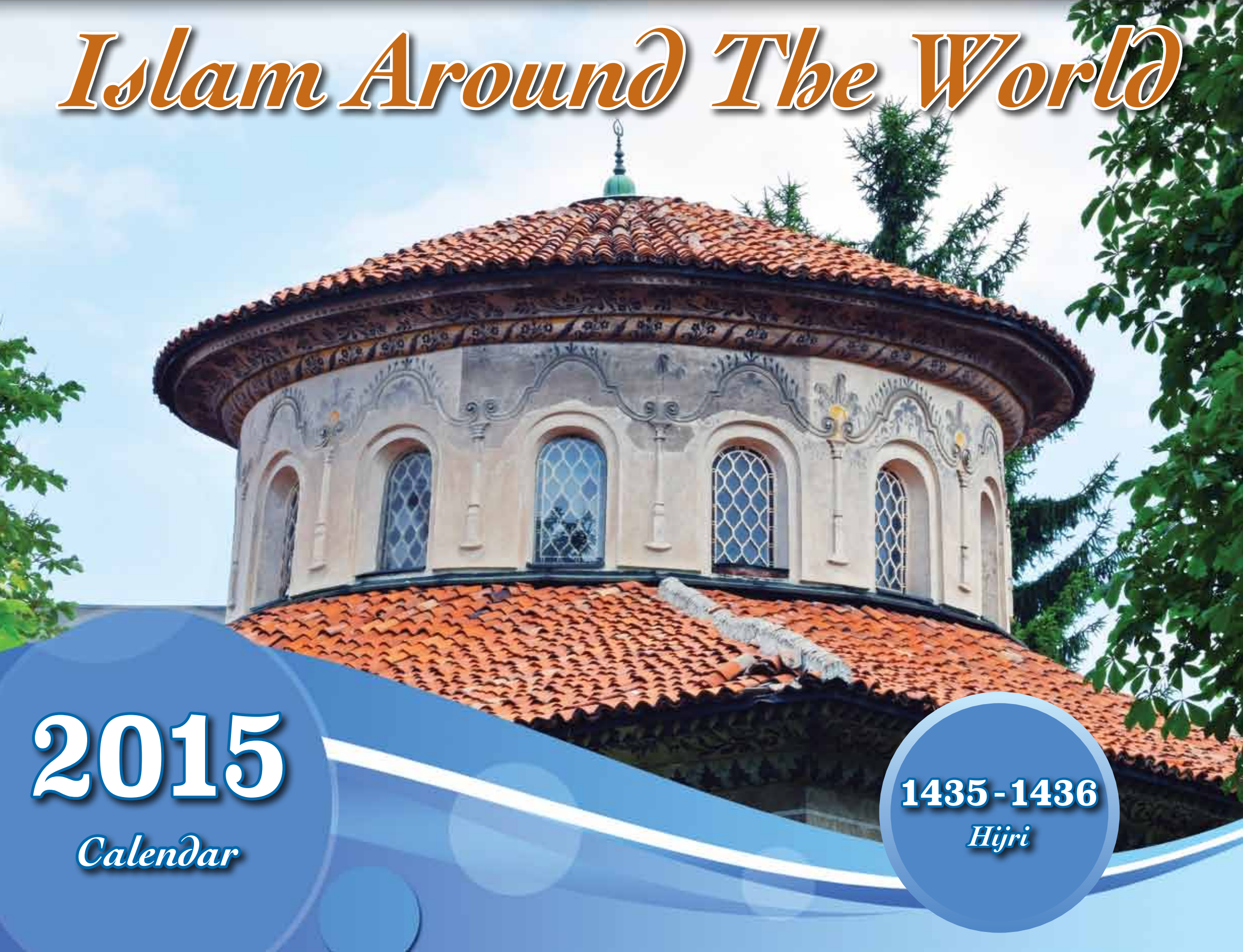
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 January Masjid As-Salam Puchong Perdana, Malaysia	 February Kamiloba Merkez Cami Istanbul, Turkey	 March Nova Gradska Džamija Maglaj Maglaj, Bosnia
 April Berlin Turk Sehittik Camii Berlin, Germany	 May Banya Bashi Mosque Sofia, Bulgaria	 June Richmond Jamea Mosque Richmond, BC, Canada
 July Suffa Tul-Islam Central Mosque West Yorkshire, England	 August Mosque of Greshnica Kërçovë, Macedonia	 September Glasgow Central Mosque Glasgow City, Scotland, UK
 October Arabacıköy Mosque Amaxádhēs, Xanthi, Greece	 November Rotterdam Mevlana Moskee Rotterdam, Netherlands	 December Islamic Cultural Center of NY New York, NY, USA



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Islam Around The World



2015
Calendar

1435 - 1436
Hijri

Masjid As-Salam

Puchong Perdana, Malaysia
Year Established: 2006



Photo: © Al-Anwar Design. Photograph by Riad K. Ali

Puchong Perdana, Malaysia

Puchong is a major town in the Petaling district of Selangor, Malaysia. Puchong is situated midway between Kuala Lumpur, Malaysia's political capital, and Putrajaya, the administrative capital. The town used to be a rubber estate and tin-mining town in the 1960s. During the 1980s, Puchong consisted of a single two-lane road running through estates and villages. Since then, urbanization has occurred rapidly with many industrial parks, commercial centres and residential

areas mushrooming along Jalan Puchong. Puchong is already serving as a residential town for three major cities, Kuala Lumpur, Subang Jaya and Petaling Jaya. New townships, such as Bandar Puchong Jaya, Pusat Bandar Puchong, Puchong Hartamas, Puchong Utama, Puchong Prima, Bandar Bukit Puchong, Saujana Puchong and Bandar Puteri Puchong, are sprouting from the once-abandoned lands, former plantations and cleared-forest areas, contributing to the

population boom witnessed in recent years in Puchong. At an estimate, Puchong has a population of about 335,419 (the largest township is Puchong Jaya with a population of about 39,473). Puchong is under the jurisdiction of two local authorities, that is the Subang Jaya Municipal Council and the Sepang Municipal Council.

2015

January

كانون الثاني - يناير

Rabi' I - Rabi' II

ربيع الأول - ربيع الثاني

1436

Sunday	الأحد	Monday	الاثنين	Tuesday	الثلاثاء	Wednesday	الأربعاء	Thursday	الخميس	Friday	الجمعة	Saturday	السبت																																																																												
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Photo: © Al-Anwar Designs. Photograph by Riad K. Ali.

Büyükkçekmece, Istanbul, Turkey

Büyükkçekmece is a district and municipality (belediye) in the suburbs of Istanbul, Turkey on the Sea of Marmara coast of the European side, west of the city. It is largely an industrial area with a population of 380,000. The land around this inlet of the Sea of Marmara, has been settled, abandoned and resettled throughout history as army after army passed along the coast to Istanbul. It is thought to be the site of the Greek colony on the Marmara shore called Athyra, also known

as Athyras. In 443 AD, the armies of Attila the Hun took this settlement and its associated fort, and this was presumably his last conquest of that campaign before turning around. The Ottoman architect Mimar Sinan built a bridge to cross the mouth of the inlet (Lake Büyükkçekmece) and there are ruins of inns and caravansarai, which show this was a stopping place on the road to Europe. At the beginning of the Ottoman period, it was empty forest and farmland, and

has gradually been settled by Turkish people migrating in from the Balkans and the Caucasus. In the early years of the Turkish Republic, it was still very rural, with village cottages, farmland behind, and by the sea the odd weekend home for people of Istanbul. The area was a very popular day or weekend trip from the city, there is a sandy shoreline, a long seafront and until the 1970s families would come out to Büyükkçekmece for fishing, crabbing or for a day on the beach.

2015

February

شباط - فبراير

Rabi' II - Jumada I

ربيع الثاني - جمادى الأولى

1436

Sunday الأحد	Monday الاثنين	Tuesday الثلاثاء	Wednesday الأربعاء	Thursday الخميس	Friday الجمعة	Saturday السبت
1	2	3	4	5	6	7
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Nova Gradska Džamija Maglaj

Maglaj, Bosnia
Year Established: 2008



Photo: © Al-Anwar Designs. Photograph by Riad K. Ali.

Maglaj, Bosnia

Maglaj is a town and municipality in northern Bosnia and Herzegovina. Maglaj is one of 12 municipalities of the Zenica-Doboj Canton. The city lies 25 km (16 mi) south of Doboj, the regional trade, education, culture, entertainment, and business centre. The city has a population of 25,000. The whole municipality has a population of 43,000. According to the 1910 census, the majority in the Maglaj municipality were Orthodox Christians (53.55%). Maglaj was originated in the

14th century (Year 1408). The river Bosna goes through this town. Of this city's three mosques the most famous is Kuršumlija or Jusuf pašina Mosque. From 1929 to 1941, Maglaj was part of the Vrbas Banovina of the Kingdom of Yugoslavia. The city endured a long siege by Bosnian Serbs forces between 1993 and 1994 during the Bosnian War, when the area was the scene of heavy fighting and the population had to be supplied by airdrops. The town is situated in the northern

part of Bosnia and Herzegovina and is situated in territory where bosniaks, or Muslims, presently form a large majority. The old Maglaj, like numerous other cities in Bosnia and Herzegovina, has an old town with mosques, traditional houses dating back from the Ottoman Empire, and a fortress that stands as a symbol of Maglaj. The new part of Maglaj, situated on the West side of the river Bosna, is made up of modern architecture that was started in the 1950s.

2015

March

آذار - مارس

Jumada I - Jumada II

جمادى الأولى - جمادى الآخرة

1436

Sunday الأحد	Monday الاثنين	Tuesday الثلاثاء	Wednesday الأربعاء	Thursday الخميس	Friday الجمعة	Saturday السبت
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Berlin Turk Sehittlik Camii

Berlin, Germany

Year Established: Before 1983



Photo: © Al-Anwar Designs. Photograph by Riad K. Ali.

Berlin, Germany

Owing to labour migration in the 1960s and several waves of political refugees since the 1970s, Islam has become a visible religion in Germany. According to a national census conducted in 2011, 1.9% of Germany's population (around 1.5m people) declared themselves as Muslim. However, this is likely to underestimate the true number, given that many respondents may have exercised their right not to state their religion. An estimate made in 2009 calculated that there are

4.3 million Muslims in Germany (5.4% of the population). Of these, 1.9 million are German citizens (2.4%). As of 2006, about 15,000 converts are of German ancestry. According to the German statistical office 9.1% of all newborns in Germany had Muslim parents in 2005. Islam is the largest minority religion in the country, with the Protestant and Roman Catholic confessions being the majority religions. The large majority of Muslims in Germany are of Turkish origin (63.2%),

followed by smaller groups from Pakistan, countries of the former Yugoslavia, Arab countries, Iran and Afghanistan. Most Muslims live in Berlin and the larger cities of former West Germany. However, unlike in most other European countries, sizeable Muslim communities exist in some rural regions of Germany, especially Baden-Württemberg, Hesse and parts of Bavaria and North Rhine-Westphalia.

2015

April

نيسان - إبريل

Jumada II - Rajab

جمادى الآخرة - رجب

1436

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2015 March

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2015 May

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Banya Bashi Mosque

Sofia, Bulgaria
Year Established: 1576



Photo: © Al-Anwar Designs. Photograph by Riad K. Ali.

Sofia, Bulgaria

Islam is the largest minority religion in Bulgaria. According to the 2011 Census, the total number of Muslims in the country stood at 577,139, corresponding to 7.8% of the population. The Muslim population of Bulgaria, which is made up of Turks, Bulgarians and Gypsies lives mainly in parts of northeastern Bulgaria (mainly in Razgrad, Targovishte, Shumen and Silistra Province) and in the Rhodope Mountains (mainly in Kardzhali Province). According to the census results for

ethnicity, Muslims in Bulgaria were divided into the following groups in 2011: Turks - 444,434, of which 420,816- Sunni and 21,610- Shi'a, Bulgarians (mostly Pomaks) - 67,350, and Roma (Gypsies) - 42,201. Most of the Muslims in Bulgaria, a total of 546,004 people, are Sunni Muslims, the form of Islam which was espoused during the reign of the Ottoman Empire. Shi'a sects such as the Alians, Kizilbashi and the Bektashi also are present, however. About 27,407

Shi'a Muslims live mainly in the Razgrad, Sliven and Silistra provinces. The largest mosque in Bulgaria is the Tumbul Mosque in Shumen, built in 1744. The first documented Muslim contacts with Bulgaria are dated to the mid-ninth century when there were Islamic missionaries in Bulgaria, evidenced by a letter from Pope Nicholas to Boris of Bulgaria that the Saracens must be extirpated.

2015

May

أيار - مايو

Rajab - Sha'ban

رجب - شعبان

1436

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Richmond Jamea Mosque

Richmond, BC, Canada
Year Established: 1978



Photo: © Al-Anwar Designs. Photograph by Riad K. Ali.

Richmond, BC, Canada

According to Canada's 2011 National Household Survey, there were 1,053,945 Muslims in Canada or about 3.2% of the population, making them the second largest religion after Christianity and the fastest growing religion in Canada. In the Greater Toronto Area (GTA), 7.7% of the population is Muslim, making GTA the highest concentration of Muslims in any city in North America. Majority of Muslims in Canada follow Sunni Islam, while a significant minority adheres to

Shia branch. The majority of Canadian Muslims live in the province of Ontario, and especially in and around the Greater Toronto Area, equaling 7.7% of the total metro population. It consists of people from all across the Muslim world but there are especially a large number of Muslims of Indian, Pakistani, Iranian and Egyptian/Arab descent. Canada's national capital Ottawa hosts many Lebanese, South Asian and Somali Muslims, where the Muslim community numbered

approximately 65,880 or 5.5% in 2011. Greater Montreal's Muslim community was 221,040 in 2011 or nearly 6% of the total metro population. Most Canadian Muslims are people who were raised Muslim. Four years after Canada's founding in 1867, the 1871 Canadian Census found 13 European Muslims among the population. The first Canadian mosque was constructed in Edmonton in 1938, when there were approximately 700 European Muslims in the country.

2015

June

حزيران - يونيو

Sha'ban - Ramadan

شعبان - رمضان

1436

Sunday الأحد	Monday الاثنين	Tuesday الثلاثاء	Wednesday الأربعاء	Thursday الخميس	Friday الجمعة	Saturday السبت
	1	2	3	4	5	6
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Suffa Tul-Islam Central Mosque

Bradford, West Yorkshire, England
Year Established: 1983



Photo: © Al-Anwar Designs. Photograph by Riad K. Ali.

Bradford, West Yorkshire, England

The City of Bradford is a local government district of West Yorkshire, England, with the status of a city and metropolitan borough. It is named after its largest settlement, Bradford, but covers a far larger area which includes the towns of Keighley, Shipley, Bingley, Ilkley, Haworth, Silsden and Denholme. Bradford has a population of 523,100, making it the fourth-most populous metropolitan district and the sixth-most populous local authority district in England. It forms part of

the West Yorkshire Urban Area conurbation which in 2001 had a population of 1.5 million and the city is part of the Leeds-Bradford Larger Urban Zone (LUZ), which, with a population of 2,393,300, is the third largest in the United Kingdom after London and Manchester. Bradford was granted the status of a city in 1897. Bradford was incorporated as a municipal borough in 1847, covering the parishes of Bradford, Horton and Manningham. It became a county borough with the

passing of the Local Government Act 1888. The county borough was granted city status by Letters Patent in 1897. Bradford was expanded in 1882 to include Allerton, Bolton, Bowling, Heaton, Thornbury and Tyersall. In 1899 it was further expanded by adding North Bierley, Eccleshill, Idle, Thornton, Tong and Wyke. Clayton was added in 1930.

2015

July

تموز - يوليو

Ramadan - Shawwal

رمضان - شوال

1436

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Mosque of Greshnica

Kërçovë, Macedonia
Year Established: 2007



Photo: © Al-Anwar Designs. Photograph by Riad K. Ali.

Kërçovë, Macedonia

Kërçovë is a city in the western part of the Republic of Macedonia, located in a valley in the south-eastern slopes of Mount Bistra, between the cities of Ohrid and Gostivar. The capital Skopje is 112 km away. The city of Ki evo is the seat of Ki evo Municipality. The municipality of Ki evo has 56,734 inhabitants, and the city 27,076. The largest ethnic group is the Macedonians who constitute for 15,031 people (55.5%), followed by the Albanians with 7,641 people (28.2%), the Turks

with about 2,406 (8.9%) and Roma with 4.9%. Orthodox Christians made up 15,139 (55.9%) of the city's population according to the 2002 census, while Muslims were the second-largest religious group in the city, numbering 11,759 (43.4%). The most common native languages are Macedonian (62.5%), Albanian (28.2%), Turkish (8.0%) and Romani 0.4%. When the region was conquered by the Ottoman Empire, Kërçovë was turned into the military and administrative

center of the region. Notable monument of that period is a clock tower built in the foothills of the nearby hill called Kichevsko Kale. In the late 19th and early 20th century, Kërçovë was part of the Manastir Vilayet of the Ottoman Empire.

2015

August

أب - أغسطس

Shawwal - Thul Qi'dah

شوال - ذو القعدة

1436

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Glasgow Central Mosque

Glasgow, Glasgow City, Scotland, UK
Year Established: 1984



Photo: © Al-Anwar Designs. Photograph by Riad K. Ali.

Glasgow City, Scotland, UK

Islam in Scotland includes all aspects of the Islamic faith in Scotland. The first Muslim known to have been in Scotland was a medical student who studied at the University of Edinburgh from 1858 to 1859. The production of goods and Glasgow's busy port meant that many lascars were employed there. Most Muslims in Scotland are members of families that immigrated in the later decades of the 20th century. At the 2011 census, Muslims comprised 1.4 per cent of Scotland's

population (76,737). The first named Muslim known in Scotland was Wazir Beg from Bombay (now "Mumbai"). He is recorded as being a medical student who studied at the University of Edinburgh in 1858 and 1859. Manufacturing and Glasgow's busy seaport meant that many lascars were employed there. Dundee was at the peak of importing jute, and sailors from Bengal were also seen at its port. Records from the Glasgow Sailors' Home show that nearly a third (5,500)

of the boarders in 1903 were Muslim lascars. However, the immigration of Muslims to Scotland is a relatively recent event. The majority of Scottish Muslims are members of families who immigrated in the late 20th century. Scotland's Muslims in 2001 represented just 0.9% of the population (42,557), with 30,000 in Glasgow. By 2011, the Muslim population had increased to 76,737, accounting for 1.4% of Scotland's population.

2015

September

أيلول - سبتمبر

Thul Qi'dah - Thul Hijjah

ذو القعدة - ذو الحجة

1436

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31						

Arabacıköy Mosque

Amaxádhēs, Xanthi, Greece
Year Completed: 2007



Photo: © Al-Anwar Designs. Photograph by Riad K. Alt

Amaxádhēs, Xanthi, Greece

The Muslim minority of Greece is the only explicitly recognized minority in Greece. It numbers 97,604 people or 0.91% of the total population, according to the 1991 census, and 140,000 people or 1.24% of the total population, according to the United States Department of State. Like other parts of the southern Balkans that experienced centuries of Ottoman rule the Muslim minority of mainly Northern Greece consists of several ethnic groups, the majority of them being

Turkish, with a smaller population of Bulgarian-speaking Pomaks. These Muslim communities are completely distinct from the Ottoman-era Greek Muslims of Epirus and Greek Macedonia, who left Greece for Turkey following the Population exchange between Greece and Turkey of 1922-23, after which they became largely assimilated into the Turkish Muslim population of Asia Minor and Anatolia where they were settled. In contrast, the Turkish Muslims of Western Thrace were

exempt from the population exchange, according to the terms of the Treaty of Lausanne. However, successive Greek governments and officials have insisted on continuing to falsely define the Muslims of Western Thrace as Greek Muslims rather than Western Thrace Turks, so as to give the impression that they are the descendants of Ottoman-era Greek converts to Islam like the Vallahades of western Greek Macedonia and therefore not of ethnic-Turkish origin.

2015

October

تشرين الأول - أكتوبر

Thul Hijjah - Muharram 1437

ذو الحجة - محرم 1437

1436

Sunday	الأحد	Monday	الاثنين	Tuesday	الثلاثاء	Wednesday	الأربعاء	Thursday	الخميس	Friday	الجمعة	Saturday	السبت
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Rotterdam Mevlana Moskee

Rotterdam, Netherlands
Year Established: 2001



Photo: © Al-Anwar Designs. Photograph by Riad K. Ali.

Rotterdam, Netherlands

Islam in the Netherlands is the second largest religion in the country after various forms of Christianity, practiced by 5.8% of the population according to 2010 estimates. Majority of Muslims in the Netherlands belong to Sunni denomination, with a significant Shia minority. Most of the Netherlands' Muslims reside in the nation's four major cities, Amsterdam, Rotterdam, The Hague and Utrecht. The early history of Islam in the Netherlands can be traced to 16th century when Ottoman traders began settling

in the nation's port cities. While religious exposure arrived via trade partnerships, improvised Mosques in Amsterdam were first constructed in the early 17th century. In the ensuing timeframe, the Netherlands experienced sporadic Muslim immigration from the Dutch East Indies during its status as a colony of the Netherlands. Starting with the dissolution of the Ottoman Empire through the independence of Indonesia, the greater Kingdom of the Netherlands contained the world's largest Muslim citizenry. However,

the number of Muslims in the Kingdom's European territories was very low, accounting for less than 0.1% of the population. The Netherlands' economic resurgence in the 1960 to 1973 timeframe motivated the Dutch government to recruit migrant labor, chiefly from Turkey and Morocco. Later waves of immigrants arrived through family reunification and asylum seeking. A notable portion of Muslim immigrants also arrived from now-independent colonies, primarily Indonesia and Suriname.

2015

November

تشرين الثاني - نوفمبر

Muharram - Safar

محرم - صفر

1437

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2015 October

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2015 December

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Islamic Cultural Center of NY

New York, NY, USA
Year Established: 1991



Photo: © Al-Anwar Designs. Photograph by Riad K. Ali.

New York, NY, USA

Islam in the United States is a minority religion, the 3rd largest faith in America, after Christianity and Judaism, representing 0.8% of the population. While an estimated 30% of the slaves brought to colonial America from Africa arrived as Muslims, Islam was stringently suppressed on plantations. From the 1880s to 1914, several thousand Muslims immigrated to the United States from the former territories of the Ottoman Empire and the former Mughal Empire.

American Muslims come from various backgrounds, and are one of the most racially diverse religious groups in the United States according to a 2009 Gallup poll. Native-born American Muslims are mainly African Americans who make up about a quarter of the total Muslim population. The Muslim population of the U.S. increased dramatically in the 20th century, with much of the growth driven by a comparatively high birth rate and immigrant communities of mainly Arab and

South Asian descent. About 72% of American Muslims are immigrants or "second generation". Some historians have written theories that the first Muslims landed in, or visited the territory long before Christopher Columbus in 1492.

2015

December

كانون الأول - ديسمبر

Safar - Rabi' I

صفر - ربيع الأول

1437

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History of Bulgaria

At the time of Ottoman rule Samokov was an administrative center of iron-wining which used to be a state property as late as the middle of the 19th century. The Turks, living in Samokov, were clerks and craftsmen and the beys owned the madanis (iron-wining equipment), the farms, the meadows and the melon fields around the town as well as the summer forest pastures. The rural population consisted mainly of Bulgarians while the urban population was of cosmopolitan origin-Bulgarians, Turks, Jews, Aromani etc.

Four big mosques, eight small ones and clock tower, striking the hour in European fashion, prevailed over the view of Samokov in the period from the 18th to the 19th century.

The important public buildings were only a few; some mosques, a public bath, some inns, the fountain in the square.

All the mosques described by Hristo Semerdjiev in his book Samokov and its Surroundings can be observed in a triple panorama postcard of Samokov dating back to the beginning of the 20th century. Judging by these two sources the present Bairakli Mosque (i.e. the main one) was called Ali effendi mosque or Old Mosque was situated behind the Agricultural Bank in the inside of a square formed by various shops. The Colorful Mosque was the one that stood in the place of the present museum. The Mosque of the Pasha, renewed by Husref pasha in 1834, was erected near the only bridge across the river Iskar, Old citizens of Samokov said that at the time it burned down in 1928 the mosque was used a cinema and it had magnificent columns with wood-carved capitals. There existed another big mosque-Sefer Dede, which stood opposite Avksenti Veleshky School.

The only mosque which has survived throughout the

years up to the present is Bairakli Mosque. It was the only one to have a dome, as can be seen in old photos and postcards. All the other mosques had four-sloped roofs.

The confirmed opinion is that it was built about 1845 to the order of the local ruler Mehmed Husref pasha. In 1840/41 he was a provost-marshal of Belgrade fortress and in 1842 he was appointed a governor of Bosnia province. Before his departure for Bosnia he arrived in Samokov with a considerable sum of money. Here he ordered the renewal of the police office, the rooms of which were painted with flowers, birds and garlands by Zahary Zograf himself.

It is also known that the sarcophagus on the pasha's wife, which at present is next to the mosque, used to be simulated near the mosque by the khamam, i.e. in the present square. According to architect Moushanov, who was in charge of the restoration work, this is a completely renewed mosque in the place of an older one.

There is a dome with window in the Prayer Hall. The female section of the mosque is above the arcade narthex. The tower was erected next to the northeast side of the mosque.

This mosque is a peculiar architecture sample – 14/14/14 m. The roof structure and the dome are supported by light columns consisting of naturally curved beams. The minaret has 54 spiral steps. During the restoration all the murals were taken off and the wooden structure was replaced beam after beam. The murals themselves were only partially restored and were cleaned from the layers of fumes caused by the oil-lamp chandeliers. While restoration was going on some graffiti were discovered on the layer under the murals. They presented a plan of a church similar to the church in the Rila Monastery and the names of

three masters – Ivan, Risto and Kosto.

There is no evidence that these were the names of the builders or of the three icon-painters – Yovan Icon-Painter, Hristo Yovevich and Kosta Valyov. The argument among the explorers has not been settled yet due to the lack of whatever written documents – contracts, letters, even memories. In a notebook that belonged to Hristo Yovevich was written down a considerable sum of money taken from the mosque as well as drafts of some scenes from the mural decoration.

The style features of the mural decoration are the typical of Samokov school “perya” – garlands, bouquets in vases, draped cloths and scallop shells influenced by West European baroque and rococo. Most probably the wall drawings were supposed to be in the tune with the extracts from the Koran. However, later they were written as passages and put in frames. The four baroque scenes on the semi vaults were skillfully painted. They look as if the whole color splendor bursts into the sun on the dome. Quite inexplicably this sun was wiped out right after its painting and it was discovered only during the restoration. The star of David placed in the center of the dome is also a source of various interpretations. It should not be forgotten that this star has always been one of the oldest, symbols of the sun, a decorative motif common to Christians, Jews, and Moslems. The prayer alcove – mihrab, was directed to the sacred Moslem places of Mekka and Medina. It was also painted with abundant decoration – landscape with a mosque, which was discovered during restoration.

The mural decoration of Bairakli mosque gives evidence the common artistic taste of Samokov citizens in the 19th century when European influence and the local traditions merged to create a new monumental decorative art which made the icon-painters from Samokov even more famous.

After its restoration the mosque has been opened as a museum site in 1966 and is a culture monument of national significance.

