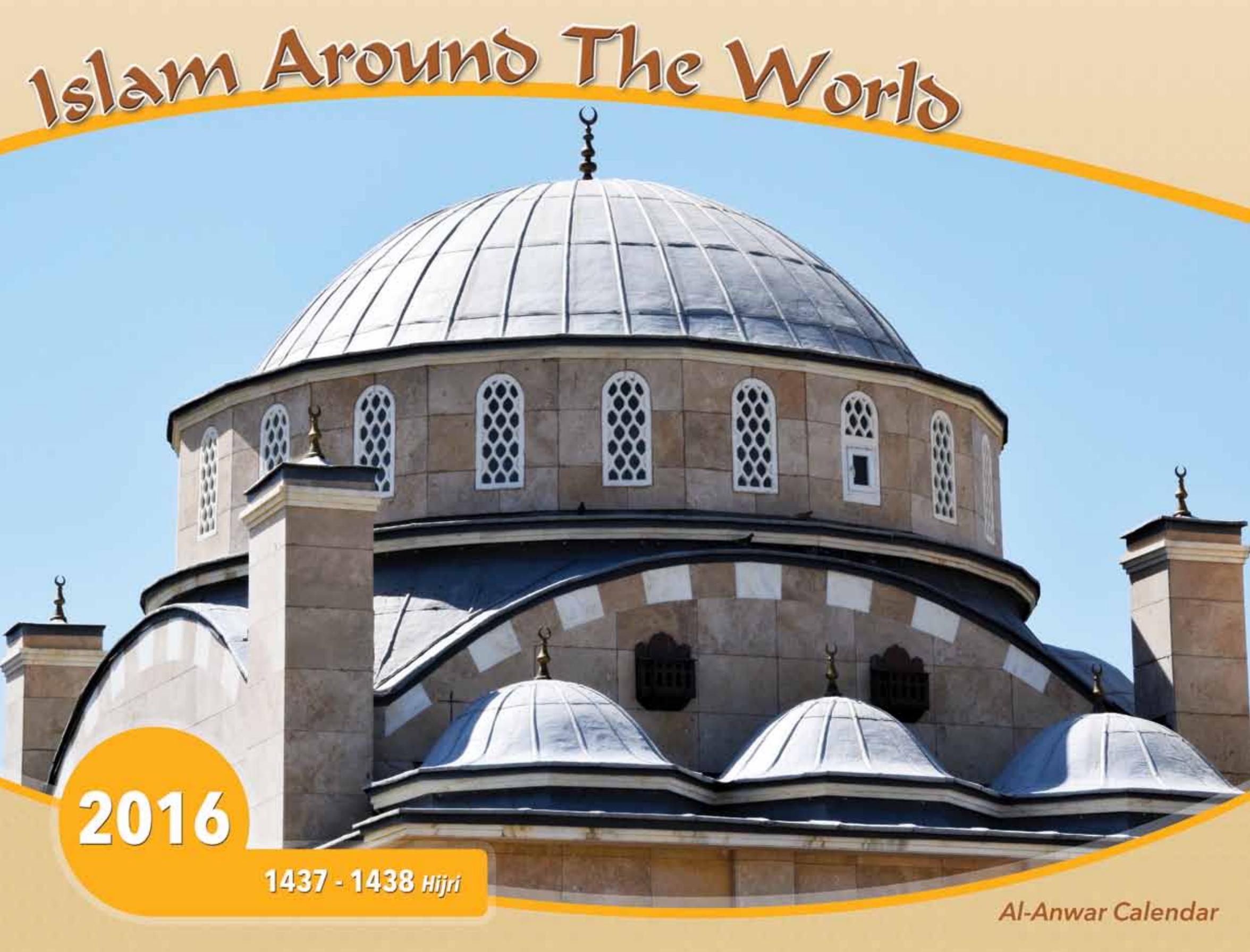


Islam Around The World



2016

1437 - 1438 Hijri

Al-Anwar Calendar

Reservoir Mosque

Reservoir, Victoria, Australia



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

Islam in Australia

According to the 2011 census, 476,291 people (2.2% of the total Australian population) were Muslims. This made Islam the 4th largest religious grouping. Demographers attribute Muslim community growth trends during the most recent census period to relatively high birth rates, and recent immigration patterns. Adherents of Islam represent the majority of the population in Cocos (Keeling) Islands. The Muslim population is expected to rise to 714,000 by 2030. Indonesian Muslims trepangers from the southwest

corner of Sulawesi visited the coast of northern Australia, "from at least the eighteenth century" to collect and process trepang, a marine invertebrate prized for its culinary and medicinal values in Chinese markets. Remnants of their influence can be seen in the culture of some of the northern Aboriginal peoples. Among the early Muslims were the "Afghan" camel drivers who migrated to and settled in Australia during the mid to late 19th century. The first mosque in Australia was built in 1861 at Marree, South Australia.

The Great Mosque of Adelaide was built in 1888 by the descendants of the Afghan cameleers. One of the earliest recorded Islamic festivals celebrated in Australia occurred on 23 July 1884 when 70 Muslims assembled for Eid prayers at Albert Park in Melbourne. In the early 20th century, immigration of Muslims to Australia was restricted to those of European descent, as non-Europeans were denied entry to Australia under the provisions of the White Australia policy.

Source: World FactBook & Wikipedia.org

Sunday	الأحد	Monday	الاثنين	Tuesday	الثلاثاء	Wednesday	الأربعاء	Thursday	الخميس	Friday	الجمعة	Saturday	السبت
December 2015 Su Mo Tu We Th Fr Sa 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31		February 2016 Su Mo Tu We Th Fr Sa 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29								1 New Year's Day (U.S. & Canada)		2	
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23		24		25		26		27		28		29	
10		11		12		13		14		15		16	
30		1 Rabi' II		2		3		4		5		6	
17		18 Martin Luther King Day (U.S.)		19		20		21		22		23	
7		8		9		10		11		12		13	
24		25		26		27		28		29		30	
31													
14		15		16		17		18		19		20	

Adil-Begova Džamija

Kobilja Glava, Bosnia



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

Islam in Bosnia

Islam was first brought to the Balkans by the Ottomans in the mid-to-late 15th century who gained control of most of Bosnia in 1463, and seized Herzegovina in the 1480s. Over the next century, the Bosnians - composed of dualists and Slavic tribes living in the Bosnian kingdom under the name of Bošnjani - embraced Islam in great numbers under Ottoman rule which also saw the name Bošnjani transform into Bošnjak ('Bosniak'). By the early 1600s, approximately two thirds of the population of Bosnia were Muslim. Bosnia, along

with Albania, were the only parts of the Ottoman Empire in the Balkans where large numbers of people were converted to Islam, and remained there after independence. In other areas of the former Ottoman Empire where Muslims formed the majority or started to form the majority, those Muslims were either expelled, assimilated/Christianized, massacred, or fled elsewhere (Muhajirs). The Bosniaks are predominantly Muslim by religion. There are around 3 million Muslim Bosniaks, taking into account historic emigrations and the large diaspora

that had left the country during the Bosnian War in the 1990s. An estimated 1.55 million still reside in their native Bosnia and Herzegovina where they constitute 40 percent of the country's overall population. The ethnic cleansing of Bosnian Muslims during the Bosnian war caused a profound internal displacement of their population within Bosnia-Herzegovina, resulting in the almost complete segregation of the country's religious communities into separate ethno-religious areas.

Source: World FactBook & Wikipedia.org

2016

FEBRUARY

RABI' II - JUMADA I

1437

شباط - فبراير

ربيع الثاني - جمادى الأولى

Sunday	الأحد	Monday	الاثنين	Tuesday	الثلاثاء	Wednesday	الأربعاء	Thursday	الخميس	Friday	الجمعة	Saturday	السبت
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		22 Rabi' II		23		24		25		26		27	
7		8		9		10		11		12		13	
28		29		30		1 Jumada I		2		3		4	
14		15 President's Day (U.S.)		16		17		18		19		20	
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19		20											

January 2016

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31						

March 2016

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Qolşärif Mosque

Kazan, Russia



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

Islam in Russia

Islam is the second most widely professed religion in Russia. Islam is considered as one of Russia's traditional religions, legally a part of Russian historical heritage. The first Muslims within current Russian territory were the Dagestani people (region of Derbent) after the Arab conquests in the 8th century. The first Muslim state in Russia was Volga Bulgaria (922). The Tatars inherited the religion from that state. Later most of the European and Caucasian Turkic peoples also became followers of Islam. Tatars of the Crimean Khanate, the only

remaining successor to the Golden Horde, continued to raid Southern Russia and were even able to burn down parts of Moscow in 1571. Until the late 18th century, Crimean Tatars maintained a massive slave trade with the Ottoman Empire and the Middle East, exporting about 2 million slaves from Russia and Ukraine over the period 1500-1700. The period from the conquest of Kazan in 1552 to the ascension of Catherine the Great in 1762 was marked by systematic repression of Muslims through policies of exclusion

and discrimination as well as the destruction of Muslim culture by elimination of outward manifestations of Islam such as mosques. The Russians initially demonstrated a willingness in allowing Islam to flourish as Muslim clerics were invited into the various regions to preach to the Muslims, particularly the Kazakhs whom the Russians viewed with contempt. However, Russian policy shifted toward weakening Islam by introducing pre-Islamic elements of collective consciousness.

Source: World FactBook & Wikipedia.org

2016

MARCH

JUMADA I - JUMADA II

1437

آذار - مارس

جمادى الأولى - جمادى الآخرة

Sunday	الأحد	Monday	الاثنين	Tuesday	الثلاثاء	Wednesday	الأربعاء	Thursday	الخميس	Friday	الجمعة	Saturday	السبت
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14	15	16	17	18	19	20	10	11	12	13	14	15	16
21	22	23	24	25	26	27	17	18	19	20	21	22	23
28	29						24	25	26	27	28	29	30
6	7	21	Jumada I	22		23		24		25			
26	27	28		29		1	Jumada II	2		3			
13	14	15		16		17		18		19			
4	5	6		7		8		9		10			
20	21	22		23		24		25		26			
								Good Friday (Canada)					
11	12	13		14		15		16		17			
27	28	29		30		31							
18	19	20		21		22							

Masjid Abu Ubaida

Amta, Jordan Valley, Jordan



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

Masjid Abu Ubaida

It is located in the village of Amta, 7 kilometers to the north of Deir Ala (Center Aghwar, Jordan Valley). It contains the shrine of Abu Ubaidah, a Masjid, a cultural center, and an Islamic library. It was inaugurated by King Abdulla II on 8/23/1999. The honorable Abu Ubaidah Amer Bin Al-Jarrah Al-Fihri embraced Islam in its early stages. He migrated with other Muslims to Abesenia (Ethiopia) and participated in

the battles of Badr, Uhud and others. He was well known for his simplicity, piety, courage, integrity and trust- worthiness. Prophet Muhammad (pbuh) surnamed him the "Trustworthy of the Ummah". He is also one of the companions given the glad tiding of being one of the people of Jannah. Omar Bin Al-Khattab nominated him to become the first Caliph in the meeting in the

shed of Bani Sa'idah, however, Abu Ubaidah pledged his allegiance to Abu Bakr. Abu Ubaidah died near Tabqat Fahil at age 58 in 18 H of the plague of Omwas. He was buried in the village of Amta in the same area.

Source: World FactBook & Wikipedia.org

2016

APRIL

JUMADA II - RAJAB

1437

نيسان - إبريل

جمادى الآخرة - رجب

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

Islam in Macedonia

Muslims in the Republic of Macedonia represent one-third of the nation's total population, making Islam the second most widely professed religion in the country. Albanian Muslims, forming roughly 25% of the nation's total population and most of the Muslim population, live mostly in the Polog and western regions of the country. The Turks, who make up about 4% of the country's total population, are scattered throughout the country, but mostly in major cities, as are Roma Muslims. Bosniaks are mostly

concentrated within Skopje. Muslims of Macedonian ethnicity number roughly 40,000 to 100,000 and can be found in western Macedonia in the Centar Župa, Debar, Struga and Plasnica areas. The Muslim percentage in Macedonia generally decreased from 1904 to 1961 but began to rise again, reaching 33.33% in 2002. The Muslim population is projected to continue growing, comprising an estimated 40.3% of the Macedonian population by 2030. The Macedonian Muslims are largely the descendants of Orthodox

Christian Slavs from the region of Macedonia who converted to Islam during the centuries when the Ottoman Empire ruled the Balkans. The various Sufi orders (like the Khalwati, Rifa'is and Qadiris) all played a role in the conversion of the Macedonian and Paulician population.

Sunday	الأحد	Monday	الاثنين	Tuesday	الثلاثاء	Wednesday	الأربعاء	Thursday	الخميس	Friday	الجمعة	Saturday	السبت
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22		23		24		25		26		27		28	
		Victoria Day (Canada)											
15		16		17		18		19		20		21	
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		Memorial Day (U.S.)											
22		23		24									

April 2016						
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Masjid As-Salam

Puchung Perdana, Malaysia



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

Islam in Malaysia

Malaysia is a multiconfessional country whose most professed religion is Islam. As of 2013, there were approximately 19.5 million Muslim adherents, or 61.3% of the population. Islam in Malaysia is represented by the Shafi'i version of Sunni theology and jurisprudence. Islam was introduced by traders arriving from Arabia, China and India. It became firmly established in the 15th century. The king is generally seen as the defender of the faith in the country and members of the royal family may lose certain privileges

if they leave Islam and convert to another religion. Nine of the Malaysian states, namely Kelantan, Terengganu, Pahang, Kedah, Perak, Perlis, Selangor, Johor and Negeri Sembilan have constitutional Malay monarchs (most of them styled as Sultans). These Malay rulers still maintain authority over religious affairs in states. The states of Penang, Malacca, Sarawak and Sabah do not have any sultan, but the king (Yang di-Pertuan Agong) plays the role of head of Islam in each of those states as well as in each of the Federal Territories of

Kuala Lumpur, Labuan and Putrajaya. Individual Arab traders, including Sahabas, preached in the Malay Archipelago, Indo-China, and China in the early seventh century. The Islamic Cham people of Cambodia trace their origin to Jahsh (Geys), the father of Zainab and thus one of the fathers-in-law of the Islamic prophet Muhammad. Islam was introduced to the Sumatran coast by Arabs in 674 CE. Islam was also brought to Malaysia by Indian Muslim traders in the 12th century AD.

Source: World FactBook & Wikipedia.org

2016

JUNE

SHA'BAN - RAMADAN

1437

حزيران - يونيو

شعبان - رمضان

Sunday	الأحد	Monday	الاثنين	Tuesday	الثلاثاء	Wednesday	الأربعاء	Thursday	الخميس	Friday	الجمعة	Saturday	السبت																																																																																																			
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25 Sha'ban

1 Ramadan

معركة بدر
Battle of Badr
(2 A.H.)فتح مكة
Conquest of Makkah
(8 A.H.)

Cologne Central Mosque

Cologne, Germany



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

Islam in Germany

Owing to labor 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.

Source: World FactBook & Wikipedia.org

Sunday	الأحد	Monday	الاثنين	Tuesday	الثلاثاء	Wednesday	الأربعاء	Thursday	الخميس	Friday	الجمعة	Saturday	السبت																																																																																															
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Madni Jamia Masjid

Bradford, England



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

Islam in England

Islam was de facto illegal in England until the Doctrine of the Trinity Act 1813. It is now the largest non-Christian religion, with most Muslims being immigrants from South Asia (in particular Pakistan, Bangladesh and India) or descendants of immigrants from that region. According to the 2011 Census, 2.7 million Muslims live in England and Wales where they form 5.0% of the general population and 9.1% of children under the age of five. Offa, the 8th-century King of Mercia, decided to have a coin minted with an Islamic

inscription. These coins may have been minted simply for prestige or to facilitate trade with the expanding Caliphate of Córdoba. In the Prologue to the Canterbury Tales, there is among the pilgrims wending their way to Canterbury, a 'Doctour of Phisyk' whose learning included Rhazes (Al-Razi), Avicenna (Ibn Sina, ابن سينا) and Averroes (Ibn Rushd, ابن رشد). Professor John Makdisi's "The Islamic Origins of the Common Law" in the North Carolina Law Review, curiously suggested that English common law was inspired by medieval

Islamic law. The Muslim Moors had a noticeable influence on the works of George Peele and William Shakespeare. In 17th-century England, there was a second wave of interest in the study of Arabic science and Islamic philosophy. Arabic manuscripts were considered the key to a treasure house of ancient knowledge, which led to the founding of Arabic chairs at Oxford and Cambridge Universities, where Arabic was taught.

Source: World FactBook & Wikipedia.org

2016

AUGUST

SHAWWAL - THUL QI'DAH

1437

آب - أغسطس

شوال - ذو القعدة

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.

Islam in America

Organized "Muslim" movement in the US can be traced back to Timothy Drew (Canaanite Temple, Newark, 1913), Wallace D. Fard (Nation of Islam "NOI", Detroit, 1930) and then Elijah Muhammad (NOI, 1934). Imam W.D. Mohammed is the reformer of NOI. Mohammed assumed NOI leadership in 1975. While he was gradually stirring the ship toward mainstream Islam, Farrakhan decided to revive the teachings of the forefathers and formed his group with the original name NOI. In Parallel, the Ahmadiyya Movement in Islam (AMI) was active in the African American Community starting in the early 1920's. Malcolm X, Shaikh Dawud Faisal (Islamic Mission of America, 1924 in Brooklyn),

Sheik Nasir Ahmad (First Muslim Mosque of Pittsburgh, 1932) are examples of NOI/AMI followers who later reverted to mainstream Islam. Other leaders like Jamil al-Amin, Siraj Wahhaj, Zaid Shakir left their mark in American. Immigrant Muslim workers who came in the late 1800's and early 1900's (Syrian, Lebanese, and Yemeni) formed communities in different parts of the US like Dearborn, Cedar Rapids (Mother Mosque, 1934, oldest standing and preserved Mosque), & Lackawanna. 1970s & 80s witnessed influx of Muslim students from abroad who purchased houses and Churches and converted them into Mosques. The Muslim Students Association (MSA) established in 1962 was and

continues to be a vibrant organization. From the 1990's, hundreds of Mosques & Islamic schools were built from the ground up. Several national Islamic Financial, Civil Liberties, Relief, Dawah institutions created like Guidance, CAIR, MAS, ISNA, Mosque Cares. Currently there about 2,300 Mosques & Islamic Centers, and 350 Full time Islamic Schools. The US government estimates 2.23 million Muslims in America while Muslim organizations estimate 5-8 million.

2016

SEPTEMBER

THUL QI'DAH - THUL HIJJAH

1437

أيلول - سبتمبر

ذو القعدة - ذو الحجة

Sunday	الأحد	Monday	الاثنين	Tuesday	الثلاثاء	Wednesday	الأربعاء	Thursday	الخميس	Friday	الجمعة	Saturday	السبت
August 2016 Su Mo Tu We Th Fr Sa 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31		October 2016 Su Mo Tu We Th Fr Sa 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31						1		2		3	
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24		25		26		27		28		29			

Masjid Al-Jazzar

Akko, Palestine



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

Masjid Al-Jazzar

The Jezzar Pasha Mosque, also known as the White Mosque, is located on al-Jezzar Street inside the walls of the old city of Acre, overlooking the eastern Mediterranean Sea. It was the project of Acre's Ottoman governor in the late 18th century, Ahmed Pasha al-Jazzar ("the Butcher"), who was equally famous for his cruelty, impressive public works, and defeat of Napoleon at the Siege of Acre in 1799. Jezzar Pasha ordered the mosque's construction in 1781 and had it completed within the year; it was built over former Muslim and Christian

prayer houses and other Crusader buildings. There is a tughra or monogram on a marble disc inside the gate, naming the ruling Sultan, his father, and bearing the legend "ever-victorious". Adjacent to the mosque is a mausoleum and small graveyard containing the tombs of Jezzar Pasha and his adoptive son and successor, Sulayman Pasha, and their relatives. The mosque is an excellent example of Ottoman architecture, which incorporated both Byzantine and Persian styles. Some of its fine features include the green dome and

minaret, a green-domed sabil next to its steps (a kiosk, built by Sultan Abdul Hamid II, for dispensing chilled drinking water and beverages) and a large courtyard. The mosque, that is dominating Acre's skyline, was originally named Masjid al-Anwar (the "Great Mosque of Lights") and is also known as the White Mosque because of its once silvery-white dome that glittered at a great distance. The dome is now painted green. The minaret has a winding staircase of 124 steps.

Source: World FactBook & Wikipedia.org

2016

OCTOBER

THUL HIJJAH 1437 - MUHARRAM

1438

تشرين الأول - أكتوبر

ذو الحجة 1437 - محرم

Sunday	الأحد	Monday	الاثنين	Tuesday	الثلاثاء	Wednesday	الأربعاء	Thursday	الخميس	Friday	الجمعة	Saturday	السبت
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		Columbus Day (U.S.) Thanksgiving Day (Canada)											
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30		31											
22		23		24		25		26		27		28	

Mesquita Central de Lisboa

Lisbon, Portugal



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

Islam in Portugal

According to the the National Statistical Institute of Portugal, there were, according to the 1991 census, 9,134 Muslims in Portugal, about 0.1% of the total population, even though the Islamic Community of Lisbon presently points to a number of about 40,000 according to 2011 estimates. Most of the Muslim population originates from the former Portuguese overseas provinces of Guinea-Bissau and Mozambique, most of the latter having their origin in the Indian subcontinent. From 711 to 1249, much of the territory of

what is now Portugal (namely south of the Mondego river, but particularly in the Alentejo and the Algarve) was under Muslim control, and was called Al-Garb Al-Andalus (the west of Al-Andalus). The town of Mértola, in the Alentejo, possesses the only partial remains of a mosque, converted to a Catholic church after the Reconquista. The Central Mosque of Lisbon is the main mosque of Lisbon, Portugal, serving the capital city's Islamic community. It was designed by architects António Maria Braga and João Paulo Conceição; its external features

include a minaret and a dome. The mosque contains reception halls, a prayer hall and an auditorium. The Central Mosque has formed a council to provide financial and others services to needy members of the local Muslim community. Although permission to build the center was requested in 1966, it was not granted until 1978 after the 1973 oil crisis and the Arab oil-producing nations gained increasing economic and political status. The structure was finally inaugurated in 1985.

Source: World FactBook & Wikipedia.org

2016

NOVEMBER

SAFAR - RABI' I

1438

تشرين الثاني - نوفمبر

صفر - ربيع الأول

Sunday	الأحد	Monday	الاثنين	Tuesday	الثلاثاء	Wednesday	الأربعاء	Thursday	الخميس	Friday	الجمعة	Saturday	السبت
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6	7	8	Election Day (U.S.)	9	10	11	Veterans Day (U.S.) Remembrance Day (Canada)	12					
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December 2016						
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Edinburgh Central Mosque

Edinburgh, United Kingdom



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

Edinburgh Central Mosque

Edinburgh Central Mosque (officially known as the King Fahd Mosque and Islamic Centre of Edinburgh) is located on Potterrow near the University of Edinburgh central area and the National Museum of Scotland. The mosque and Islamic centre was designed by Dr. Basil Al Bayati, and took more than six years to complete at a cost of £3.5m. The main hall can hold over one thousand worshippers, with women praying on a balcony overlooking the hall. The mosque holds chandeliers and a vast carpet, with very little furniture. The

architecture combines traditional Islamic features with some Scots baronial style. Prior to its construction, there was no mosque large enough to fulfill the needs of the Muslims in the city centre of Edinburgh. As the Muslim population increased a large mosque became viable. Eventually, the project was able to purchase land from the City Council with the proviso that an existing listed building be preserved and used. The project ran into funding difficulties; but these were solved when King Fahd of Saudi Arabia donated

90% of the project's total cost. On 31 July 1998 the mosque was opened by his son Prince Abdul Aziz Bin Fahd, who was also the project patron. The Islam Festival Edinburgh (IFE, and also known as the Discover Islam Exhibition) is part of the Edinburgh Festival. It is held in this mosque during the entire month of August every year. The mosque is opened to the public.

Source: World FactBook & Wikipedia.org

Sunday	الأحد	Monday	الاثنين	Tuesday	الثلاثاء	Wednesday	الأربعاء	Thursday	الخميس	Friday	الجمعة	Saturday	السبت
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19		20		21		22		23		24		25	
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Christmas Day (U.S. & Canada)		Boxing Day (Canada)											
26		27		28		29		30		1 Rabi' II		2	

Sultan Ahmet Camii

Istanbul, Turkey

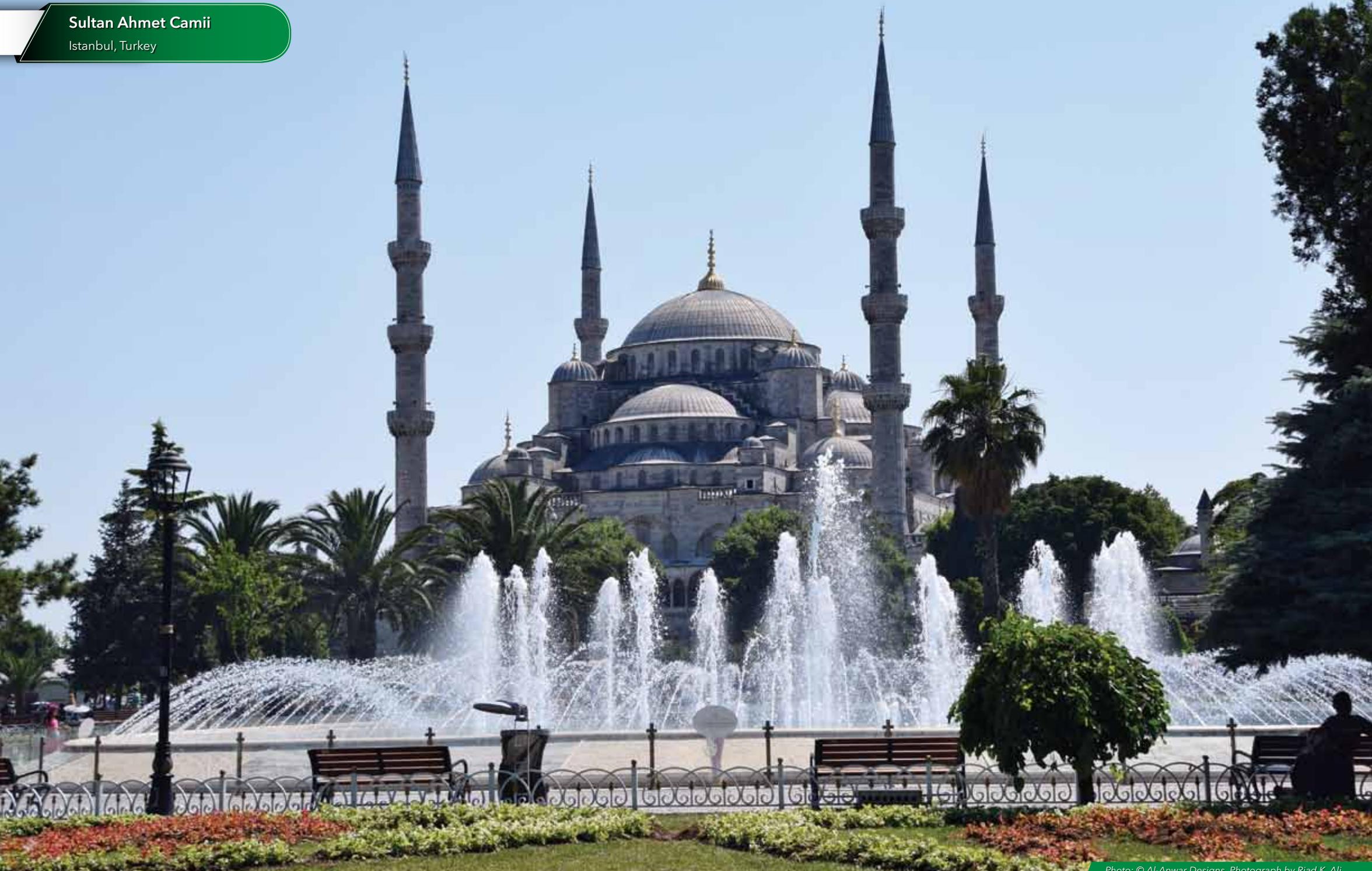


Photo: © Al-Anwar Designs. Photograph by Riad K. Ali.

Islam in Turkey

During the Muslim conquests of the 7th and early 8th centuries, Arab armies established the Islamic Empire. The Islamic Golden Age was soon inaugurated by the middle of the 8th century by the ascension of the Abbasid Caliphate and the transfer of the capital from Damascus to Baghdad. The later period saw initial expansion and the capture of Crete (840). The Abbasids soon shifted their attention towards the East. During the later fragmentation of the Abbasid rule and the rise of their Shiite rivals the Fatimids and Buyids, a resurgent Byzantium recaptured Crete

and Cilicia in 961, Cyprus in 965, and pushed into the Levant by 975. The Byzantines successfully contested with the Fatimids for influence in the region until the arrival of the Seljuk Turks who first allied with the Abbasids and then ruled as the de facto rulers. In 1068 Alp Arslan and allied Turkmen tribes recaptured many Abbasid lands and even invaded Byzantine regions, pushing further into eastern and central Anatolia after a major victory at the Battle of Manzikert in 1071. The disintegration of the Seljuk dynasty, the first unified Turkic dynasty, resulted in the rise of

subsequent, smaller, rival Turkic kingdoms such as the Danishmends, the Sultanate of Rum, and various Atabegs who contested the control of the region during the Crusades and incrementally expanded across Anatolia until the rise of the Ottoman Empire. According to religiosity polls, 97.8% of the population identifies as Muslim, most of which are Sunnis, forming about 72%, and Alevis of the Shia denomination form about 25% of the Muslim population. There is also a Twelver Shia community representing 3% of the Muslim population.

Source: World FactBook & Wikipedia.org

Sunday	الأحد	Monday	الاثنين	Tuesday	الثلاثاء	Wednesday	الأربعاء	Thursday	الخميس	Friday	الجمعة	Saturday	السبت
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December 2016

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