

CHAPTER - 10

CONCLUSIONS

1 - Number of Muslims in the World Today

It is now possible to draw a table of the number of Muslims around the world including regions where they live in majority or minority. Muslim majority is defined as those Muslims who live in those countries which define themselves as Muslim by being members of the Conference of the Foreign Ministers of Muslim States whose permanent secretariat is in Jeddah, Saudi Arabia. Table 10.1 gives the Muslim population figures of these 45 states which are located in Africa (23 states), Asia (21 states) and Europe (1 state), as well as the numerical percentages of Muslims in these states. The total population in these states amounted in 1982 to 715,120,000 persons of which 636,720,000 are Muslims (89%). Of these 181,155,000 are residents of the 22 members of the Arab League (167,340,000 Muslims or 92.4% of total population). Thus, the Arab Muslims make up about 26.3% of the total number of Muslims living in states which define themselves as Muslim states.

Table 10.2 lists the countries with Muslim minorities exceeding 100,000 persons, with their Muslim population and Muslim percentage. There are 49 such countries, of which 18 are in Africa, 11 in Asia, 13 in Europe, 7 in America and 1 in Oceania. The total number of Muslims in states where they are in minority amounted to about 392,707,000 persons in 1982. Thus, the total number of Muslims in the world was about

1,029,427,000 in 1982. Minorities make up 38.1% of the total number of Muslims on Earth and Arab Muslims form about 16.3% of the Muslim total. The total percentage of Muslims in the world is 25%.

Table 10.3 shows the Muslim distribution by continent. It is seen that 68.3% of all Muslims live in Asia, 27.4% live in Africa and the remaining 4.3% live in the other continents of the world (see Figure 10.1).

Table 10.1 : Muslim States (1982)
(* Arab States)

No.	State	Continent	Muslim Population	Muslim Population	Muslim Percentage
1.	Indonesia	Asia	157,230,000	141,500,000	90
2.	Pakistan	Asia	91,580,000	88,830,000	97
3.	Bangladesh	Asia	95,710,000	81,350,000	85
4.	Turkey	Asia + Europe	47,920,000	47,440,000	99
5.	Egypt *	Africa	44,370,000	40,820,000	92
6.	Iran	Asia	40,619,000	39,760,000	99
7.	Morocco *	Africa	22,230,000	22,000,000	99
8.	Algeria *	Africa	19,920,000	19,720,000	99
9.	Sudan *	Africa	20,320,000	17,280,000	90
10.	Afghanistan	Asia	15,740,000	15,740,000	100
11.	Iraq *	Asia	14,270,000	13,840,000	97
12.	Saudi Arabia*	Asia	10,980,000	10,430,000	95
13.	Syria *	Asia	10,700,000	9,100,000	85
14.	Malaysia	Asia	14,760,000	7,970,000	54
15.	Tunisia *	Africa	6,760,000	6,690,000	99
16.	Mali	Africa	7,100,000	6,390,000	90

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Table 10.1 : Muslim States - 1982 (continued)

No.	State	Continent	Muslim Population	Muslim Population.	Muslim Percentage
17.	Uganda	Africa	14,550,000	5,820,000	40
18.	North Yemen*	Asia	5,420,000	5,420,000	100
19.	Senegal	Africa	5,960,000	5,360,000	90
20.	Cameroon	Africa	8,930,000	5,350,000	60
21.	Niger	Africa	5,760,000	5,190,000	90
22.	Guinea	Africa	5,750,000	4,880,000	85
23.	Burkina Faso Burkina Faso	Africa	7,160,000	4,300,000	60
24.	Chad	Africa	4,810,000	3,850,000	80
25.	Somalia*	Africa	3,800,000	3,800,000	100
26.	Libya*	Africa	3,210,000	3,180,000	99
27.	Jordan*	Asia	2,840,000	2,700,000	95
28.	Palestine*	Asia	5,300,000	2,330,000	44
29.	Sierra Leone	Africa	3,540,000	2,120,000	60
30.	South Yemen*	Asia	2,040,000	2,040,000	100
31.	Lebanon *	Asia	3,080,000	2,000,000	65
32.	Mauritania*	Africa	1,660,000	1,660,000	100
33.	Benin	Africa	3,700,000	1,480,000	40
34.	Kuwait*	Asia	1,590,000	1,430,000	90
35.	Oman *	Asia	940,000	930,000	99
36.	United Arab* Emirates	Asia	1,020,000	920,000	90
37.	Gambia	Africa	640,000	625,000	98
38.	Djibouti*	Africa	500,000	500,000	100
39.	Guinea-Bissau	Africa	670,000	470,000	70
40.	Comoros	Africa	390,000	388,000	99
41.	Bahrain *	Asia	370,000	330,000	90
42.	Qatar *	Asia	230,000	220,000	95
43.	Maldives	Asia	160,000	160,000	100
44.	Brunei Dar-Salam	Asia	230,000	160,000	70
45.	Gabon	Africa	670,000	67,000	10
Total :			715,120,000	636,720,000	89

Table 10.2 : Muslim Minorities in the world (1982)

No.	Country	Continent	Muslim Population	Muslim Percentage
1.	China	Asia	107,000,000	10.5
2.	India	Asia	84,700,000	12.0
3.	Nigeria	Africa	54,860,000	60.0
4.	Soviet Union	Europe-Asia	47,330,000	17.8
5.	Ethiopia	Africa	20,460,000	60.0
6.	Tanzania	Africa	10,410,000	55.0
7.	Philippines	Asia	6,250,000	12.2
8.	Thailand	Asia	6,000,000	12.0
9.	Kenya	Africa	5,330,000	30.0
10.	Mozambique	Africa	4,920,000	45.0
11.	Yugoslavia	Europe	4,825,000	21.5
12.	Ghana	Africa	4,240,000	33.0
13.	Burma	Asia	3,560,000	10.7
14.	Ivory Coast	Africa	3,000,000	35.0
15.	The U.S.	America	3,000,000	1.3
16.	Zaire	Africa	2,800,000	9.0
17.	Malawi	Africa	2,550,000	40.0
18.	France	Europe	2,500,000	4.6
19.	Albania	Europe	2,110,000	75.0
20.	West Germany	Europe	1,800,000	2.9
21.	Bulgaria	Europe	1,700,000	19.3
22.	United Kingdom	Europe	1,250,000	2.2
23.	Sri Lanka	Asia	1,168,000	7.6
24.	Centrafrican E	Africa	980,000	40.0
25.	Madagascar	Africa	890,000	10.0
26.	Liberia	Africa	880,000	45.0
27.	Zambia	Africa	740,000	12.0
28.	Togo	Africa	670,000	25.0
29.	Nepal	Asia	500,000	3.2
30.	South Africa	Africa	510,000	1.7

continued

Table 10.2 : Muslim Minorities in the world (1982) (continued)

No.	Country	Continent	Muslim Population	Muslim Percentage
31.	Singapore	Asia	420,000	17.0
32.	Argentina	America	400,000	1.4
33.	Netherlands	Europe	400,000	2.8
34.	Rwanda	Africa	380,000	7.0
35.	Brazil	America	380,000	0.3
36.	Belgium	Europe	350,000	3.6
37.	Cambodia	Asia	335,000	6.0
38.	Outer Mongolia	Asia	260,000	15.0
39.	Burundi	Africa	230,000	5.0
40.	Australia	Oceania	170,000	1.1
41.	Mauritius	Africa	162,000	20.0
42.	Trinidad & Tobago	America	160,000	13.0
43.	Greece	Europe	160,000	1.6
44.	Cyprus	Europe	155,000	24.4
45.	Surinam	America	150,000	35.0
46.	Guyana	America	130,000	15.0
47.	Spain	Europe	120,000	0.3
48.	Canada	America	120,000	0.2
49.	Italy	Europe	120,000	0.5
	OTHER		1,272,000	
Total			39 2,707,000	11.6%

Table 10.3 : Muslims in the world in 1982

Continent	Muslim Majorities	Muslim Minorities	Total
Asia	468,600,000	239,362,000	707,962,000
Africa	162,120,000	114,200,000	276,320,000
Europe	6,000,000	34,285,000	40,285,000
America	-	4,600,000	4,600,000
Oceania	-	260,000	260,000
Total :	636,720,000	392,707,000	1,029,427,000

Ten Muslim groups form 71.3% of the Muslim population of the world. These are by order of numbers: Indonesia, China, Pakistan, India, Bangladesh, Nigeria, Turkey, Soviet Union, Egypt and Iran. Of the ten, four are Muslim minorities (China, India, Nigeria and Soviet Union) which have a total population of nearly 294 million or about 75% of the total population of Muslims in minority area. The 6 Muslim countries include a total Muslim population of about 440 million or 69% of the total population of Muslims in majority areas.

The above tables thus show that Muslims are present in all the countries of the world, that the minorities are of immense numerical importance for the Muslim Ummah, and that Muslim majorities are as much split in a number of small states as are the minorities. The rate of increase of Muslims is about 3% a year, i.e. every year about 30 million Muslims will be added to the total.

2- Role of Muslim Minorities

The basic problem of the Muslims in the world today is that they have no overall organization which might bring them together, adequately express their feelings and aspirations, safeguard their rights and interests, etc. In regard to the Muslims, this is a new situation which has emerged during the last century of Muslim decadence and subjection. Many of the present Muslim minorities were in fact once Muslim states which were forcibly incorporated into non-Muslim entities and are therefore the victims of a subjugation under which the whole Muslim Ummah suffered and is still suffering in many ways. From the earliest days of Islām to the onset of European colonization about two centuries ago, Muslim unity remained a reality. This is evident from the fact that the Caliph of Baghdad, then of Cairo and then of Istanbul were not only the temporal and spiritual leaders for the territories which were under their control but also the spiritual leaders of all the Muslims of the world, irrespective whether they lived as minorities or as majorities.

However, there is no "papacy" in Islam nor is there any "clergy", in the sense that no person whoever he may be has the right to pronounce arbitrarily or to act on God's behalf, or to introduce of his volition any laws on his own authority. A Muslim's relation is directly with God (since there is no priesthood). Muslims do not recognize the authority of an organized church or ordained clerical hierarchy. They

rather recognize the authority of Qur'ān and the Sunnah of the Prophet (s.a.w.). All Muslims are equal in the Sight of God, and hence none has the right to make law. Deference is shown only to knowledge and piety, not to hereditary privileges, or "inherent" spirituality, etc. Furthermore, Muslims are required to stand up to their responsibilities when the need arises and it is stressed that there is no intermediary between God and any person. Thus, the abolition of the Khilāfah by anti-Muslim forces in the 1920's as tragic as it is in principle to Muslims, was no more than the abolition of a regime that was already dead and could in no way have the same effect on the Muslims which could have occurred on the Catholics if the papacy of Rome were abolished.

The real unity of Muslims lies in their attachment to the Qur'ān and the Sunnah which serve as the rallying point for all Muslims. Muslims around the world feel like one single brotherhood headed by the Prophet (s.a.w.) himself through his life style (Sunnah) and directives (Hadīth) which serve to elaborate and supplement the Holy Qur'ān, embodying the Word of God. Muslim states can be established or destroyed, Muslim organizations can be formed or dismantled, but new states are always rebuilt on the ashes of the crumbled ones and new organizations are always formed in one form or another. The secret of this feat of survival is the fact that Islam builds up the individual as a responsible person and builds up his attachment to God Almighty directly without any intermediaries. Islam is not attached to any piece of land.

It embraces the whole world. Nor are Muslims attached to any given individual. They follow at a given time the person who proves to be the best Muslim leader and would follow him as long as he remained so.

These are the assets for the survival of Muslim minorities. What are, then, the challenges which occasionally make some Muslim minorities vanish? In this book the story of Muslim minorities is narrated as a long, continuous, and glorious epic of struggle for survival against the most heavy odds. In this rather than in the Muslim military achievements of one period of history or another should be seen the greatness of Islām. The odds can be divided in three categories: 1) ignorance; 2) weak allegiance to Islam; and 3) lack of inner cohesion.

The worst enemy of the Muslim minorities is ignorance, especially ignorance of the true teachings of Islam. This constitutes the basic cause for the disappearance of the Muslim body-politic in many non-Muslim lands. Ignorance of the basic rules of organization can have also the most damaging effects on the Muslims, leaving every one to fend for himself with his own limited abilities. Ignorance in general would also keep the entire Muslim community within the lowest strata of the population.

A true Muslim should make sure that his Islamic identity is one and encompasses all other identities: his family; his tribe; his

national origin; his race; his occupation; his level of wealth. All of these considerations should be irrelevant in his dealing with other Muslims. All Muslims are equal under God. None is better than any other, except by his effort to be a better Muslim. Tribalism or nationalism are, therefore, the worst enemies of Islām since they break up the Muslim Ummah along lines that are Islamically irrelevant, let alone are highly destructive. In Muslim minority areas, we see that Muslims spontaneously gather together independently of their other differences in order to build up one Muslim community composed of individuals who might have come to Islam following different routes. Any effort to undermine this enterprise is essentially an effort that would destroy the Muslim community.

It often happens that when Muslims emigrate from one land to another they keep a strong memory of their country of origin. This memory is essentially good and can be a source of strength to the Muslim minority if it helps maintain contacts with the rest of the Muslim Ummah. However, if the immigrants constantly keep on thinking of returning to their countries of origin, and refuse to contribute to the building up of the Muslim community where they happen to live on the plea that their stay is temporary, they will discover not before long that they had lost their country of origin as well as the possibility of a full blooded Islamic life in the country of their adoption. Worse than that, they would lose their own children to whom they did not offer enough time so as to educate them against the forces of assimilation.

The role of Muslim minorities is to be the representatives of the Muslim Ummah in their respective countries. In order to do so they should organize themselves as a Muslim community. The organization itself is no more than a container. The container is indispensable. It should be a good one. But what matters is the thing to be contained. The thing is Islamic education. The entire survival of the Muslim Ummah is based on that education: education in the spirit of Islam; education in the meaning of the Qur'ān; education about the Sunnah of the Prophet (s.a.w.); education about the techniques of advancement in this world as well as salvation in the hereafter. The role of the organized Muslim minority is to keep contact with all the Muslim communities of the world whether majority or minority and thus be like one brick in the building that forms the Muslim Ummah.

3- Role of Muslim Majorities

Muslim states have a continuous tradition of defending the right of Muslim minorities and supporting them whenever they were in need of support. It is only with the fall of the different Muslim majorities as prey to European colonialism that the Muslim minorities were left on their own to fend for themselves. As soon as the Muslim states gained their independence, they concerned themselves with the plight of the different Muslim groups around the world. This concern, however, has not necessarily been translated into terms of effective help. No overall philosophy of dealing with Muslim minorities

has been developed. The result is too little action, and often that too has been more harmful than useful. This action comes often through diplomatic missions, for the establishment of Islamic centers; by sending Imāms; or by offering financial support. A look at each one of these items would shed some light on their shortcomings.

Many Muslim countries try to help the minorities through their embassies. This is a serious mistake that should be avoided under all circumstances for many reasons among which are the following: 1) most Muslim embassies in non-Muslim countries represent the worst persons of the Muslim world, and are often staffed by people who by their actions and their deeds become as far from Islām as a "Muslim" can be. Islamic ethics and ideals are often violated to the point that the biggest grievance of many Muslim minorities becomes the bad example set by the representatives of the Muslim countries; 2) on the other hand even if the Muslim legations represented the best example of Muslim behavior, linking Muslim minorities to them would be most damaging to the minorities. Indeed, they might be looked at by their non-Muslim compatriots as a foreign body in their midst. The relationship between Muslim countries and Muslim minorities should be of cultural, religious and economical, rather than political nature. The worst happens when the Muslim ambassadors in a given country establish themselves as an "Islamic Council" which claims to represent the Muslim minority, decide in its name whatever they wish, each one following the policy of his own country. Such action undermines the minority at the roots and destroys its potential of growth and organization.

Many Muslim countries concentrate their action on establishing "Islamic Centers" under a "Mosque Committee" made up by Muslim ambassadors. Often these projects are a colossal waste of money and energy, and when brought into existence are in fact of no help to the minority. Among the most successful, the Islamic Center of Washington, D.C., is at best a nice piece of Islamic architecture. The mosque is not controlled by the Muslim community of Washington D.C., nor does it play any role in improving the lot of the Muslims in that city. It is in fact an embassy like many others. The story of the Islamic Center of Rome is, if anything, more heart-breaking. After the World War II, a Muslim community came into being by immigration from Eastern Europe and established "The Muslim Union in the West". In 1966 the Muslim embassies established "The Islamic Center" which gathered all the attention of their countries on a huge, expensive "foreign" project. The Muslim community was pushed aside, demoralized, and at the end it is now all but organized. Mosques, schools and Islamic centers should be at the service of the communities and under their control. Those Muslim countries who wish to help the Muslim minorities should help the organized communities establish their institutions. Islamic centers under "diplomatic missions" might help the personnel of the missions but are not of much use to the Muslim communities.

Each community should have an Imām who should be well versed with the principles of Islam. He should be the teacher of the community and its leader in all 'ibādāt. He should be its spokesman in all its

religious affairs. Several Muslim countries realized such a need and sent Imāms to different communities around the world. Some of the Imāms were outstanding examples of dedication and self-denying sincerity. Others had no commitments to the communities they served and created more problems than they solved. Muslim majorities should, therefore, help the communities train their own Imāms, choose their own Imāms and finance their own Imāms without any outside interference.

Financial help can be useful if given to an organized community for a viable project which, in the end, would help the community stand on its own feet. Before extending any financial help to any community, full knowledge of its situation is necessary. It is unfortunate that sometimes help is given to splinter groups, non-representative individuals or for false causes, leading to a situation which is worse than that occurring before the availability of that help. Worse, help was given to institutions such as "Islamic Departments" in some Western universities which was used in anti-Islamic activities under the cover of "academic freedom". Still worse, often Muslim countries help Muslim victims of natural or man-made disasters through international organizations which often pass it on to apparently welfare organization which are, in fact, in the hands of Christian missions. These often use the money to further their prestige and missionary activity. It is therefore necessary that financial support should be given only to those Muslim communities which are organized and capable of using it through their representative bodies. The help

should be tailored in such a way as to enhance the independence of the community as soon as possible from any further help. Any aid to a Muslim group should be given to the Muslims themselves or through another Muslim group.

Furthermore, in their dealings with other countries in the world, the Muslim countries should bear in mind the attitude of such countries toward Islam and Muslims. Only those countries treating their Muslim populations correctly should be considered as friendly nations.

4- Basic Tenets of Islam

The basic word in defining Islam is unity. First of all comes the Unity of God. God is One, the creator of the universe. He is infinite in space and in time. He was always and will be forever. He is omnipotent, omnipresent and all-knowing, His love is unlimited and so is His power. The verses describing God in the Qur'ān are of a great beauty and have an overwhelmingly convincing power. If God is One and Unique, He can have no partners nor can He have parents or sons. Talking about the "son of God" in Islām is the worst of all blasphemies. The following chapter of the Qur'ān is memorized by every Muslim in the world since tender age: "Say that God is One, God is Self-Sufficient, He was not begotten, nor has He begotten, and none is an equal to Him" (Chapter 112).

If God is One, humanity is one as well. All humans are descendants of the same ancestors, Adam and Eve, both of whom were created by God. Differences in color, language and ancestry are all completely irrelevant. There can be no chosen nation in Islam, or chosen people, or better or lower race. The Qur'ān says: "O mankind! We created you from a single pair of male and a female and made you into nations and tribes, that you may identify each other; the best amongst you in the sight of God is he who is the most righteous of you. And God is All-knowing Well-acquainted" (Chapter 49, Verse 13). The Prophet Muḥammad (s.a.w.) translated this into terms of reality by denying the validity of all caste and tribal differences among Muslims. Thus, it is up to the individual to improve himself. And as 'Umar, the second Caliph said: "How dare you enslave a people the while their mothers had brought them to this world free?".

God created man for a purpose. The purpose is to worship God. This life is an abode of trial to prepare for the hereafter which is the abode of eternity. Every individual would be judged for his deeds during the term of his earthly life. For man is responsible and has been created with the capacity to choose between right and wrong. God, however, does make available His guidance through His messengers.

If God is One, man is one too. Likewise God's Message is also one and the same. By definition, anyone with whom God has communicated is a prophet; anyone whom God has ordered to deliver a message is a messenger. In the early history of mankind God sent messengers to

every nation on the earth to deliver the same message of worship to the One True God. For instance, Moses, and Jesus were messengers sent to Banū Isrā'īl at two different periods of time. Muḥammad (s.a.w.) was the first and last messenger sent to the entire humanity. He was the first because such a universal message was not possible before him due to the early stage of development of the human species. He was the last because through him the message was completed. The last verse in the Qur'ān proclaims: "This day have I perfected your religion for you, completed My favor upon you, and I have chosen for you Islām as your religion". (Chapter 5, Verse 4).

The messages of God to humanity through the messengers are oral as well as written. Written messages to all prophets before Muḥammad (s.a.w.) have been distorted or lost. Only Qur'ān preserves the true word, of God. Translations can in no way compare with, let alone replace the original; they are mere interpretations and Muslims are urged to learn Arabic to understand the message of God directly in the language in which it was revealed.

Since God sent His Message through the prophets and messengers to all humanity directly, and without investing anyone with any special sacerdotal authority or privilege, there could be no intermediaries between man and God. As such there is no clergy in Islam. Some persons in the Muslim society might be more knowledgeable in one field and some in others. They are urged to communicate their knowledge to others. Their knowledge is highly respected but their role may in no way be the one of law-givers or of intermediaries between man and God.

The Islamic concept of Unity encompasses also unity of man's personality. This personality cannot be divided between temporal and spiritual without such dichotomy creating a high degree of hypocrisy in the society. The temporal and spiritual are only two facets of one single aspect. Man should, in all that he does and says in his private or family life, and in the society obey the Word of God. There is no concept of "separation between the state and the church" in Islām. Thus when the word "religion" is applied to Islām it should not be understood in the meaning given to it in the West. Islam is more than a faith, it is a social and political order as well.

5- The Concept of Unity in Islam

In all the teachings of Islam the stress is on strengthening the feeling of togetherness and unity among all those who belong to Islām, independently of anything else. The Prophet (s.a.w.) said that "Islam is built on five pillars: 1) witnessing that there is no god but God, that Muhammad is the Messenger of God; 2) observing the prayers (Salāt); 3) giving alms (Zakāt); 4) fasting in Ramadān; and 5) performing the ḥajj (once in a lifetime) for those who are able". In an other tradition a sixth pillar is considered as important, and that is "struggle in the way of God".

Each of these "pillars" has a social value of bridging the gaps of unity between all Muslims. The belief in "the One True God and in His Messenger Muhammad" is basic and is the condition of entering

the brotherhood of the Muslim Ummah. A non-Muslim, by declaring such a belief, has automatically to be accepted by other Muslims as one of them and as long as he does not behave in a manner which flagrantly negates this belief. Other Muslims are requested to judge him by his acts whereas God alone can judge what is in his heart. A person who "believes that there is One True God and that Muḥammad is His Messenger to all mankind" is a Muslim even if he does not perform any other act. In that case he is, of course, a grave sinner and is liable to God's punishment on the Day of Judgement, but he is still a member of the Muslim community and Muslims are required to treat him with brotherly love to bring him back to the right path. Moreover, there is a great hope for him compared to the non-believers. God says in the Qur'ān "God forgiveth not that partners should be set up with Him; but He forgiveth anything else to whom He pleaseth; to set up partners with God is to commit a sin most heinous indeed" (Chapter 4, Verse 48).

The most important act after the declaration of belief is prayer. A Muslim is requested to pray to God all the time by remembering Him in all his acts and in all his actions, including the most trivial ones. In these prayers he can communicate directly with God in the manner he wishes and he can use the language he wishes. But five times a day a Muslim should pray in a specific manner, with a strict order and discipline. In these five fixed times (fajr, zuhr, 'asr, maghrib and 'ishā') all Muslims of the world turn to one single

focal point the Ka'bah which is the mosque built by Ibrāhīm, the messenger of God, in the city of Mecca. This turning toward one single direction gives a symbolic unity of greatest importance. A Muslim may pray alone only if there are no other Muslims near him; otherwise prayer is a social act which should be performed in common and in a disciplined order. Whenever there is more than one person praying, an Imām should be chosen among the faithful to be the leader in prayer. At home, a Muslim is requested to pray with his wife and children. He is requested, however, to make an effort to pray the five times with the neighbors as well (in a local mosque if possible) so as to strengthen the feeling of unity between all the Muslim neighbors.

Once a week, on Friday, all the Muslims of a quarter in a city or in a rural district should pray the mid-day prayer in one mosque together. Before that prayer, the Imām gives two sermons relevant to the problems of the community. This common prayer is meant, among other things, to strengthen the unity of the Muslims of that quarter or district. Friday, in Arabic called Jumu'ah (or day of gathering), is not a sabbath. It is that day of the week where, among other things, Muslims get together in worship of God. The idea of sabbath is a blasphemy, for God does not need to rest. In the Qur'ān God says: "God, there is no god but He, the Living, the Sustainer, the Eternal. No slumber can seize him nor sleep. His are all things in the heavens and the earths.... His throne doth extend over the heavens and the earths, and He feeleth no fatigue in guarding and preserving them, For He is the Most High, the Supreme" (Chapter 2, Verse 255).

Twice a year, the entire population of a city or a rural district gathers outside the town to pray in common in an open field, thus stressing the unity of the Muslims in that entire area. The occasions are the 'Īd-ul-Fitr commemorating the completion of the month of fasting, and falling on the first day of the 10th month of the Muslim lunar year (shawwāl) and the 'Id-ul-Adhā commemorating the sacrifice of Ibrāhīm on his son Ismā'īl and falling on the 10th day of the 12th month of the Muslim lunar year (Dhū-al-Ḥijjah). During these prayers the Imām gives a sermon which has a relevance to the problems of the Muslim community during that year.

Once a year, at a specific day, the 9th day of Dhu-al-Ḥijjah, Muslims of all the world meet at a specific spot, the plain of 'Arafāt, to the east of Mecca, to worship together and to mingle with each other as members of one single world community of Muslims. All differences of class or nations are abolished during this period by the adoption of one single uniform made of simple pieces of white cloth. Every Muslim in the world - male and female - is requested once in his lifetime to participate in this great Islamic convention, unless he is prevented by weakness of health or insufficiency of resources. The institution of ḥajj has proved to be the greatest unifying institution and the most effective melting pot bringing more awareness of togetherness between Muslims of the different corners of the world. In spite of all the hardships - natural or man-made - a man who performs the ḥajj is never the same after he returns home. He becomes the strongest

cement of unity between his far-away community and the rest of the Muslims of the world.

The giving of alms is not a kind of give away by the rich to the poor which rests at the sweet will of the rich man. It is a fixed tax (2.5% on most belongings) on the rich man's income and property to be passed on to the needy. It is indeed a social security instituted to strengthen more the unity of Muslims and bridge the gap between rich and poor.

The fast of Ramadān means that during an entire month, every Muslim adult who is in good health and is not travelling should refrain from drinking, smoking, eating and the sex act from before sunrise to sunset. By experiencing hunger the Muslim would get a chance to have empathy with the poor and contribute to the alleviating of their suffering.

Finally, the "struggle in the way of God" or "Jihād" is the highest act a Muslim can make in the defence of his community and in its support. The word "jihād" which means "struggle" was most maligned in the western press. Actually, it means that it is a Muslim's duty to care for other Muslims and for the welfare of himself and his children, by defending them against oppression. And thus by giving all that he can including his money and if need arises, even his life. It is the highest level of sacrifice that a Muslim can reach. And this is certainly a necessary act for the building of the unity of the Muslim Ummah.

6- Social Justice in Islam

God is just. He is the Truth. Nothing in the actions of God could violate this rule. In the Qur'ān God says: "Every soul draws the heed of its acts on none but itself: no blame could be put on a person for a crime done by another" (Chapter 6, Verse 164). The concept of "Original Sin" is completely abhorrent to the Muslim mind. Indeed, God created Adam and Eve. If they committed the sin of eating from the forbidden tree, they alone are accountable for disobeying an order of God. Their progeny can in no way share in the blame of that sin. In any case, they repented, and God forgave them. The attitude of a Muslim toward Adam and Eve is full of respect, compatible with the respect due to parents from their children.

Thus, man is not only born free. He is also born good. The Prophet Muhammad (s.a.w.) says: "Every child is born naturally good (and Muslim). It is his parents who make him Christian, Jew or Pagan." A person is accountable for his sins only when he is 1) adult; 2) capable of judgement; 3) has heard of the Message of Muḥammad (s.a.w.). If he commits a sin, it is up to him and him alone to redeem himself by repenting, without any intermediary, and by asking forgiveness from God. Thus, the claim that God sent His only son to die on the cross to redeem mankind is, from the Islamic point of view, a great blasphemy. God has no son for He is Unique. It is also meaningless since no one can redeem anyone else except oneself.

From this basic rule of justice can be deduced the important concept of responsibility of the individual. Since every person is accountable to God for what he does, that person is responsible to God for all his actions. The Prophet (s.a.w.) says: "Every one of you is a shephard and everyone of you is responsible for his flock: the leader is a shephard and is responsible for those whom he leads; the head of a family is a shephard and is responsible for his family; the wife is a shephard and is responsible for her household; the servant is a shephard and is responsible for his work...".

Since all men and women are equal in the sight of God, they bow only to Him and to no one of their own kind. Wealth itself is irrelevant and is important only on the basis of how much good one can do with it. Basically all wealth belongs to God, a person's property is only a trust in his hands for a defined time. The trust is acquired following a set of rules based on honesty and hard work. The trust is removed by the death of the person or by the community if the person betrays the trust by misusing it. To amplify the trust characteristic of one's property after his death, the property is distributed following fixed rules to his close kin who in exchange for the right to inherit the trust have the duty of caring for the individual during his lifetime in case of need. The individual has no right to play with the rules of inheritance, he can dispose of the third of his property but only to those who are not normally entitled to inherit. During his lifetime, the person has to pay duties on the "trust" which include

Zakāt, but are by no means limited to it. Water, minerals, forests, airspace, open land, and any territory acquired by a common effort of the Muslim community are all the property of the community as a whole.

Ribā (interest) is strictly forbidden in Islam, for it is morally wrong and militates against the principle of social justice. Ribā is defined as obtaining extra fixed sum of money on loans. The reason is that the "person" who gives the money to another "person" who works with it should share the risk, and therefore the gain or the loss should be proportionate to the gain or loss obtained by the work done with that money. Therefore, the present capitalistic system is basically at variance with the Islamic concept of "social justice". The Islamic economic order is an entirely independent one based on Islamic social justice.

Thus, the new Islamic society for which all Muslims yearn should be based in all fields on the basic rules of "social justice" as announced by the Holy Qur'ān and the Sunnah.

7- The Concept of the Ummah

"Ye are the best Ummah evolved for mankind,
Enjoining what is right,
Forbidding what is wrong,
And believing in God"

Holy Qur'ān (Chapter 3, Verse 110)

The only link of togetherness acceptable in Islam between individuals is the link of common belief and a common purpose in life. All Muslims are linked in one single bond within one supra-national community, the "Ummah". The "Ummah" is, therefore, not a "nation" only, nor is it a "religious community" only. It is both and more, since Islām is a faith as well as an order.

For a Muslim, therefore, the definition of the "us" with respect to the "others" is "the group gathering all the Muslims"; the others are those who are not Muslims. Belonging to the Ummah is therefore a choice and not an accident of birth. This feeling of togetherness goes beyond the links of blood and geography, it is embedded in the Islāmic belief itself. Indeed, it is a major sin for a Muslim to consider himself apart from another Muslim because of differences of race, language, class, etc.

The Prophet (s.a.w.) stressed the brotherhood of all Muslims in so many terms and, above all, in his practice itself. The Prophet (s.a.w.) said: "Muslims are like one single body, if one part of it hurts, the entire body hurts with pain and fever". He also said: "None of you becomes a true believer unless he wishes for his brother what he wishes for himself". There could be no excuse whatsoever for a Muslim or a group of Muslims to treat other Muslims discriminatingly, in a manner as if they were different from their own selves because of differences such as national origin, which from an Islamic point of view are irrelevant.

From the beginning the Ummah was meant to encompass eventually the whole world. Its ranks are open to any person who cares to join it without any precondition or prejudice. Within the Ummah, differences of "nationality" as denoted by the "western" concept are of no importance or value. However, it is understood that within this unity of feeling and unity of belief, there may be differences of minor nature such as speech of every day life or habits that do not interfere with the basic tenets of Islam.

The allegiance of a Muslim should go as a first priority and before anything else to the Ummah. He should strive all his life with his money and his self to defend it and strengthen it. It represents his people with the exclusion of all others and his commitment to it should come first and before all other commitments. Nationality based on community of race is abhorrent to Muslim thinking; that based on community of language or culture is meaningless if not compounded with community of belief; and that based exclusively on common material interest is immoral.

8- The Muslim State

The Prophet Muhammad (s.a.w.) is the Messenger of God to mankind. He is also the Perfect Man, toward whom every person should compare himself in his quest for improvement. Following the Sunnah (the way) of the Prophet is a duty of every Muslim and of all Muslim communities. As

the Perfect Man, the Prophet is the Perfect Father, the Perfect Husband, the Perfect Leader, and the Perfect Head of State. His mission on earth was to establish the Ummah and secure its sovereignty on at least a small corner of earth. The Ummah being that always expanding part of humanity which "enjoins what is right, forbids what is wrong, and believes in God". The Muslim state is therefore the embodiment of the sovereignty of the Ummah. It encloses all those lands which recognize such sovereignty. All those parts of the Muslim Ummah which find themselves outside the Muslim state are Muslim minorities.

The Muslim state has been established by the Prophet (s.a.w.) himself in Medina in the year 1 A.H. (620 C.E.). And it is this state which is the Perfect Model State to be followed, just as the Prophet himself is the Perfect Model Man. Since the Ummah is one there could only be one Muslim state. The Prophet (s.a.w.) warned against division and against the multiplicity of states within the Ummah. God says in the Qur'an: "And obey God and His Messenger; and fall into no disputes, Lest ye lose heart and your power depart, And be patient and persevering: For God is with those who patiently persevere" (Chapter 8, Verse 46).

The principles on which the Muslim state is to be established have been clearly laid down in the Qur'an and the Sunnah of the Prophet. These principles have also been effectively put into practice by the Prophet himself in Medina and by the Rightly Guided Caliphs in the early history of Islam between 11 and 40 A.H. (632 - 661 C.E.). Both

periods, the period of the Prophet and that of the Rightly Guided Caliphs are in full light of history and are perfectly well documented.

In the Muslim state, the head of the state is to be elected by the members of the Ummah among those who are most befitting to be head of the state. The head of the state is not a dictator, since he has to rule by consultation and his powers are limited by the Qur'ān and the Sunnah. His rule cannot be considered a theocracy since he has no privileges; he is just a first among equals who is subjected to the same law as all members of the Ummah. He merely has a contract between himself and the Ummah in which the members of the Ummah would cooperate with him, support him and obey him as long as he fulfils the terms of the contract which are: the implementation of Islamic Justice and the protection of the Ummah from internal and external dangers. The condition in the choice of the head of state is that he be a Muslim, completely committed to Islam, knowledgeable of its laws, and having leadership capabilities; no blood or race considerations are acceptable. The Prophet (s.a.w.) said: "There is no obedience of a created in the disobedience of the Creator". And when Abū Bakr, the first Caliph, was elected, he said in his inauguration speech: "You have chosen me to be your leader and I am not your best. If you see me doing right support me. If you see me doing wrong correct me."

The social justice in the Muslim state is implemented by the shūrā principle and the complete separation of the Judicial legislative

and executive powers. The difference between the shūrā principle and "democracy" as known in the Secular West is that in democracy the people are sovereign and can legislate through their representatives. In the shūrā principle, God is Sovereign, the people decide between themselves democratically within the limits of permissibility set by the Qur'ān and the Sunnah. Legislation in the Muslim state is fixed by the principles laid down in the Qur'ān and the Sunnah, the power of the legislature is to apply these principles to practical day to day business of the state and society. The execution of the shar' (justice) in the Muslim state is above the head of state and therefore is independent of him.

The Muslim state binds itself by law to protect minorities. Minorities in such a state are defined as "those organized groups who do not believe in Islām and who have a set of values of their own which may have originated from a Godly Message". Traditionally, were placed in this category Christian and Jewish sects and under other circumstances other religious groups as well, including Hindus. This is the only system which protects in its midst those who do not believe in it. In modern day, one cannot imagine a Communist state protecting a group professing a non-belief in communism or a "Secular Democracy" protecting in its midst those who are committed to another form of government. The minorities can run their affairs, in exchange for a commitment of not undermining the Muslim state and its members have the same rights and duties as the Muslims, except that they cannot be put in position

where it might be expected of them to do actions that are basically in contradiction with their lack of commitment to the Islamic ideals. Joining the Ummah is open to all any time and by free will. God says in the Qur'ān what it means "Let there be no compulsion in Religion: Truth stands out clear from error: Whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold, that never breaks. And God heareth and knoweth all things". (Chapter 2, Verse 256).

As for linguistic minorities they have no existence within the Muslim Ummah. Speaking one language or another is no cause for any weakening of appartenance to the Ummah. The Arabic language should be mastered by all Muslims and be their lingua franca as the language of the Holy Qur'ān and the Holy Prophet, but other languages can survive with Arabic, all being treated on the same footing. There should be no difference in treatment between those belonging to one linguistic group or another, not even a line of differentiation.

The ideal of such a state has always attracted the Muslims and has created in them the urge to sacrifice all what is dear to them. For such a state - a state truly devoted to the cause of Islām - is a great blessing and a mercy of God. It ensures that the Word of God reigns supreme, that justice governs the relations between man and man, and that the ideal of the unity and brotherhood of the Ummah is translated into a reality. It is heartening that this ideal continues to inspire the Muslims today. In fact, more recently, two major Islamic countries - Iran and Pakistan - have shown a renewed commitment and

dedication to this ideal, and a defiant insistence to proceed towards the realization of this goal in the teeth of all conceivable opposition and obstruction. Muslims the world over only hope that these efforts would fuse to lead to the nucleus of the long-awaited Muslim state rather than degenerate into a multitude of "Muslim" states. The same ideal is behind the war of liberation of Afghanistan as well as the burgeoning movements of emancipation in the rest of the Muslim world.

9- The Muslim State and the Muslim Minority

Islām does not ask from others more what it imposes on itself. The protection it gives to minorities within its system is expected to be given to Muslim groups living outside the territory of the sovereignty of the Ummah (i.e., outside the Muslim state). Indeed, an Islamic definition of Muslim minority can be given as "those parts of the Muslim Ummah living outside its sovereignty". Indeed, Islamically, the world is divided into three zones: 1) Dār-al-Islām (the land of Islām), 2) Dār-al-Mu'āhadah (the land of treaty); and 3) Dār-al-Harb (the land of war). Dār-al-Islām encloses all those territories composing the Muslim state. Outside Dār-al-Islām, the non-Muslim states are part of Dār-al-Mu'āhadah or part of Dār'al-Harb depending on their attitude to the Muslims. Dār-al-Mu'āhadah would be made up of those countries which have treaties of friendship with the Muslim state and which allow the freedom of existence and of growth to their Muslim communities. All those countries which deny the existence of Islām and are bent to its destruction inside its state and outside it are part of Dār-al-Harb.

In modern terminology, it is clear that the above division is still valid. There is a big difference between those states giving full rights to their Muslim community and those which do everything in their power to destroy such a community. The attitude of friendliness or of hostility of every state of the world toward Dār-Islām is shown at home with its Muslim community.

As there is a model for the Muslim state in the state established by the Prophet (s.a.w.), there are also two models for Muslim minorities to follow: One is the model of a Muslim minority in Dār-al-Harb and the other is for the Muslim minority in Dār-al-Mu'āhadah. The example of the existence of a Muslim minority in a territory ruled by forces that are bent to its destruction has for model the Muslim community established by the Prophet (s.a.w.) himself in his own hometown, Mecca. The model of the Muslim community in a friendly territory has for model the community established by Muslim emigrants from Mecca to Abyssinia and organized by Jā'far Ibn Abi Tālib, the cousin of the Prophet (s.a.w.). In the first case, oppression led to warfare and eventually to the victory of Truth over Falsehood. In the second case, tolerance led to peaceful coexistence and exchange of ideas, making clear to every one the Truth from Falsehood.

10- Toward a New Order

The fact of the matter is that by ideal Islamic standards, the Ummah finds itself completely disorganized in the twentieth century. This lack of organization is acutely felt by most of the thinkers of

the Ummah. And the effort to go back to the ideal, consciously or otherwise, is indeed the driving force behind political and social forces requiring an improvement of the situation of the Ummah.

Deviation from the ideal model of reorganization of the Muslim Ummah started early in the Islamic history. The first deviation occurred when the Governor of Syria defied the order of the elected head of state (the fourth Caliph 'Alī) and was able to overthrow the legitimate government by force, thus establishing for the first time in Muslim history in the year 41 A.H. (661 C.E.), a transition of leadership by force, instead of by election. The second deviation occurred, when the same head of the state, decided to pass on the leadership of the state to his son Yazīd (in the year 60 C.E.) who was neither qualified nor acceptable to the Ummah, thus creating a new deviation, that of leadership by heredity instead of election. The Prophet (s.a.w.) predicted these events when he said: "The Muslim state (Khilāfah) will last after me for thirty years, then it will become a clanish kingship on the model of the kings of Persia and Byzance". The third deviation occurred when the popular revolt of the Ummah to bring back the state to its original ideal was stolen in the year 132 C.E. to establish a new dynasty which was in itself - ideally - no great improvement on the one that had been brought down. This eventually led to the break up of the political unity of the Muslim state leading to several states as one province seceded after another. However, the ideal of one single Muslim state was never denied in theory, since the seceding states

either presented their leaders as the true leaders of the entire Ummah, thus not recognizing any right of the Abbasid Caliph, or they paid lip service to that same Caliph. Opposition to this state of affairs was continuous to this day, spearheaded by the descendants of the Prophet (s.a.w.) through his grand-sons Hasan and Hussein. In fact the Prophet (s.a.w.) is reported to have said: "I left in you what if you remained attached to them you will never go astray: the Book of God and my descendants. Both will never separate until they reach me in paradise. Watch how you will succeed me in them!" Despite deviations, however, it was only with the fall of the Ottoman Empire that the entire concept of the unity of the Ummah was put aside to be replaced by the concept of nation-states imported from the 19th century Christian Europe. Such a concept is not only foreign to Islamic thinking, it is completely unacceptable to it, since it undermines the very root of the unity of the Ummah, the very idea that differences in languages and races are absolutely insignificant in comparison with the universality of the unity of belief.

For a full half of this century there was no forum for the different bits and pieces of the Muslim Ummah to meet and discuss their common problems. Not until King Faisal of Saudi Arabia pioneered his call for Islamic Solidarity by sending Imam Muntasir Kettani (the father of this author) to the heads of North African states in 1965 to gather support for the idea. The effort eventually culminated into the Conference of the Foreign Ministers of Muslim States which is certainly a humble but no less certainly important beginning on the road to the reunification of the Ummah.

Balkanization of the Muslim lands and their conquest and colonization by non-Muslim forces are results and not causes of the deviation of the Ummah from its ideal. The solution of its major problems today is to be searched in the cause and not the result. The Prophet (s.a.w.) said: "The latter days of this Ummah would be improved only by what improved its beginning". The search of the ways and means of the reorganization of the Ummah is the duty of all its members. The role in this search of those who are in minority is no less important than those who might belong to one of the 42 bits and pieces of Dār-al-Islām.

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Figure Captions

Figure 2.1: Muslims in Europe across the centuries.






-  Areas where Muslims ruled for more than 6 centuries.
-  Areas where Muslims ruled for more than 4 centuries.
-  Areas where Muslims ruled for more than 2 centuries.
-  Areas where Muslims ruled for less than 2 centuries.
-  Areas where Muslims did not rule.

Figure 2.2: Muslim densities in Europe.






-  Countries with Muslim majority.
-  Countries where Muslims form more than 10% of the population
-  Countries where Muslims form more than 1% of the population.
-  Countries where Muslims form more than 1‰ of the population
-  Countries where Muslims form less than 1‰ of the population

Figure 2.3: Greater Albania





-  Territories conquered by the Communists
-  Kossovo in Yugoslavia
-  Territories attached to other Yugoslav states
-  Territories conquered by Greece

Figure 2.4: Muslim concentration areas in Yugoslavia and eastern Europe.






-  Provinces with Muslim majorities
-  Provinces where Muslims form more than 10% of the population
-  Provinces where Muslims form more than 1% of the population
-  Provinces where Muslims form more than 1‰ of the population
-  Provinces where Muslims form less than 1‰ of the population

Figure 2.5: Muslim Distribution in Bulgaria.





-  Districts with Muslim majority
-  Districts where Muslims form more than 10% of the population
-  Districts where Muslims form more than 1% of the population
-  Districts where Muslims form less than 1% of the population

Figure 2.6: Cyprus after the Turkish intervention of 1974.





-  Turkish enclaves before the intervention
-  Present Turkish side
-  Present Greek side
-  British enclaves

Figure 3.1: Russian expansion in the Muslim East.

Figure 3.2: Muslim percentages in the different Soviet republics.




-  Muslim majority
-  Muslims constitute more than 10% of the population
-  Muslims constitute more than 1% of the population

Figure 3.3: Muslim nationality republics and autonomous regions (in green).

Figure 3.4: The Crimean Peninsula.

Figure 4.1: Muslim distribution in China by province.





-  Muslim majority areas
-  Muslims form more than 10% of the population
-  Muslims form more than 1% of the population
-  Muslims form more than 1% of the population

Figure 5.1: Muslim distribution in India by state and territory.





-  Muslim majority
-  States where Muslims form more than 10% of the population
-  States where Muslims form more than 1% of the population
-  States where Muslims form more than 1% of the population

Figure 6.1: Muslim distribution in Asia by state.






-  Muslim states members of the Islamic Conference
-  States with Muslim percentages above 10%
-  States with Muslim percentages above 1%
-  States with Muslim percentages above 1%
-  States with Muslim percentages below 1%

Figure 6.2: Muslim distribution in the Philippines by province.





-  Provinces where Muslims are in majority
-  Provinces where Muslims form more than 10% of the population
-  Provinces where Muslims form more than 1% of the population
-  Provinces where Muslims form more than 1% of the population

Figure 6.3: Muslim distribution in Thailand by region.

-  Muslim majority region
-  Regions where Muslims form more than 1% of the population

Figure 6.4: Muslim distribution in Burma by division and state.





-  Muslim majority area
-  Areas where Muslims form more than 10% of the population
-  Areas where Muslims form more than 1% of the population
-  Areas where Muslims form more than 1% of the population

Figure 6.5: Muslim distribution in Sri Lanka by province.



-  Provinces where Muslims form more than 10% of the population
-  Provinces where Muslims form more than 1% of the population

Figure 6.6: Muslim distribution in Nepal by district.





-  Districts where Muslims form more than 10% of the population
-  Districts where Muslims form more than 1% of the population
-  Districts where Muslims form more than 1% of the population
-  Districts where Muslims form less than 1% of the population

Figure 6.7: Muslim distribution in Cambodia by province.




-  Areas where Muslims form more than 10% of the population
-  Areas where Muslims form more than 1% of the population
-  Areas where Muslims form more than 1% of the population

Figure 7.1: Muslim distribution in Africa by state.






-  Muslim states members of the Islamic Conference
-  States having numerical Muslim majority
-  States where Muslims form more than 10% of the population
-  States where Muslims form more than 1% of the population
-  States where Muslims form more than 1% of the population

Figure 7.2: Muslim distribution in Nigeria by state.




-  Muslim majority states
-  States where Muslims form more than the tenth of the population
-  States where Muslims form more than 1% of the population

Figure 7.3: Muslims in Ethiopia.

-  Provinces where Muslims are in majority
-  Provinces where Muslims form more than 10% of the population

Figure 7.4: Extent of the Somali claim.





-  The Republic of Somalia
-  The Republic of Djibuti
-  Territories under Ethiopian administration
-  Territories under Kenyan administration

Figure 7.5: Muslim distribution in Tanzania by province.




-  Muslim majority provinces
-  Provinces where Muslims form more than 10% of the population
-  Provinces where Muslims form more than 1% of the population

Figure 7.6: Muslim distribution in Mozambique by province.




-  Muslim majority provinces
-  Provinces where Muslims form more than 10% of the population
-  Provinces where Muslims form more than 1% of the population

Figure 7.7: Muslim distribution in Kenya.




-  Provinces where Muslims are in majority
-  Provinces where Muslims form more than 10% of the population
-  Provinces where Muslims form more than 1% of the population

Figure 7.8: Muslim distribution in Ghana by district

-  Muslim majority districts
-  Districts where Muslims form more than 10% of the population

Figure 7.9: Muslim distribution in the Ivory Coast by department.

-  Muslim majority departments
-  Departments where Muslims form more than 10% of the population

Figure 8.1: Muslim distribution in the American continent by state.





-  States where Muslims form more than 10% of the population
-  States where Muslims form more than 1% of the population
-  States where Muslims form more than 1‰ of the population
-  States where Muslims form less than 1‰ of the population

Figure 8.2: Areas of high Muslim percentage in South America.




-  States where Muslims form more than 10% of the population
-  States where Muslim form more than 1% of the population
-  States where Muslims form more than 1‰ of the population

Figure 9.1: Muslims in Australia.



-  Cities where there are more than one Islamic Society
-  Cities with one single Islamic Society

Figure 9.2: Location of the main Islamic institutions in Fiji and Muslim distribution by division.








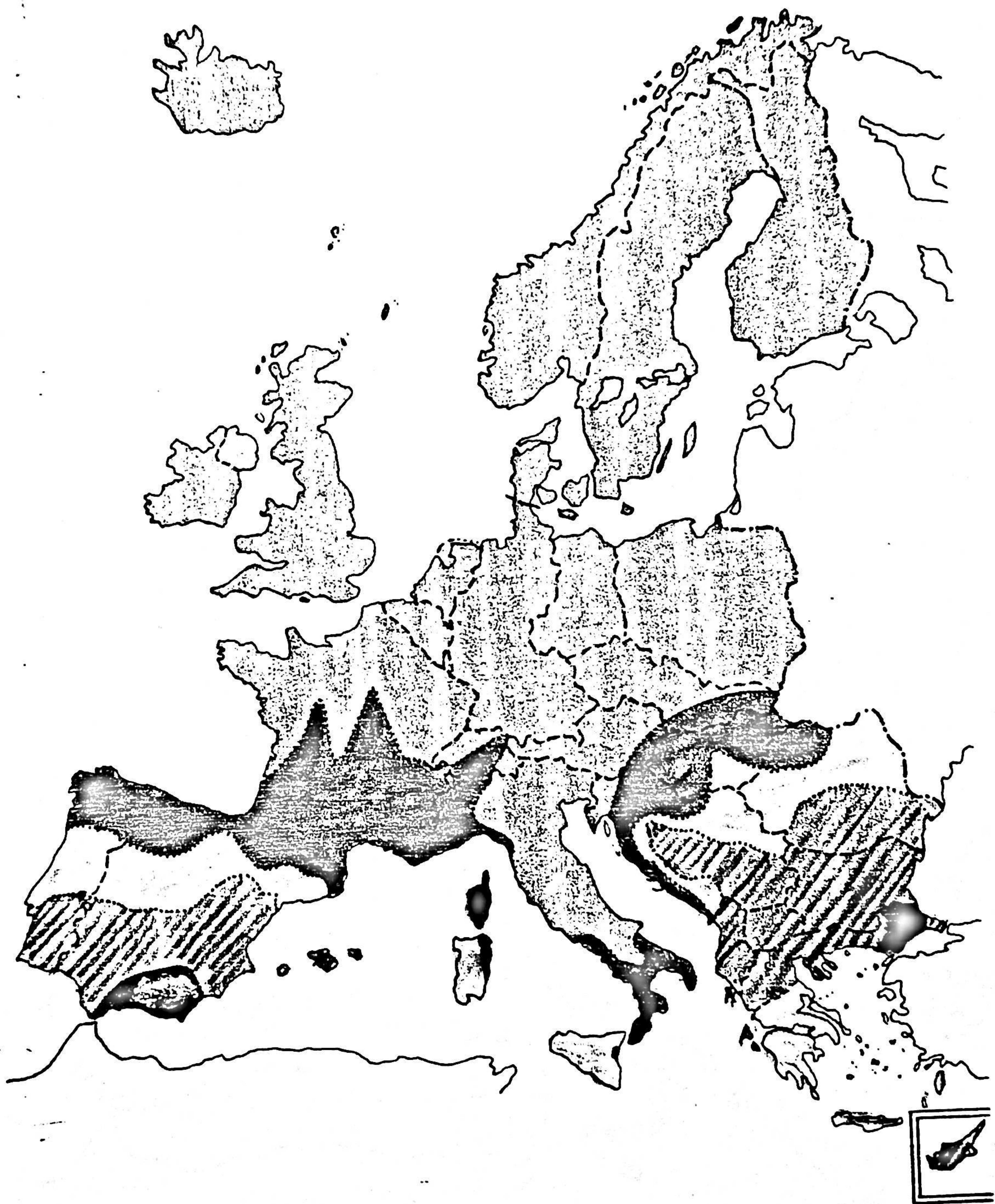
-  Divisions where Muslims form more than 10% of the population
-  Divisions where Muslims form more than 1% of the population

Figure 9.3: New Caledonia, centers of Islamic presence.

Figure 10.1: Muslim distribution in the World by states.

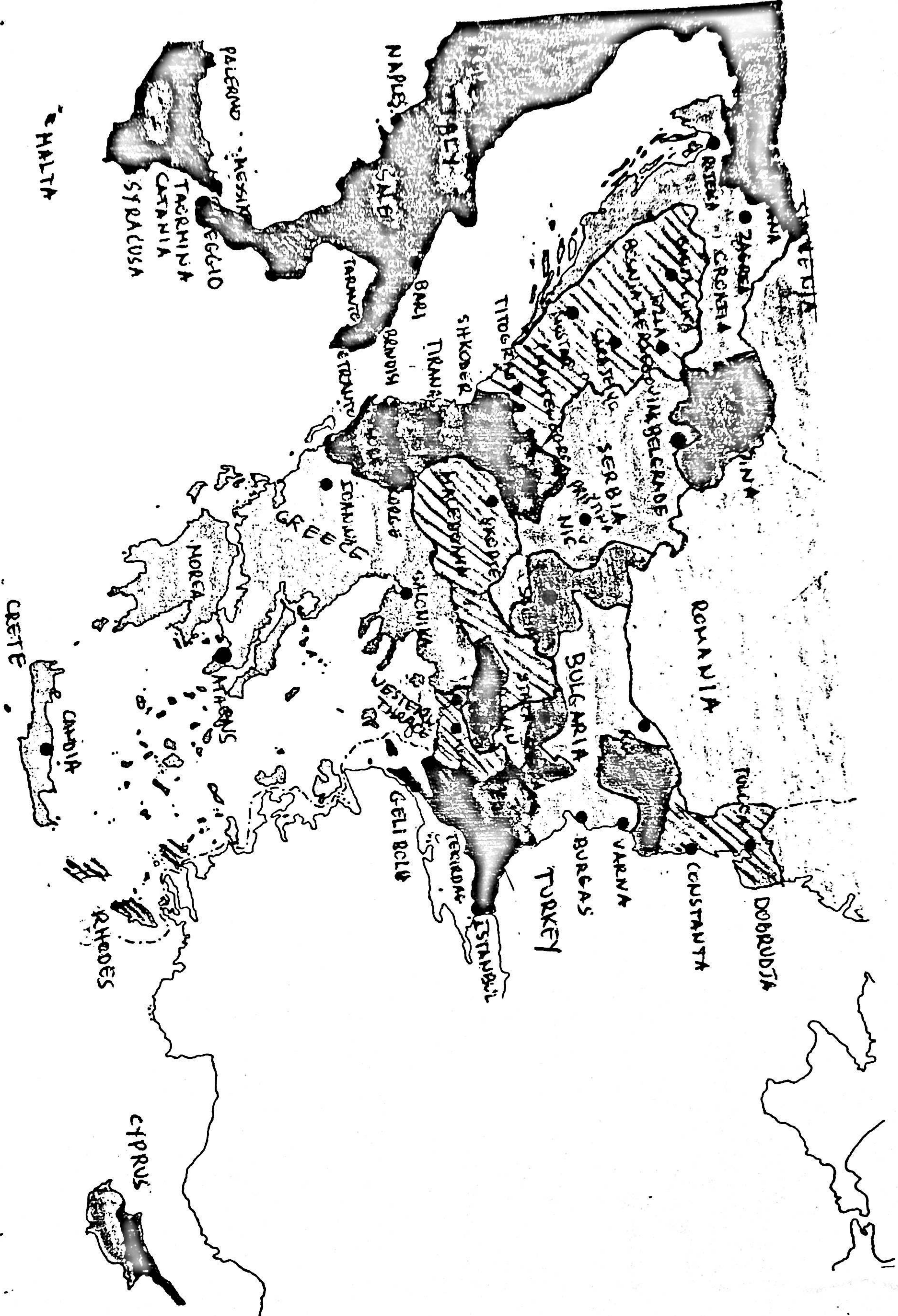
-  Muslim states members of the Islamic Conference
-  States with Muslim percentages exceeding 10%
-  States with Muslim percentages exceeding 1%
-  States with Muslim percentages exceeding 1‰
-  States with Muslim percentages below 1‰

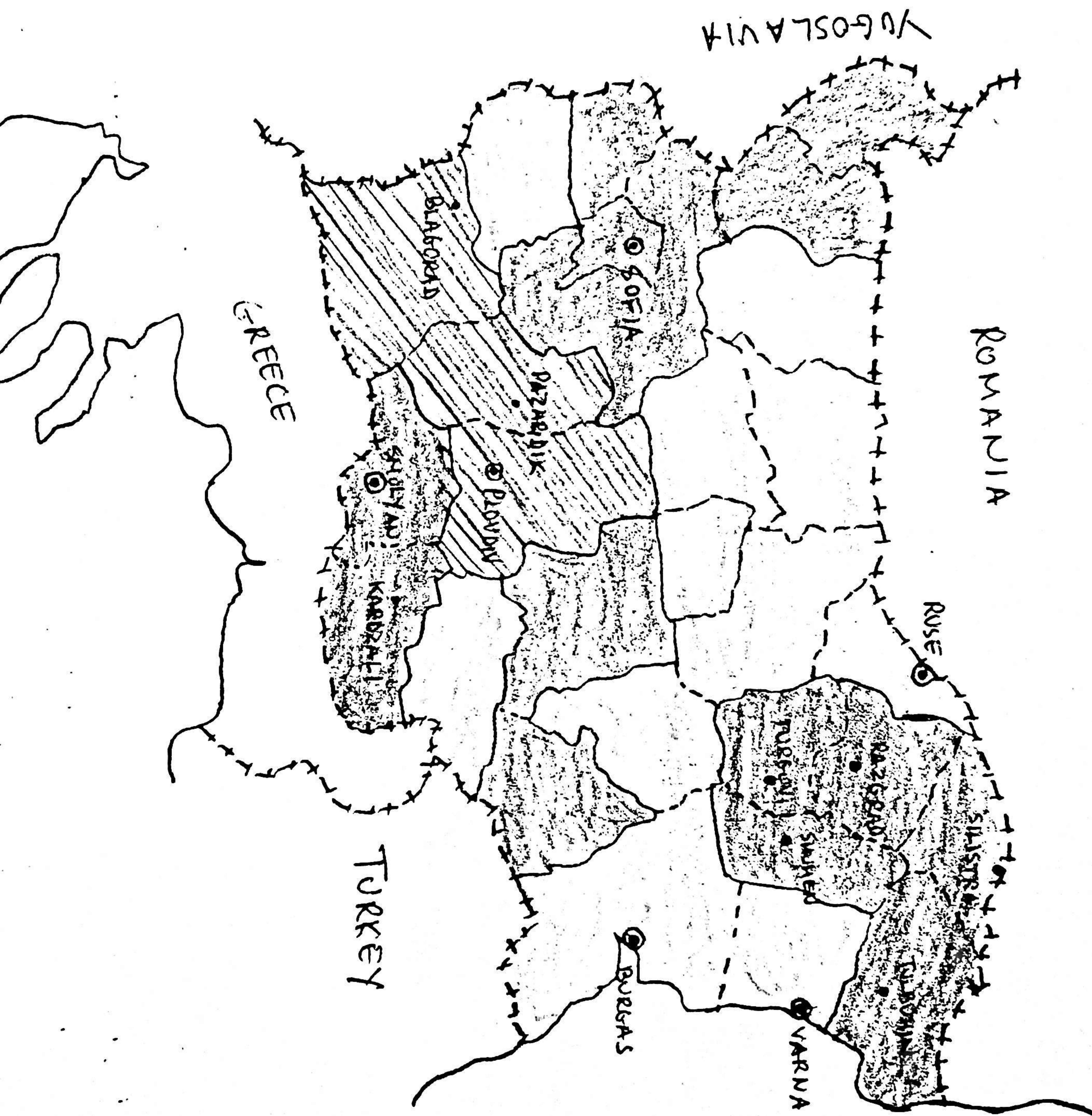


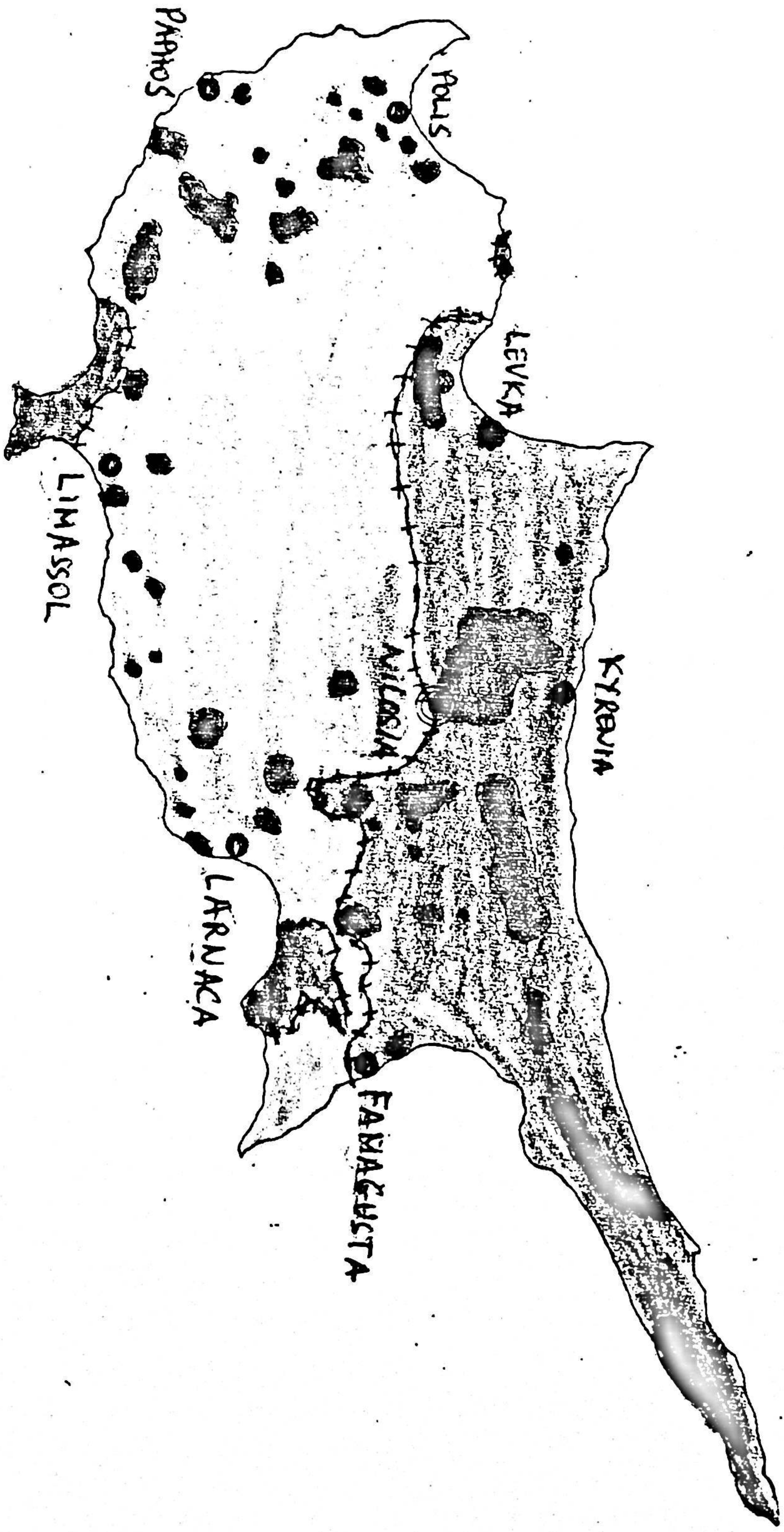


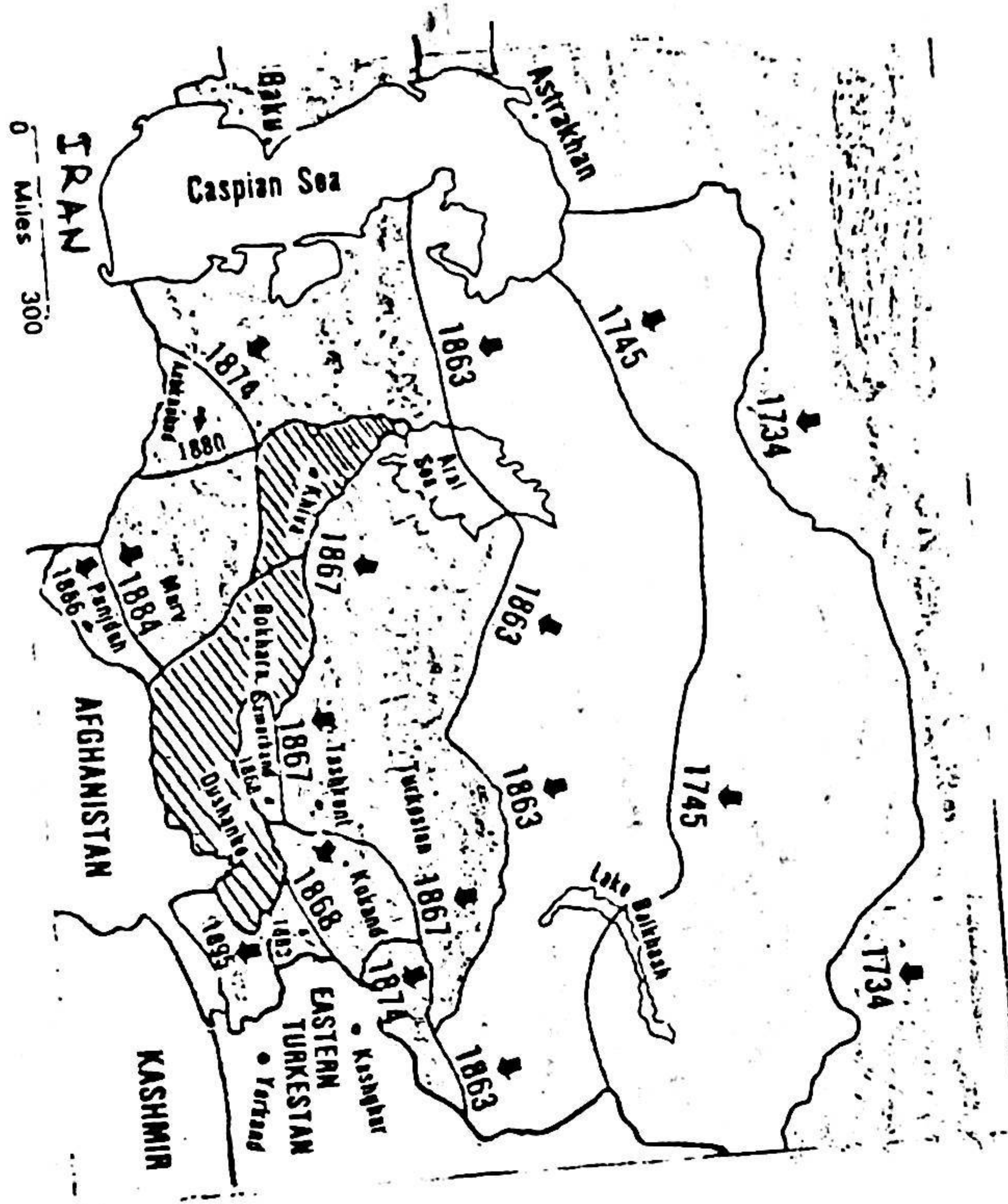
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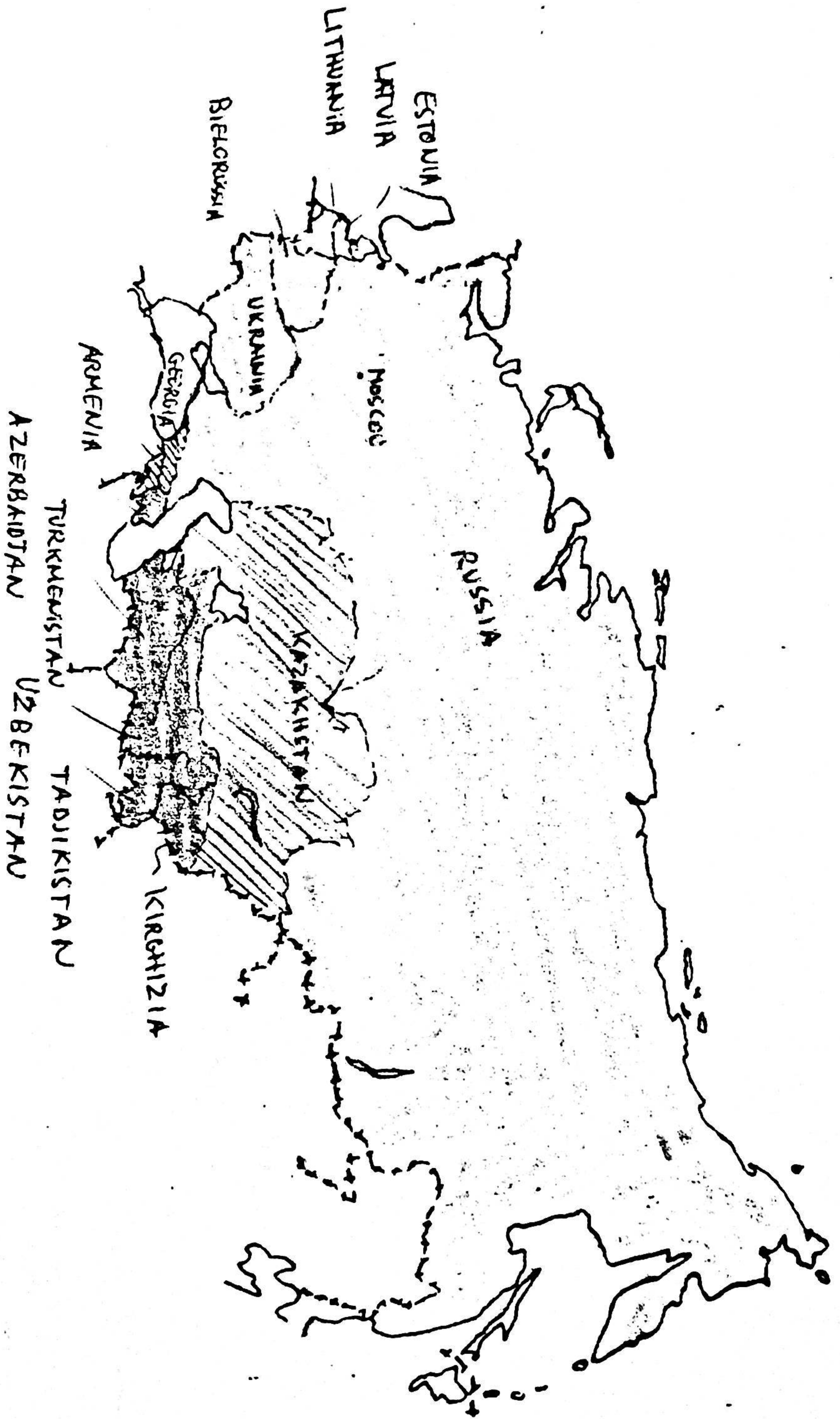


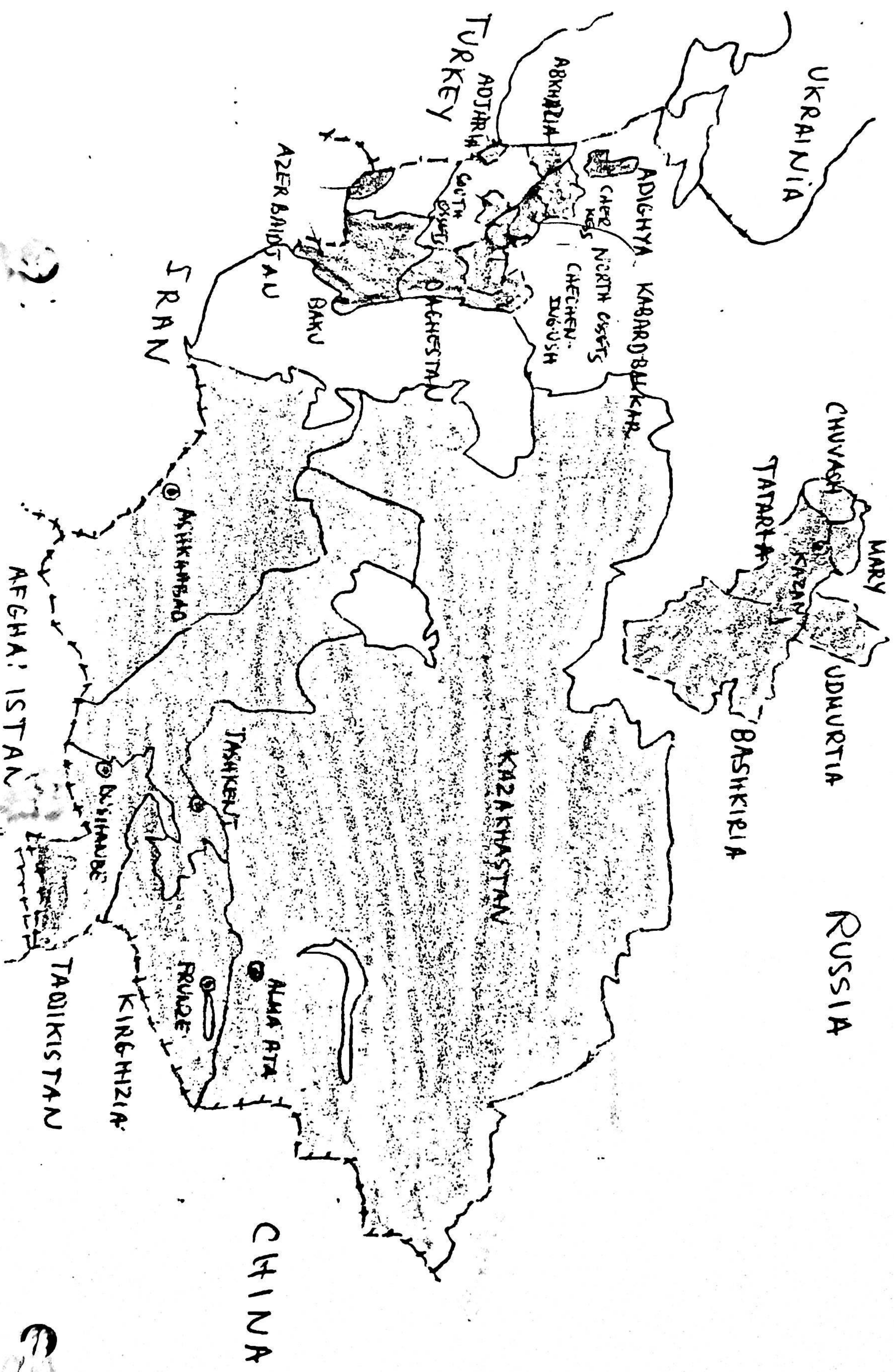


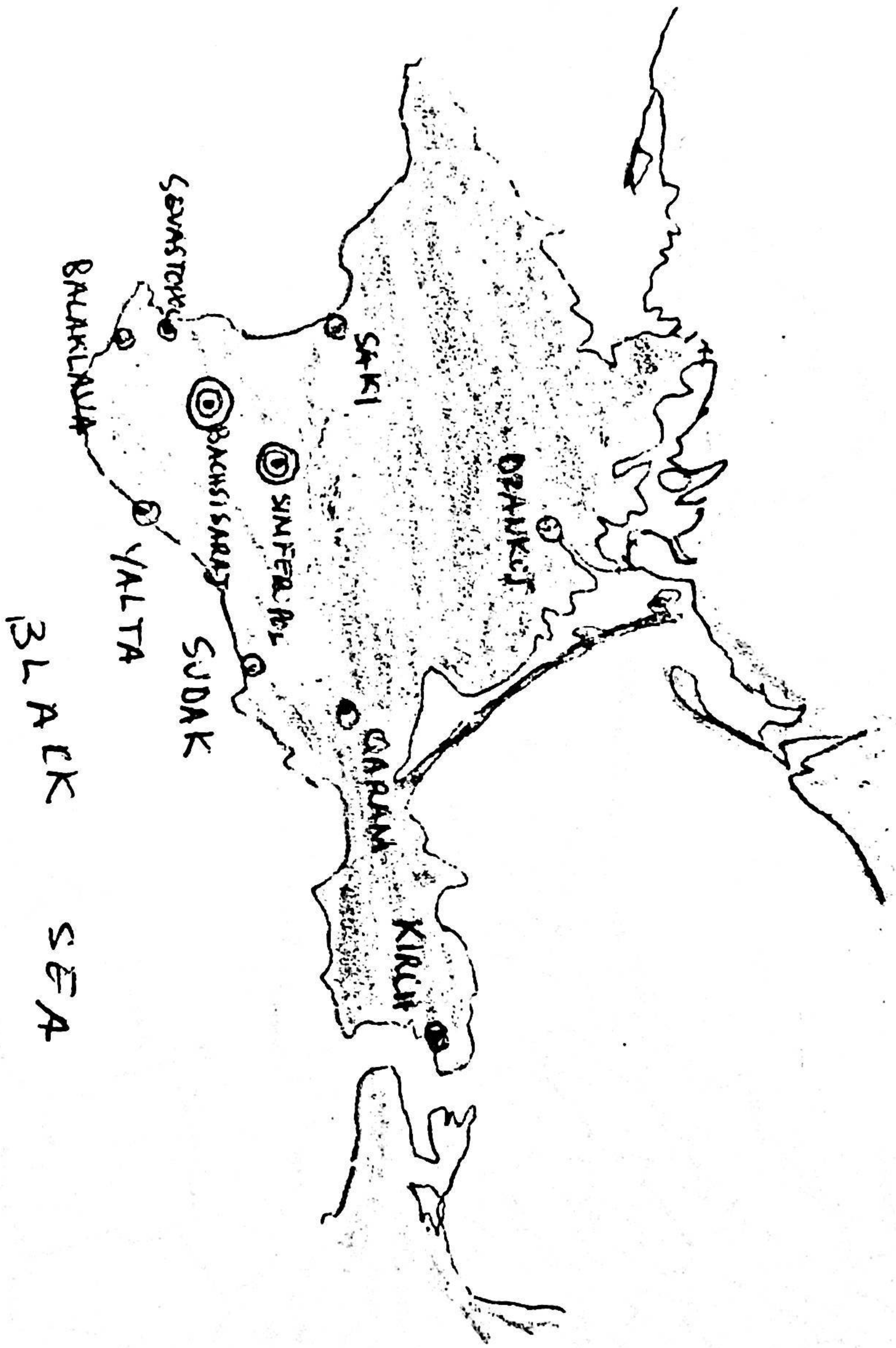




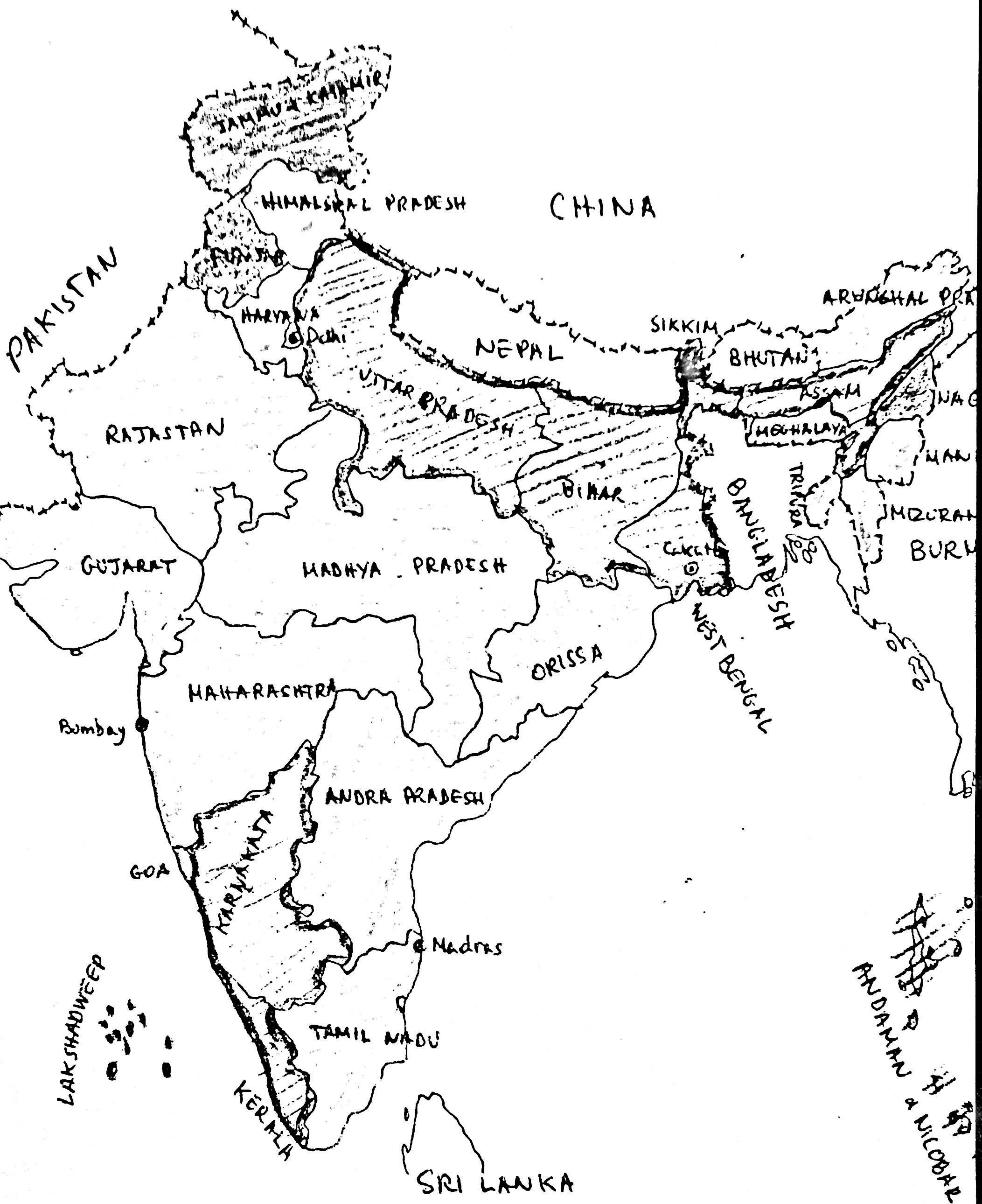








BLACK SEA





NORTH YEMEN
SOUTH YEMEN
OMAN

INDIA
SRI LANKA
MALDIVES

VIETNAM
BURMA
MALAYSIA
SINGAPORE

PHILIPPINES
INDONESIA
PAPUA NEW GUINEA

LEONARD
MUSTE

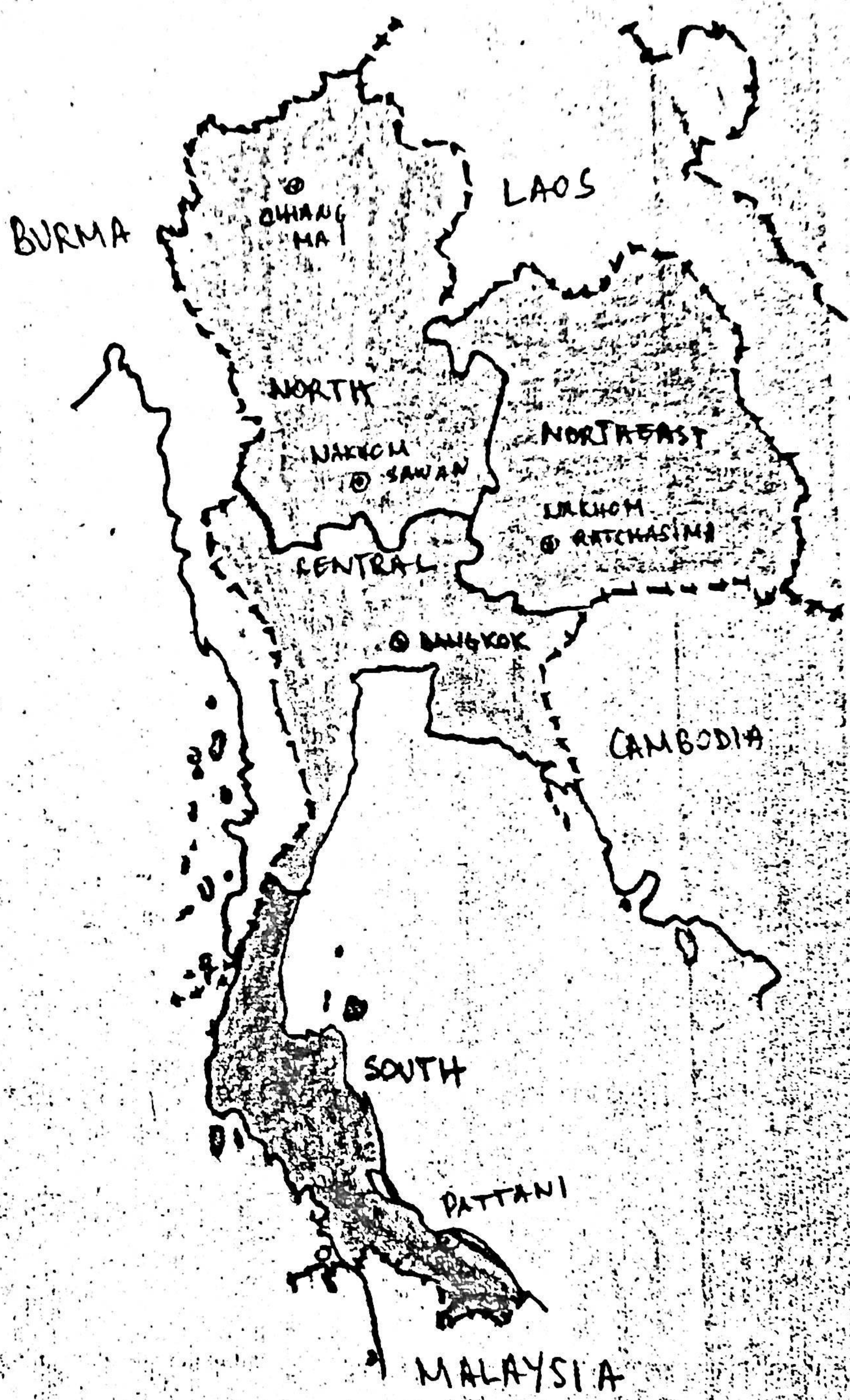
TAIWAN

HONG KONG
MACAO

N. KOREA
S. KOREA
JAPAN

CHINA
MONGOLIA

NORTH
SOUTH



BURMA

LAOS

NORTH

CHIANG MAI
SAWAN

NORTHEAST

RATCHASIMA

CENTRAL

BANGKOK

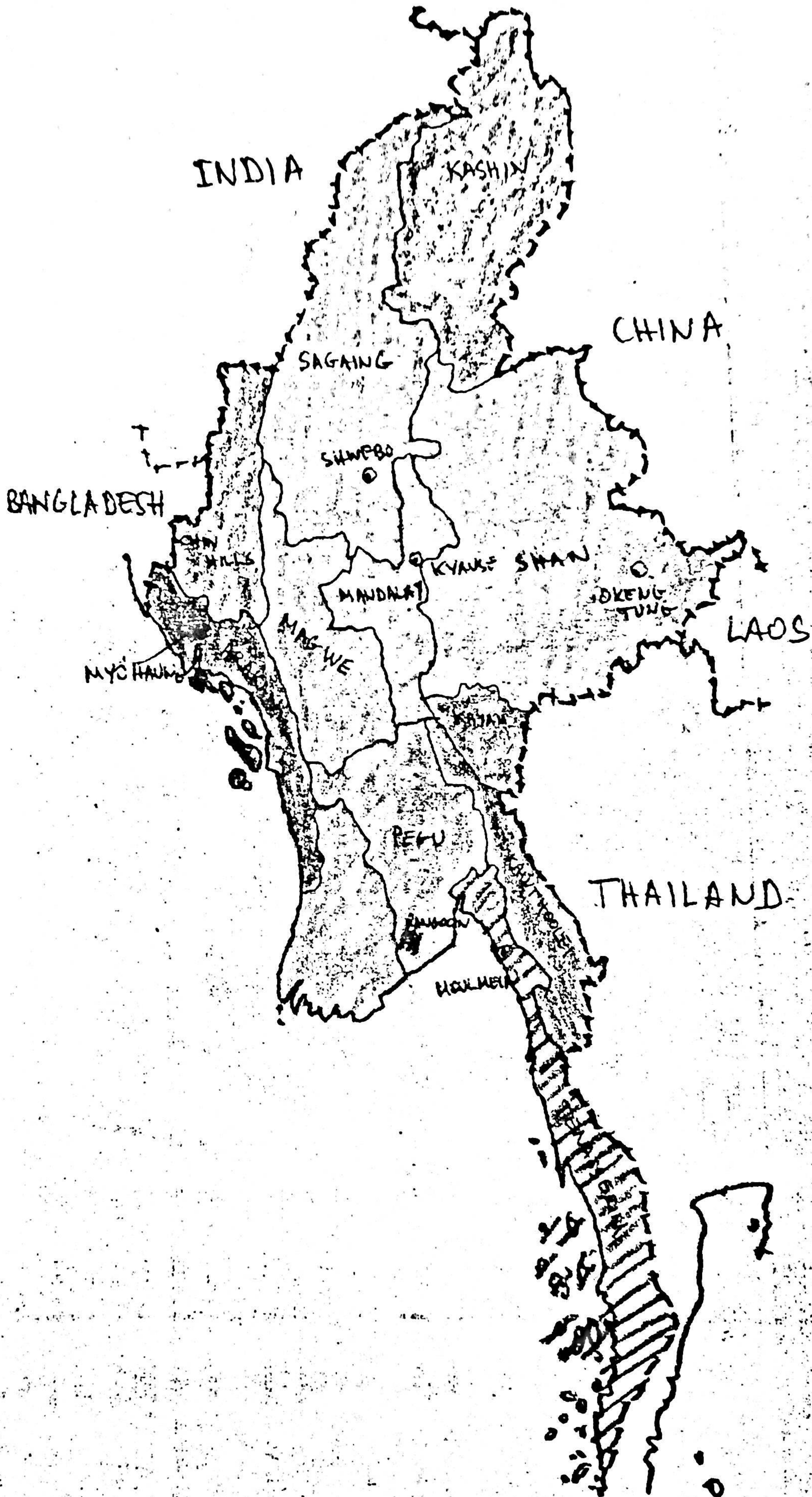
CAMBODIA

SOUTH

PATTANI

MALAYSIA

ANDAMAN SEA



INDIA

KASHIN

CHINA

SAGAING

BANGLADESH

SHWABO

SHAN HILLS

KYAUkse SHAN

MANDALAY

JOKEUNG TUNG

LAOS

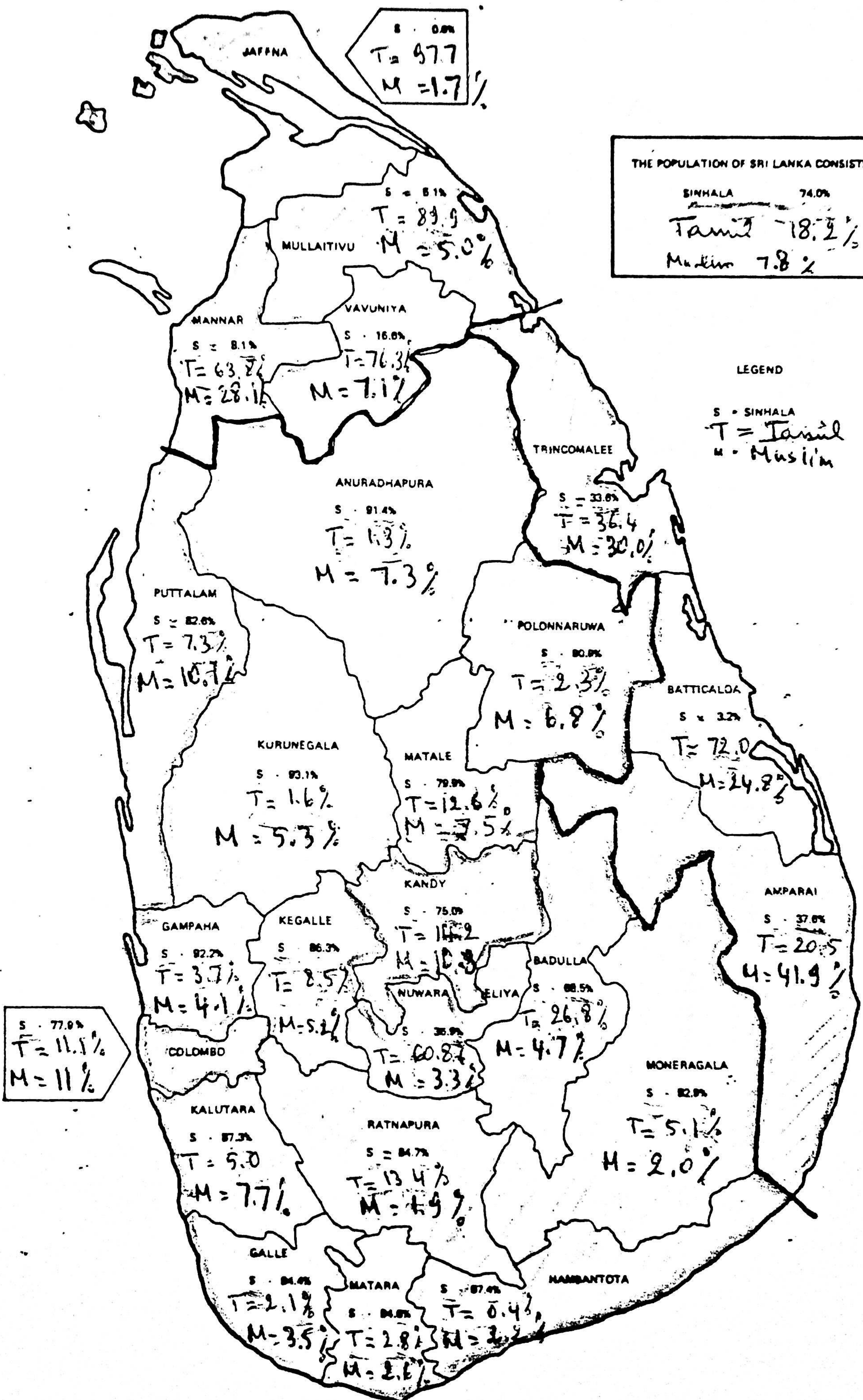
MYCHANG

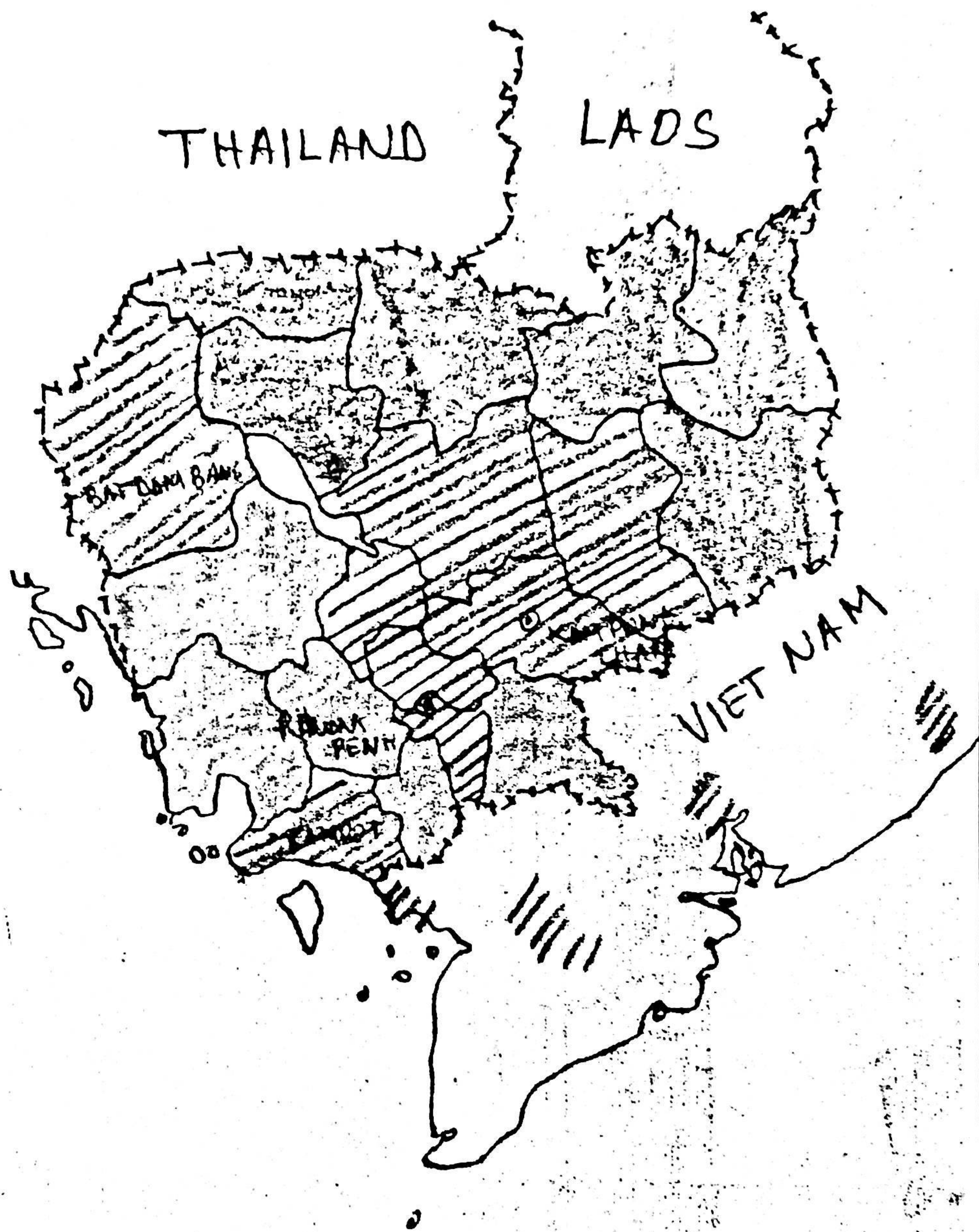
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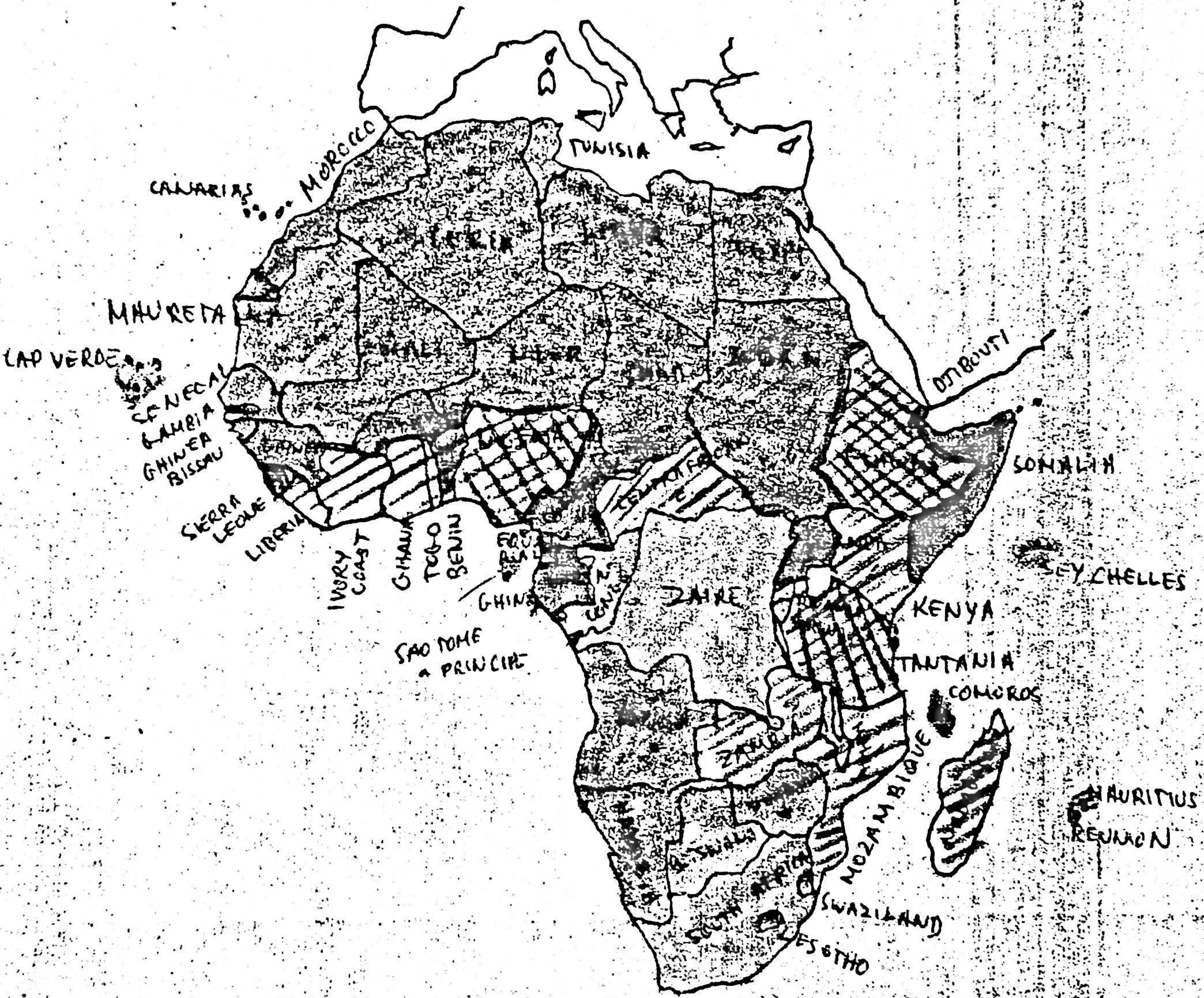
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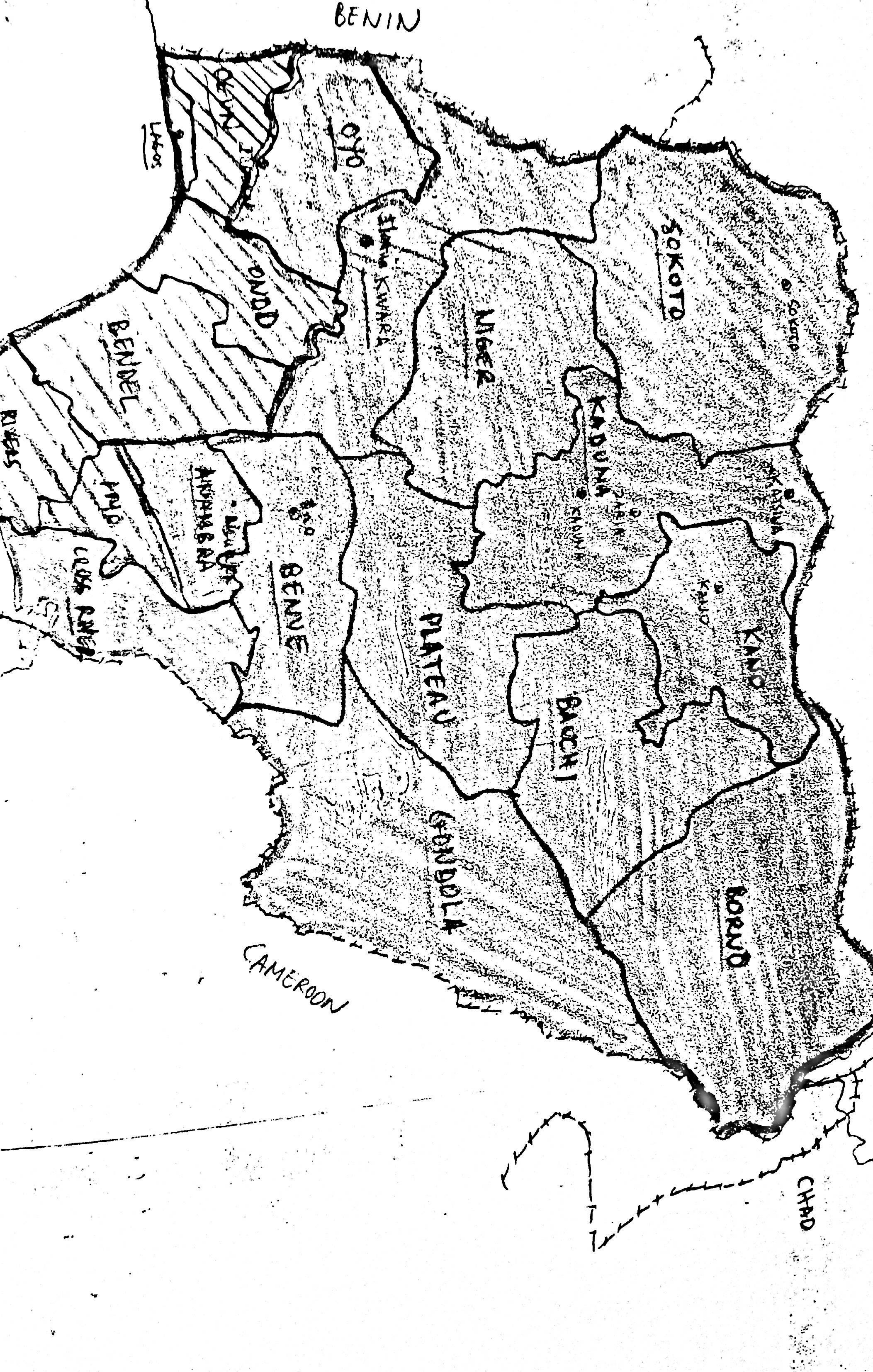
THAILAND

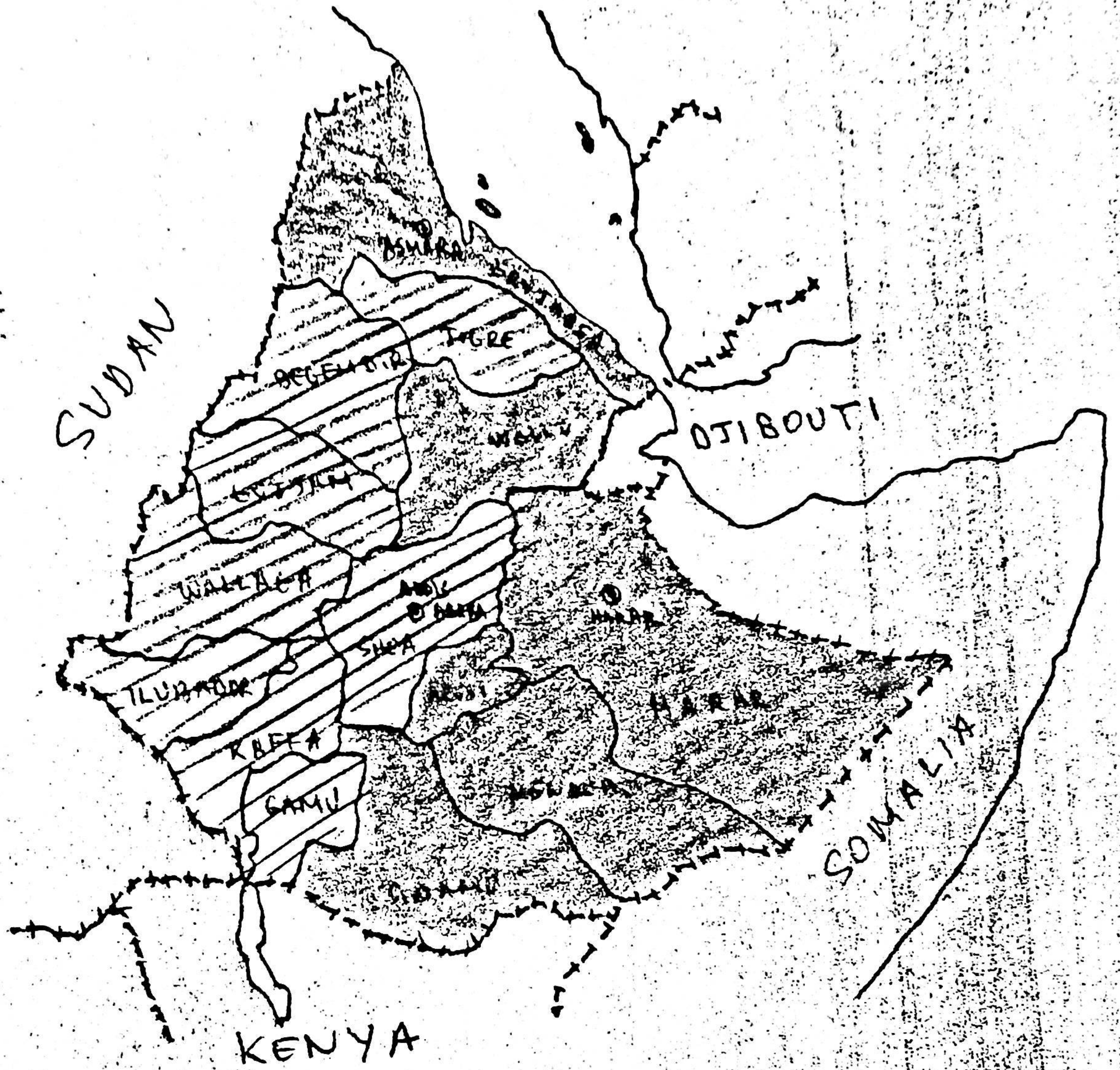
HALHEIN

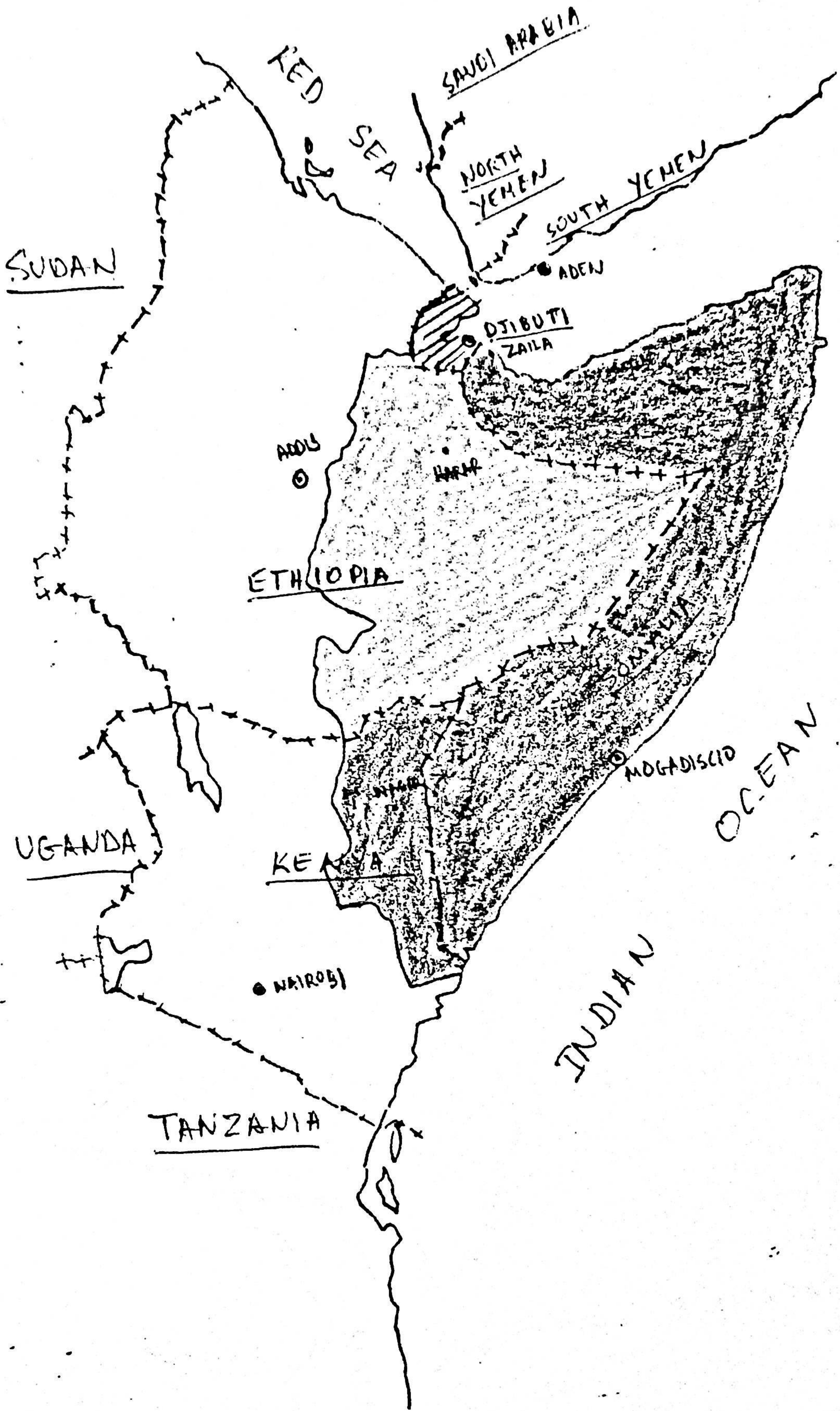














AND

WEST LAKE

MARA

KENYA

MWANZA

SHILUKA

DARUS

TABORA

SENGOJA

DODOMA

TANGA

ZANZIBAR

DAR-SALA

MBEYA

IRINGA

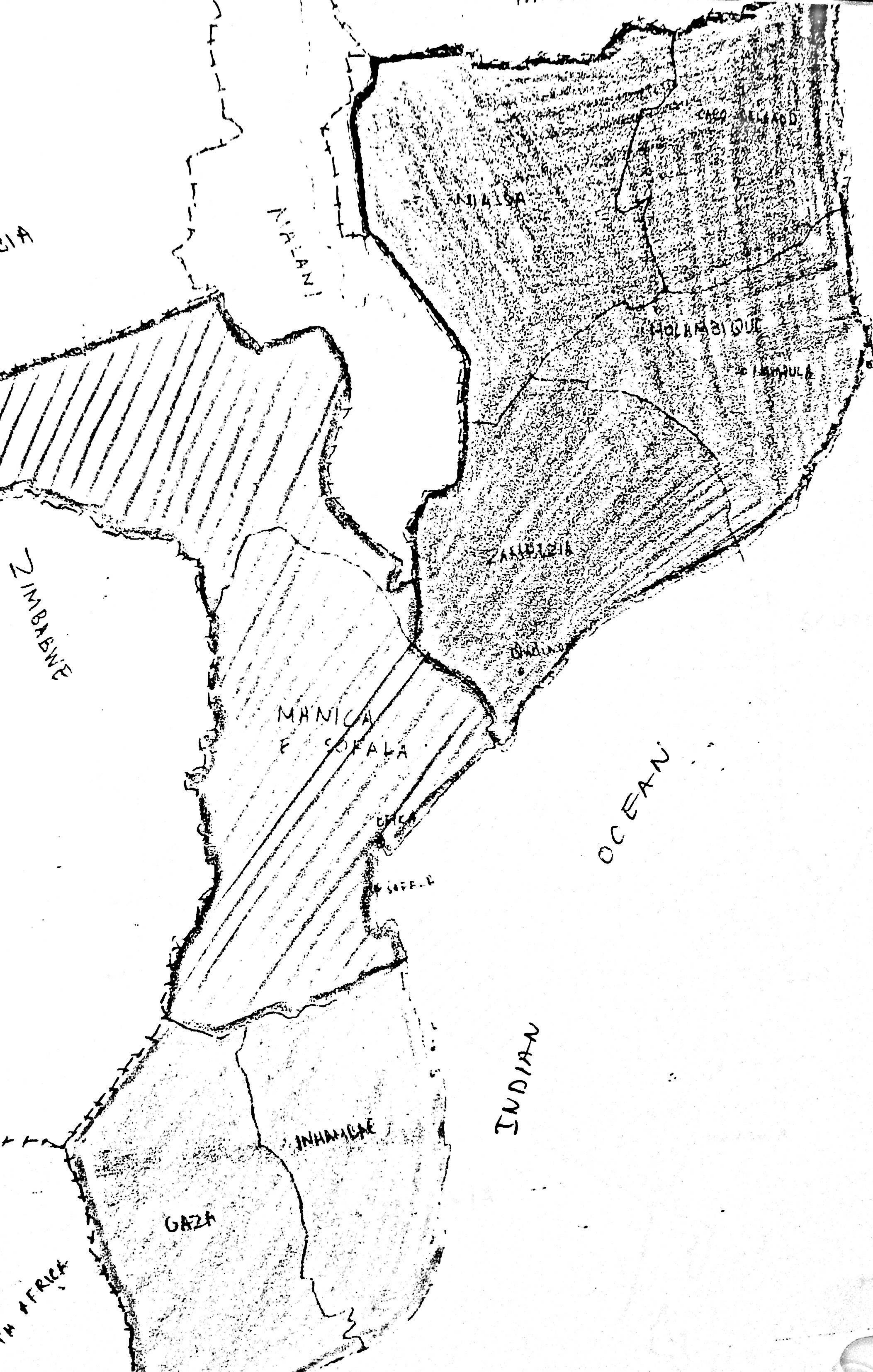
MOYO

KILWA

ROYUM

MALAWI

MOZAMBIQUE



IA

N. AFRICA

ZIMBABWE

MANICA
E. SOFALA

OCEAN

AFRICA

INDIAN

GAZA

INHAMECAE

GAZA

GAZA

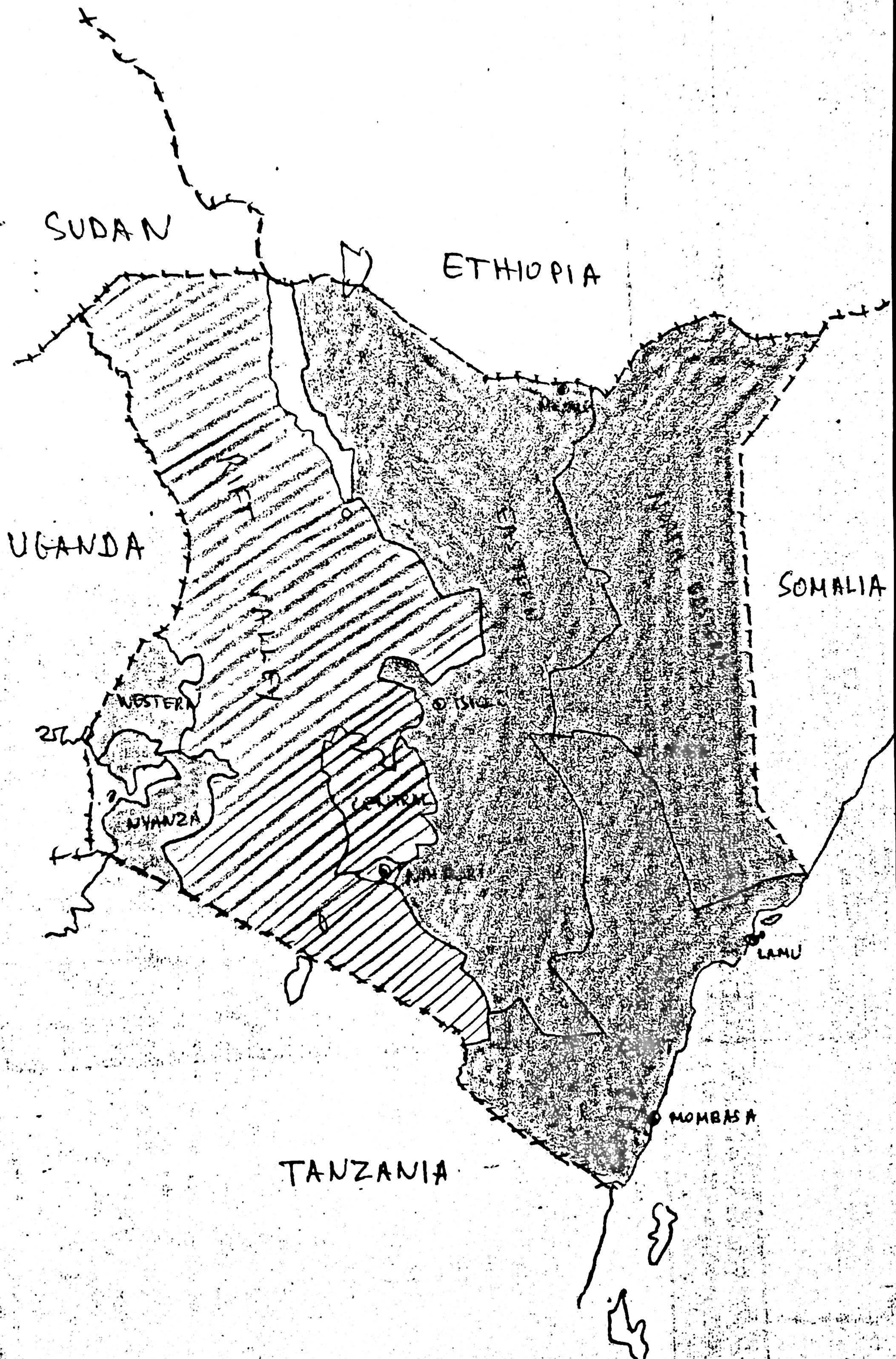
ANILSA

INDIAN OCEAN

INDIAN OCEAN

INDIAN OCEAN

INDIAN OCEAN



SUDAN

ETHIOPIA

UGANDA

SOMALIA

WESTERN

OTSIYO

NYANZA

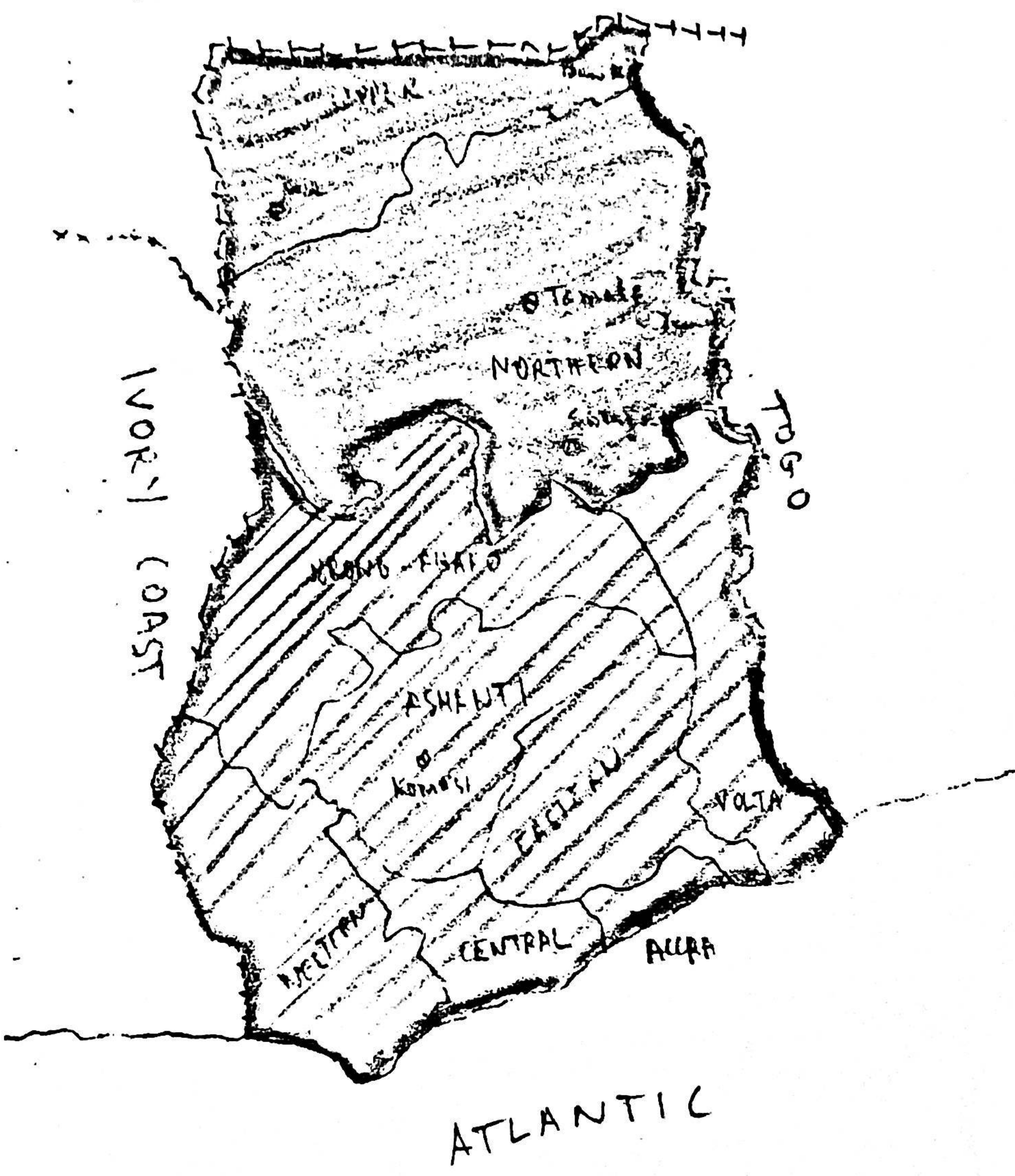
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LANU

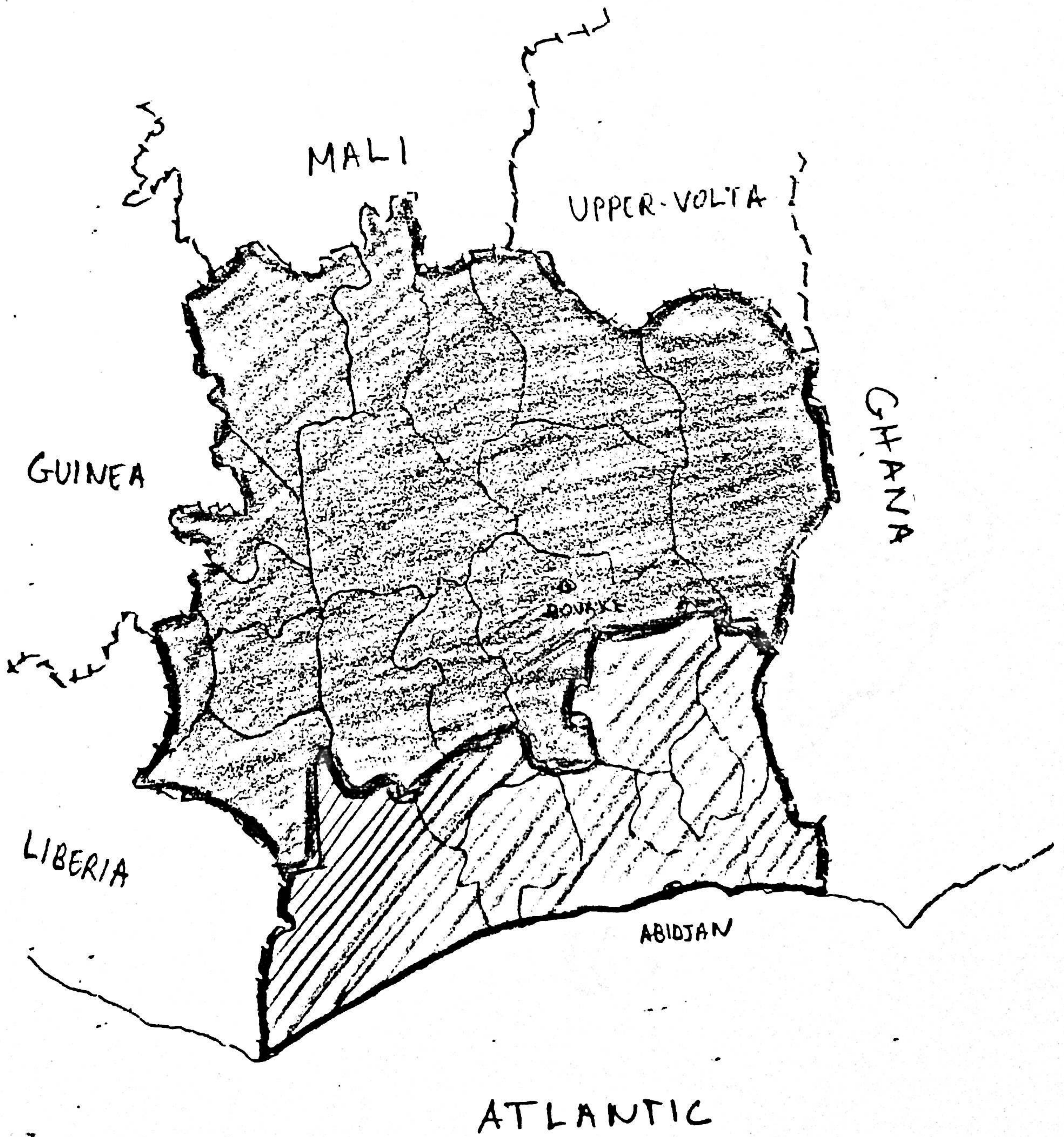
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TANZANIA

UPPER VOLTA



ATLANTIC



MALI

UPPER-VOLTA

GUINEA

GHANA

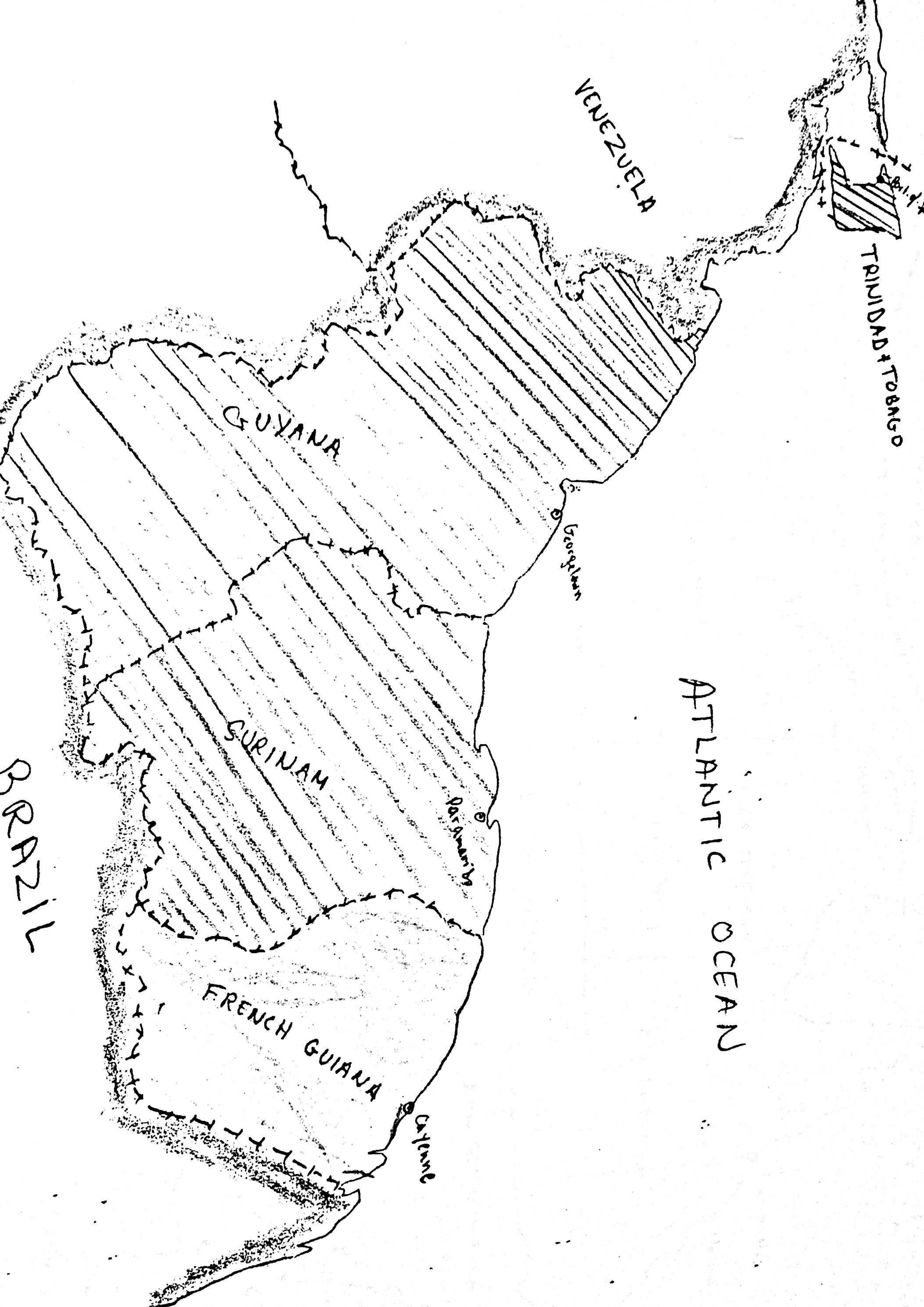
BOUAKÉ

LIBERIA

ABIDJAN

ATLANTIC





VENEZUELA

TRINIDAD + TOBAGO

GUYANA

SURINAM

FRENCH GUIANA

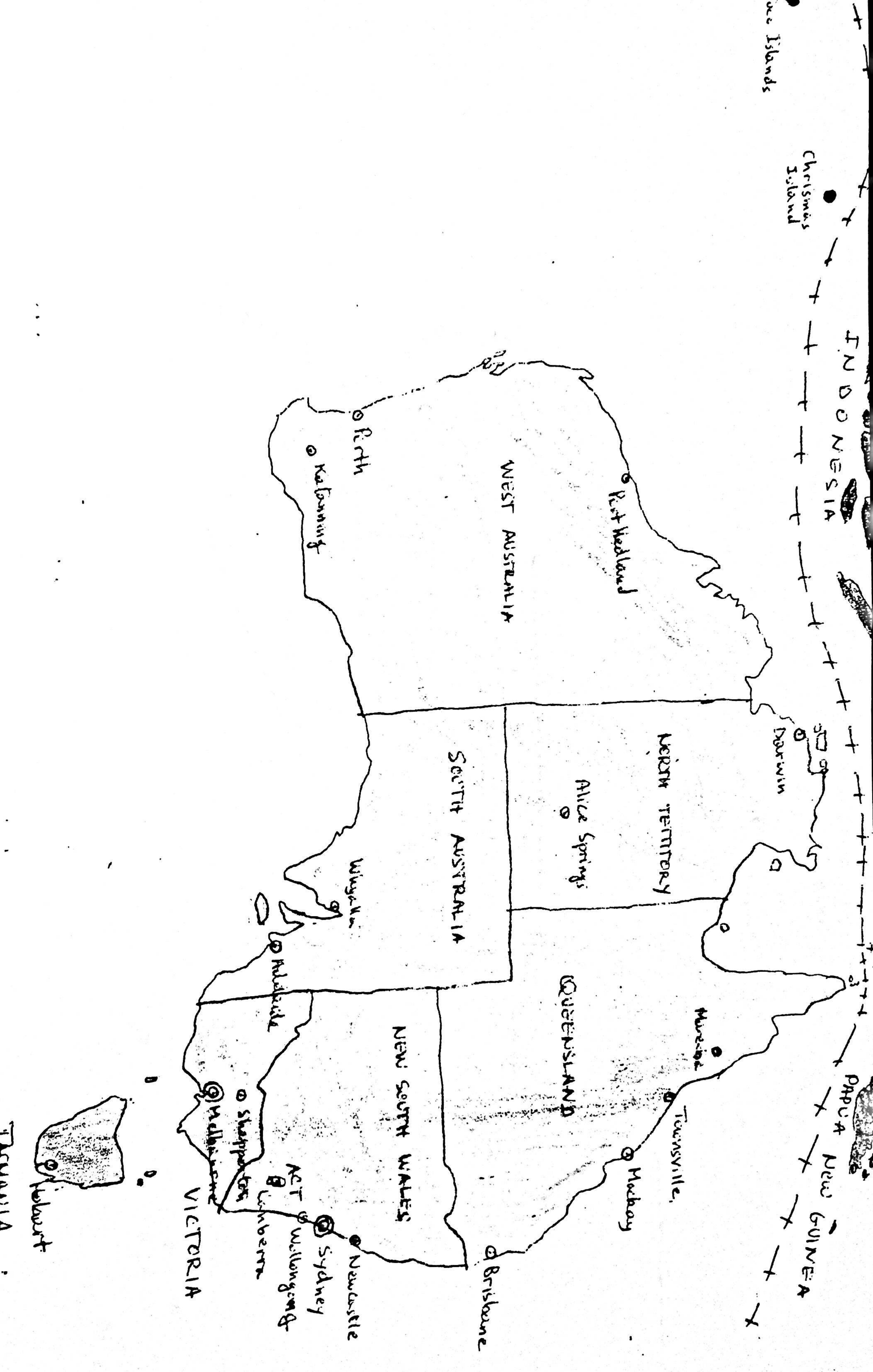
ATLANTIC OCEAN

BRAZIL

Georgetown

Paramaribo

Cayenne



Phoenix Islands

Christmas Island

INDONESIA

Darwin

PAPUA NEW GUINEA

WEST AUSTRALIA

NORTH TERRITORY

SOUTH AUSTRALIA

QUEENSLAND

NEW SOUTH WALES

VICTORIA

TASMANIA

Port Hedland

Kalbarning

Perth

Alice Springs

Wuygalu

Adelaide

Newcastle

Sydney

Willungong

Shepparton

Melbourne

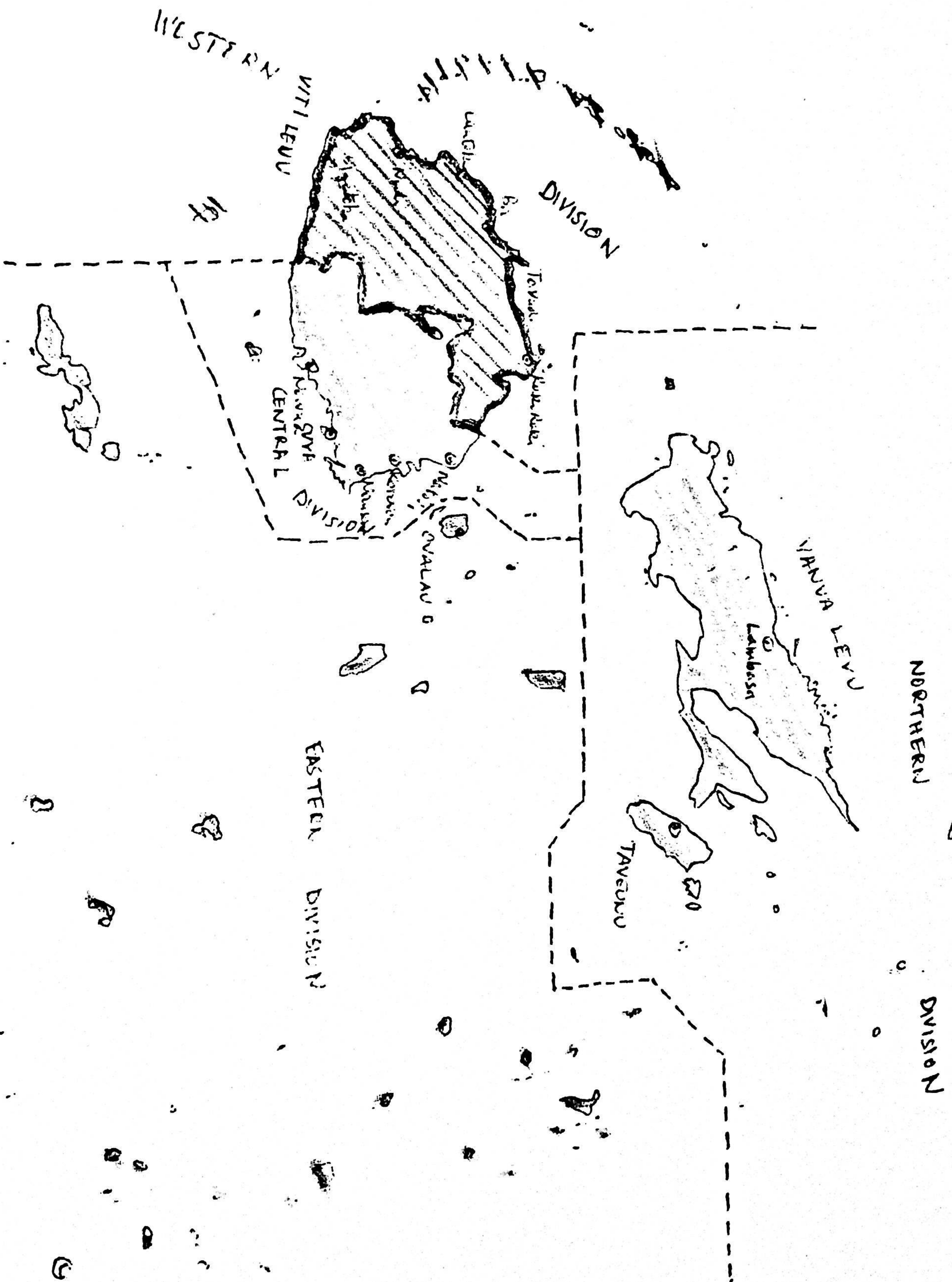
Hobart

Brisbane

Mackay

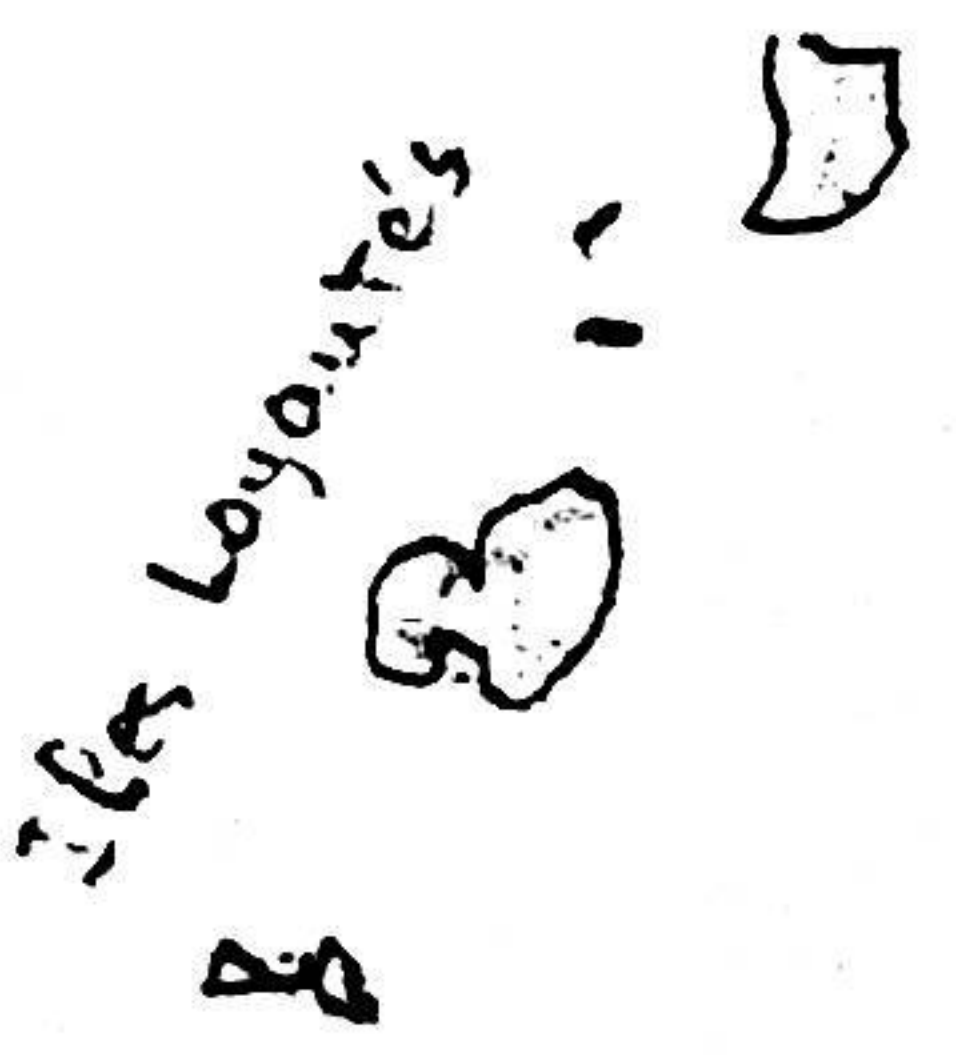
Townsville

Muresid



North
↑

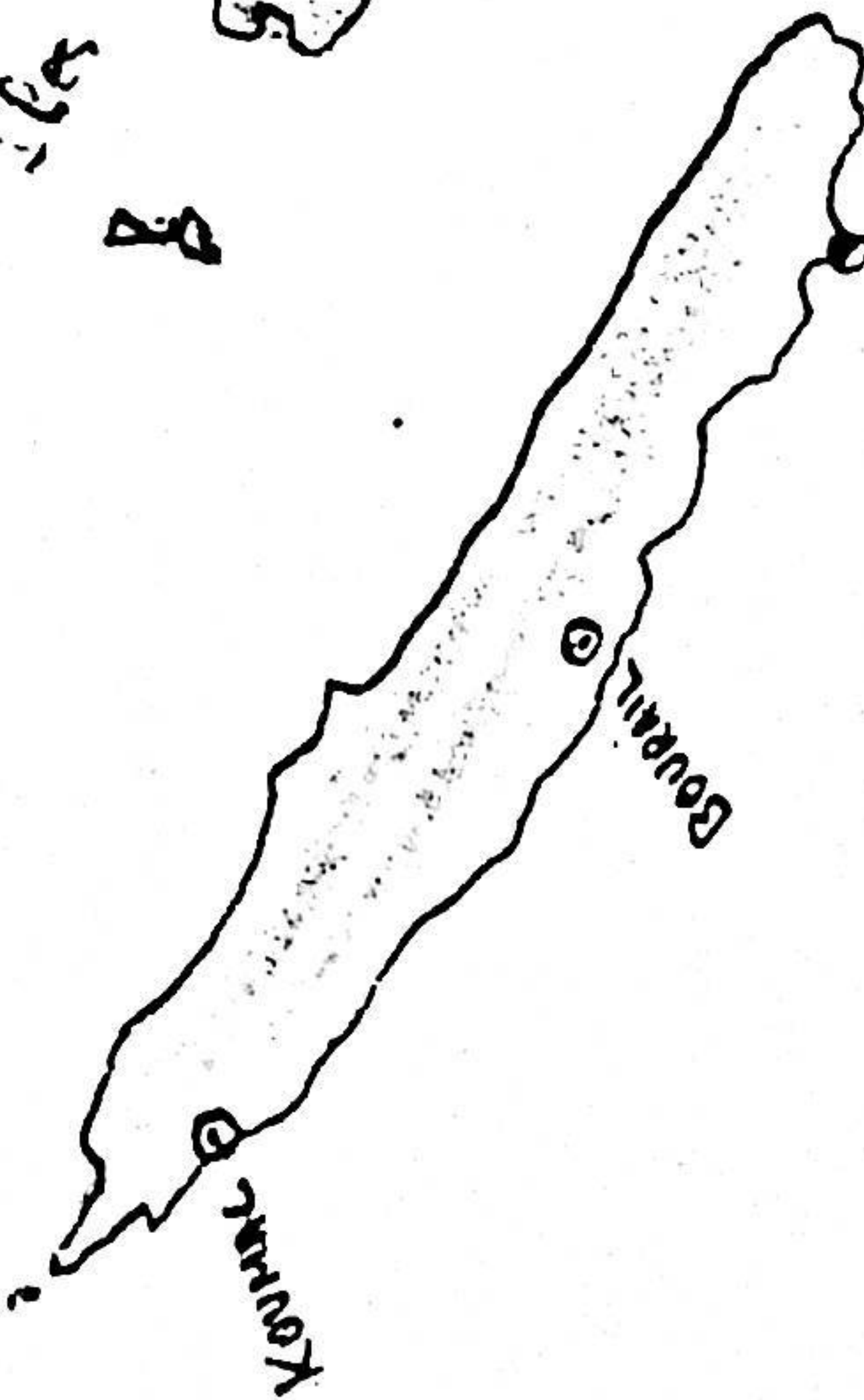
Iles Loyautés



ILE des PINS



NOUMEA



KOUMA

BOURAIL

