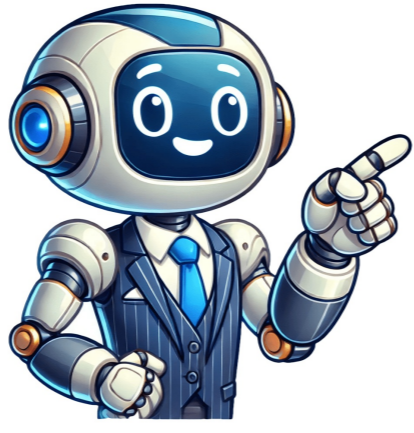


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Islam in the New World after the conquest of Granada in 1492 and the expulsion of Muslims and Jews from Spain resulting from the Inquisition. The influence of these highly-skilled Hispano-Arab Muslim craftsmen and artists has had far-reaching effects in American architecture and design, which are still in evidence today, especially in the American Southwest. In the late 1800s, Muslims from all over the world, along with people of other faiths, immigrated to the U.S. to make a better life for themselves and contribute to the ever-evolving American social milieu. In the last fifty years, a dramatic renaissance of native-born American Muslims and converts to Islam has taken place as well, providing new generations of Muslims prepared to interact fruitfully with fellow Americans and raise the contributions of the community to higher levels. Is Islam one of the most recent religions to come to the US? Or its roots are deeper in the fabric of this nation? And who are the current Muslims in America? This video is a view of Islam and Muslims in the US. We believe in and strive for the nobility of consciousness, truthfulness of expression and goodness of action. We believe that peace blossoms through love and justice and in times where me becomes we and mine transforms to ours.We believe that true faith inspires a deep reverence for life, love for the living, care for the environment, and an unwavering commitment to social justice. We believe that all creation is part of Gods (Allahs) family while the best of people are those best to Gods (Allahs) universal family.We are on a mission to empower, nurture, protect, and promote values that affirm human dignity, human rights and the integrity of creation while making the world healthier, peaceful, and more beautiful. We at IslamiCity invite you to please join us.Please DONATE generously to help sustain this public outreach initiative! Gates of the Prophet's Mosque, Medina Islam is an Abrahamic-monotheistic religion based upon the teachings of Prophet Muhammad ibn Abdullah (l. 570-632 CE, after whose name Muslims traditionally add peace be upon him or, in writing, PBUH). Alongside Christianity and Judaism, it is a continuation of the teachings of Abraham (featured in both Jewish and Christian scriptures, considered a prophet in Islam, after whose name Muslims say, peace be upon him as well), although it differs in some respects from both of these. The adherents of Islam are referred to as Muslims, of which there are around two billion in the world today, second only to Christians in number. Taking roots from humble beginnings in the Arabian Peninsula, the followers of Muhammad managed to conquer the superpowers of the time: the Sassanian Empire and the Byzantine Empire. At its peak (750 CE), the Islamic Empire stretched all the way between parts of modern-day Pakistan in the east and to Morocco and the Iberian Peninsula in the west. Although initially spread by conquest, Islam would later flourish through trade, to expand beyond its initial borders and around the world. In the present day, it is the world's fastest-growing religion. The Prophet's Mission The Prophet Muhammad ibn Abdullah was born in 570 CE. He was a member of the Qurayshite clan of Banu Hashim, a highly respected faction despite their declining wealth. Orphaned at an early age, he was raised by his uncle Abu Talib, who is said to have loved him even more than his own sons. Muhammad became a trader and was renowned for his honesty (as it was a rare trait in Arabia in those days), and this honesty attracted the attention of a wealthy widow named Khadija who sent a marriage proposal, which he accepted, although she was 15 years older than him (he was 25 years of age at the time). Khadija's support for Muhammad was instrumental in the Prophet pursuing his mission. Muhammad began preaching the oneness of God to his family & close friends, & afterwards, to the general public. As he reached his late thirties, he began worshipping in seclusion, in a cave called Hira, in the mountain Jabal al-Nour (Mountain of Light), near Mecca. One day in 610 CE, the Angel Gabriel is said to have approached him with the first revelation from God Allah (meaning the God). Muhammad is said to have initially reacted negatively to the revelation he was perplexed and scared, he ran back home, shivering with fear but later on he realized that he was a prophet of God. Muhammad began preaching the oneness of God to his family and close friends, and afterwards, to the general public. Arabia was polytheistic at the time and so Muhammad's preaching of a single god brought him into conflict with the Meccans whose economy relied on polytheism (merchants sold statues, figurines, and charms of the various gods) and the social stratification it supported. The Meccans took serious measures to stop him but he continued to preach this new faith as he felt he owed it to God to do so. In the year 619 CE, he lost both his uncle Abu Talib and his wife Khadija (a date known to Muslims as 'The Year of Sorrow) and now he felt alone in the world and sorely grieved, a situation worsened by the persecution he experienced in Mecca. Entrance to the Cave of Hira Hira came in 621 CE; however, when some citizens of Yathrib (later known as Medina), who had accepted Islam, invited the Prophet and his companions to come to their city. In 622 CE, Muhammad fled Mecca to escape plots on his life (a flight known as the hejira, which marks the beginning of the Muslim calendar) and went to Yathrib. The city admired his teachings and wanted the Prophet to act as the ruler of the city and to manage its affairs. Muhammad encouraged his followers in Mecca to migrate to Yathrib, and they did so in batches. After most of his companions had left, he migrated with the trusted friend of his (and future father-in-law) named Abu Bakr (l. 573-634 CE). With their newfound base, the Muslims now wanted to strike back against those who had persecuted them. The Muslims started conducting regular raids or Razzias into Meccan trade caravans. These raids were technically an act of war; the Meccan economy suffered and now they were angered and decided to end the Muslims once and for all. The Muslims faced an attack from the Meccans at the Battle of Badr (624 CE) where 313 Muslim troops routed an army of around 1,000 Meccans; some credit this victory to divine intervention while others to Muhammad's military genius. After the victory at Badr, the Muslims became more than just a group of followers of a new religion, they became a military force to be reckoned with. Multiple engagements followed between the Muslims and other Arabian tribes, with a great deal of success for the Muslims. In the year 630 CE the doors of Mecca, the city from which they had fled in panic a decade earlier, were opened to the Muslim army. Mecca was now in Muslim hands and, against all expectations, Muhammad offered amnesty to all those who surrendered and accepted his faith. View of Mecca and the Sacred Mosque, 1900 By the time of his death in 632 CE, Muhammad was the most powerful religious and political leader in all of Arabia. Most of the tribes had converted to Islam and swore their allegiance to him. He died in his own house, in Medina, and was buried there as well. The site has now been converted to a tomb named Roza e Rasool (Tomb of the Prophet), which lies adjacent to the famous Masjid al-Nabwi (Mosque of the Prophet) in Medina and is visited by millions of Muslims every year. In his hour A History of Medieval Islamic scholar J. J. Saunders comments on the Prophet of Islam: His piety was sincere and unfeigned, and his honest belief in the reality of his call can be denied only by those who are prepared to assert that a conscious impostor endured for ten or twelve years, ridicule, abuse and privation, gained the confidence and affection of upright and intelligent men, and has since been revered by millions as the principle vehicle of God's revelation to man. (34) The revelations which are said to have been given to Muhammad by the angel Gabriel were memorized by his followers and, within a few years after his death, were written down as the Quran (the teaching or the recitation), the holy book of Islam. Quran, Sunna, & Hadith According to Muslims, the verses of the Quran, as dictated by the angel to Muhammad, are the words of God and the final revelation of divine truth to humanity. After Muhammad's death, these revelations were compiled in the form of a book by his father-in-law Abu Bakr (r. 632- 634 CE as the first caliph the successor of the Prophet's mission and empire) so as to preserve them for future generations. In the life of the Prophet, these revelations were written individually on parchment or other materials, and these isolated revelations were later arranged in the sequence dictated by the Prophet to form the Quran. Muslims would memorize the verses and recite them (hence one of the translations of Quran is the recitation). Later it was noted that different Muslims were reciting the verses in different dialects and so a standardization project was undertaken to preserve the words of the Prophet's message. Adherents are still encouraged to learn the Quran in the original. Extreme care was made to prevent any tampering of the text. This task was started reluctantly by the immediate successor of Muhammad's empire Caliph Abu Bakr (who was afraid to do something the Prophet had not done) and was finalized in the reign of the third caliph Uthman ibn Affan (r. 644- 656 CE). To Muslims, the Quran can only be properly understood when read or heard in the original language. Although accurate translations are regarded as acceptable by certain sects, adherents are still encouraged to learn the Quran in the original. After the Quran, an important source of guidance for the Muslims is the life of the Prophet; his ways (Sunna) and his sayings (Hadith); both of these act as a supplement to the text of the Quran. The Quran is considered the Word of God, as earlier noted, but Muslims also find reassurance and guidance in learning how Muhammad would have behaved in certain situations and for this, the Sunna and Hadith are important. For example, the Quran emphasizes time and again to establish prayer and pay the alms, but one might wonder how? The answer to how is in the Sunna and Hadith which make clear that one is to simply do it the way the Prophet did and act as the Prophet instructed. In fact, in many instances, the Quran states: Obey Allah (God) and obey his Prophet (which emphasizes the importance of Sunna and Hadith). Hadith, just like the Quranic verses, have been compiled but have been kept separate from the Quran, once again to prevent any sort of tampering of the divine revelations. Scholar Tamara Sonn explains the importance of these elements in her book Islam A Brief History: As the word of God, it (Quran) is co-eternal with God The overall audience for the scripture is humanity as a whole Muslims believe that the Quran reiterates, confirms, and completes these earlier (Torah, Psalms and Gospel) scriptures, calling upon all people to remember and respect the truths carried in them Together, the Quran and the example (called the Sunna) set by Prophet Muhammad comprise the guidance Muslims need in their collective responsibility to establish justice. (lines cited from p.2 and following) The Quran, then, provides followers with the Word of God while the Sunna and Hadith give guidance on how one observes that word and includes its precepts in one's daily life. The Five Pillars of Islam (Arkan al-Islam) Pillars of Islam The acts of worship in Islam, or the pillars on which the foundation of Islam rests, are the formal duties that all people who choose Islam as their path must acknowledge and adhere to. The Five Pillars of Islam are: Shahada (testimony) Salat (prayer five times a day) Zakat (alms/tax paid to help others) Sawm (fasting during the time of Ramadan) Hajj (pilgrimage to Mecca at least once in a lifetime) The first pillar Shahada is essential for anyone to become a Muslim; it is the acknowledgment of oneness of Allah (God) in all attributes and is commonly expressed in the phrase: There is no one worthy of worship but Allah (God) and Muhammad is Allah's Prophet. The concept of God in Islam dictates that he is beyond all imaginations and is not subject to human limitations. Spread of Islam Mecca, as noted, was originally the city that rejected Muhammad and his message but, later, became the heartland of the faith (as it houses the Ka'aba), while Medina, the city that welcomed the prophet when none else did, became the capital of the empire. Arabia was located at the crossroads of the Persian Sassanian Empire (224-651 CE) and the Byzantine Empire (330-1453 CE). As these two superpowers were almost constantly at war, in time, the people of Arabia suffered from the disruption of the region around them and, once united under Islam, launched a full-scale invasion into both of these empires to facilitate a rapid expansion of Islam. Scholar Robin Doak explains in his book Empire of the Islamic World: The Byzantines had competition for control of the Middle East, The Sassanian, or Persian, Empire dominated areas to the southeast of Byzantium (modern-day Istanbul) These two empires were constantly at war with one another To pay for these wars, both empires placed heavy taxes on the citizens under their control. These taxes, along with other restrictions, caused unrest in Sassanian and Byzantine lands, especially among the Arab tribes living on the fringes of the two empires. (6) The Arabs were originally tribal in nature and lacked unity. These tribes needed to be united in the interests of stability, and Islam became the means of binding them together. After the death of Prophet Muhammad in 632 CE, the leadership of the Muslim Ummah (community) was taken by Abu Bakr, who assumed the title of caliph (successor of the Prophet). In his brief reign of two years (632-634 CE), he united all of the Arabian Peninsula under the banner of Islam (as most of the tribes had forsaken the community) and then sent armies to expand his dominion over other Arabian tribes who lived under Byzantine and Sassanian rule. These campaigns turned out to be so swift and successful that by the time of the third caliph, Uthman, the whole of Egypt, Syria, Levant, and what was once the major part of the Sassanian Persian Empire now rested in Muslim hands, and all attempts to regain lost territory were beaten back with the help of the locals who had mostly accepted Muslim rule. The fourth and last of the early, rightly guided caliphs (as the first four are referred to by Sunni Muslims), was Ali ibn Abi Talib (r. 656-661 CE). Ali spent most of his tenure in constant civil strife and expansion was halted. After Ali's death in 661 CE, he was succeeded by Mu'awiyah I (r. 661-680 CE) who founded the Umayyad Dynasty. Mu'awiyah I declared his son, Yazid I (r. 680-683 CE), his successor but this was contested by Ali's son (Muhammad's grandson) Husayn ibn Ali (l. 626-680 CE). Husayn's feeble force was defeated at the Battle of Karbala in 680 CE by Yazid's troops, when he was also killed, other uprisings were also crushed one by one and later caliphs of the Umayyad Dynasty then continued military expansion. Islamic Conquests in the 7th-9th Centuries By the end of the Umayyad Umayyad (750 CE), Transoxiana, parts of modern-day Pakistan, the entirety of North Africa, and the Iberian Peninsula (also known as Al Andalus the land of the Vandals) had been added to the empire. During the rule of the Abbasids (750-1258 CE), some minor territorial gains were made but the trend of earlier swift conquests through military raids was over. This trend was revived by the Ottoman Sultante (1299-1922 CE), which later assumed the title of Caliphate of the Islamic World. Anatolia and the heart of the Byzantine Empire Constantinople was conquered by the Ottomans in 1453 CE when they closed the trade routes known as the Silk Road (which they had come to control), forcing European nations to seek other sources for the goods they had grown used to and launching the so-called Age of Discovery which saw European nations sending ships around the globe, discovering the so-called New World. According to some scholars, however, the New World had already been reached by the Chinese Muslim explorer Zheng-He (l. 1371-1435 CE) in 1421 CE (although this claim has been repeatedly challenged). The Age of Discovery (also known as the Age of Exploration) opened up the world, for better and worse, bringing peoples of diverse cultures into contact with each other on a greater scale than before. The military conquests of the Ottomans allowed expansion of the Islamic Empire, but the faith itself was spread as much by trade, at this point, as by conquest, as pointed out by Ruthven and Nanji in The Historical Atlas of Islam: Islam expanded by conquest and conversion. Although it was sometimes said that the faith of Islam was spread by the sword, the two are not the same. The Quran (archaic spelling for the Quran) states unequivocally. [in Sura 2:256]. There is no compulsion in religion. (30) Although the Quran has a number of verses advocating against compulsion in conversion, there is no denying that Islam was initially spread through military conquest. Most of the local populations of newly conquered lands adhered to their previous faiths, some converted out of free will but there were also several instances of forced conversions (which ironically is non-Islamic). By the time of the Ottomans, however, it was trade, primarily, which took the faith across borders as many missionaries intermingled with local and foreign populations, spreading the faith as they travelled. Islamic Schism: Sunni & Shia Even so, for many years prior, Islam was not a completely unified faith as far as how it was observed. After the death of Prophet Muhammad in 632 CE, his followers were confused as to who should succeed him. It was decided, shortly after Muhammad's death, that Abu Bakr should become his successor his caliph. Another group, however, pressed that Ali, the Prophet's cousin and son in law, should be the one to succeed him. Ali's turn would indeed come as the fourth caliph but his followers Shia' Ali (adherents of Ali) claimed that Ali was the lawful successor to Muhammad and, later, would claim that his three predecessor caliphs were usurpers; these followers of Ali are the Shia Muslims. The majority of the Muslims, however, maintained that Abu Bakr, Umar ibn al-Khattab (r. 634-644 CE), and Uthman were just as lawful successors of Muhammad as Ali and considered them legitimate; these Muslims are known as Sunnis (followers of the Sunna or the way of Muhammad). Initially, these two were merely political groups but then they evolved into religious sects. The basic beliefs of these sects are almost identical, with the core exception being the concept of imams. Sunnis consider imams to be guides or teachers who guided the Muslims along the path of Islam (or the person who lead the congregation during prayer), the most famous one being Imam Abu Hanifa founder of the Hanafi school of Sunni Islamic thought. On the other hand, Shias consider imams to be a connecting link between humans and God (semi-divine), and consider only the descendants of Muhammad through Ali and Fatima (Prophet's daughter), and later only the descendants of Ali from other wives), to be worthy of this title, such as Imam Husayn, the son of Ali, who was killed by the Umayyad army at the Battle of Karbala in 680 CE. The loss of Husayn is mourned by Shia Muslims at the festival of Ashura annually which is denigrated by Sunni Muslims who reject the claims of the Shia regarding the role of the imam and, although they do respect Husayn and consider his death tragic, they do not consider him semi-divine as the Shias do. Apart from this contention, and some other theological differences, the two sects are almost the same; even so, their adherents have been rivals for almost as long as they have existed as exemplified through the rivalry of the Sunni Abbasid Dynasty and Shia Fatimids, Sunni Ottomans and Shia Safavids, etc. Legacy of Islam In spite of the early use of conquest in spreading the faith, and the sectarian violence that has persisted between the Sunni and Shia, Islam has contributed greatly to world culture since its inception. The European renaissance would have never happened if the works of the classical Roman and Greek scholars had not been preserved by the Muslims. To cite only one example, Aristotle's works so fundamental to later developments in so many disciplines would have been lost had not been preserved and copied by Muslim scribes. The works of the Muslim polymath Avicenna (l. c. 980-1037 CE) and the scholar Averroes (l. 1126-1198 CE) not only preserved Aristotle's work but added to it through their brilliant commentary and, further, spread Aristotelian thought through their own works. Avicenna wrote the first collective book on medicine the Al-Qanun fi-al-Tib (Canon of Medicine) which was far more accurate than European texts on the subject at the time. Al-Khwarizmi (l. c.780-c.850 CE), the brilliant astronomer, geographer, and mathematician, developed algebra and Al-Khaziri (11th century CE) challenged and encouraged modifications to the Ptolemaic Model of the Universe. Coffee, arguably the most popular drink in the world today, was developed by Muslim Sufi monks in Yemen in the 15th century CE and was introduced to the world through the port of Mocha, Yemen (thus associating the word mocha with coffee). Islamic scholars, poets, writers, and artisans have contributed to developments in virtually every area of world culture and continue to do so in the present day. It is unfortunate that, in the West, Islam today is so often associated with violence and terrorism because, at its heart, Islam is a religion of peace and understanding. Muslims around the world, one-third of the world's population, follow or at least try to follow the path of peace Muhammad revealed 14 centuries ago and his legacy of compassion and dedication to the divine and the greater good continues even to this day in the form of his followers. Author's Note: Grateful acknowledgment to Joshua J. Mark for his assistance in preparing this article. Page 2 Portes de la mosque du prophete, Mdine L'islam est une religion abrahamique-monotheiste fonde sur les enseignements du prophete Mohamed (Mahomet, Muhammad ibn Abdullah, 570-632 ap. JC), aprs le nom duquel les Musulmans ajoutent traditionnellement "que la paix soit sur lui"/ ou, en abr, PSL). Au cts du Christianisme et du Judasme, l'islam s'inscrit dans la continuit des enseignements d'Abraham (prsnt dans les critres juives et chrtiennes, considr comme un prophte dans l'islam, et dont les Musulmans disent galemnt "la paix soit sur lui"/, mme s'il en diffre certains gars). Les adeptes de l'islam sont appels les Musulmans, et sont environ deux milliards dans le monde aujourd'hui, juste derrire les Chrtiens. Aprs des dbuts modestes dans la Pninsule Arabique, les disciples de Mohamed russirent conqurir les superpuissances de l'poque : l'Empire Perse Sassanide et l'Empire Byzantin. son apoge (en 750), l'Empire islamique s'tendait de l'actuel Pakistan l'Est jusqu'au Maroc et la Pninsule Ibrique l'Ouest. Bien qu'il se soit d'abord rpandu par la conquete, l'islam prospra ensuite grce au commerce, pour s'tendre au-del de ses frontires initiales et dans le monde entier. Aujourd'hui, c'est la religion qui connat la croissance la plus rapide au monde. La Mission du Prophete Le prophete Mohamed est n en 570. Il tait membre du clan Qurayshite des Banu Hashim, une faction trs respecte malgr sa richesse dcclinante. Orphelin en bas ge, il fut lev par son oncle Abu Talib, qui l'aurait aim encore plus que ses propres fils. Mohamed devint commerant, et tait rpnt pour son honntet (trait rare en Arabie l'poque). Cette honntet attira l'attention d'une riche veuve nomme Khadija qui lui envoya une demande en mariage, qu'il accepta, bien qu'elle ait 15 ans de plus que lui (il avait 25 ans l'poque). Le soutien de Khadija Mohamed permit au Prophete de poursuivre sa mission. MOHAMED CONMENA PRCHER L'UNICIT DE DIEU SA FAMILLE ET SES AMIS PROCHES, PUIS LA POPULATION la fin de la trentaine, il commena prcher solitude, dans une grotte appele Hira, dans le Djel el-Cor. Mohamed, Aprs la victoire de Badr, les Musulmans devinrent plus qu'un simple groupe d'adeptes d'une nouvelle religion, une force militaire avec laquelle il fallait compter. De multiples engagements suivirent entre les Musulmans et d'autres tribus arabes, avec beaucoup de succs pour les Musulmans. En 630, les portes de La Mecque, la ville qu'ils avaient fuie dans la panique une dcennie plus rt, s'ouvrirent l'arme musulmane. La Mecque tait d'sormais aux mains des Musulmans et, contre toute attente, Mohamed offrit l'amnistie tous ceux qui se rendaient et acceptaient sa foi. Vue de La Mecque et de la Mosque Sacre, 1900 en 632, Mohamed tait le chef religieux et politique le plus puissant de toute l'Arabie. La plupart des tribus s'taient converties l'islam et lui avaient prt serment d'allgeance. Il mourut dans sa maison, Mdine, et y fut inhum. Le site fut converti en un tombeau appel "Roza-e-Rasool" (Tombeau du Prophete), qui se trouve ct de la cibre "Masjid an-Nabwi" (Mosque du Prophete) Mdine et est visit par des millions de Musulmans chaque anne. Dans son ouvrage intitul "A History of Medieval Islam", l'historien J. J. Saunders commente sur le Prophete de l'islam : Sa pit tait sincere et sans affectation, et sa croyance honnte en la railit de son appel ne peut tre nie que par ceux qui sont prts affirmer qu'un imposteur conscient endura pendant dix ou douze ans le ridicule, les abus et les privations, gagna la confiance et l'affection d'hommes droits et intelligents, et fut depuis vnr par des millions de personnes comme le principal vhicule de la rvlation de Dieu l'homme. (34) Les rvlations qui auraient t donnes Mohamed par l'ange Gabriel furent mormises par ses disciples, et, quelques annes aprs sa mort, furent consignes par crit dans le Coran ("l'enseignement" ou "la rcitation", le saint des saints). Selon les Musulmans, les versets du Coran, tels que dicts par l'ange Mohamed, sont les paroles de Dieu et la rvlation finale de la rvlation finisse de culte musulmans appels Masjid (mosques), tandis que les versets coraniques, furent compilts mais furent aussi conservs sparment du Coran, une fois encore pour viter toute sorte d'alt ration des rvlations divines. L'universitaire Tamara Sonn explique l'importance de ces iments dans son livre Islam - A Brief History : Au tant que parole de Dieu, il (le Coran) est corrtiel avec Dieu... L'audience globale de l'criture est corrtiel avec Dieu... Les Musulmans croient que le Coran ritre, confirme et compile les critres antrieurs (la Torah, les Psames et l'vangile), appelant tout le monde se souvenir et respecter les vrits qu'elles contiennent... Ensemble, le Coran et l'exemple (appel la Sunna) tablis par le Prophete Mohamed comprennent les conseils dont les Musulmans ont besoin dans leur responsabilit collective d'tablir la justice. (p.2 et suivantes) Le Coran fournit donc aux adeptes la parole de Dieu, tandis que la Sunna et les Hadiths donnent des conseils sur la manire d'observer cette parole et d'inclure ses preceptes dans la vie quotidienne. Abonnez-vous notre newsletter hebdomadaire gratuite! Les Piliers de l'islam Les actes de culte de l'islam, ou les "piliers" sur lesquels repose le fondement de l'islam, sont les obligations formelles que tous ceux qui choisissent l'islam comme voie doivent reconnatre et respecter. Les Cinq Piliers de l'islam sont: Shahada (tmoinage, profession de foi) Salat (prire cinq fois par jour) Zakat (aumne/impt pay pour aider le prochain) Sawm (jeune pendant la priode du Ramadan) Hajj (plerinage la Mecque, au moins une fois dans la vie). Le Premier Pilier - la Shahada - est essentiel pour quiconque devient musulman : il s'agit de la reconnaissance de l'unicit d'Allah dans tous ses attributs et est communent exprim par la phrase suivante : "Il n'est personne d'autre digne d'tre ador qu'Allah, et Mohamed est son Prophete". Le concept de Dieu dans l'islam dicte qu'il est au-del de toute imagination (le pronom "il" n'est qu'une commodit d'usage, il ne dicte en aucun cas l'un de ses attributs) et le plus surme; l'Allah tout est tout ce qui est dans l'univers, et tout se soumet sa volont; il en va donc de mme pour les tres humains pour vivre en paix. En fait, le mot 'Islam' signifie litttralement "soumission", soumission la volont de Dieu. Nom d'Allah en Calligraphie Arabe Le second pilier de l'islam est la Salat, qui est la prire quotidienne - la Salat - qui doit tre offerte cinq fois par jour. Les hommes sont tenus d'offrir ses prires en assemblant dans des lieux de culte musulmans appels Masjid (mosques), tandis que les femmes peuvent prier la maison. La conception de base des mosques varie d'un endroit l'autre et, une fois unis sous l'gide de l'islam, ils lancrent une invasion grande chelle dans ces deux empires pour faciliter une expansion rapide de l'islam. L'auteur Robin Doak explique dans son livre Empire of the Islamic World : Les Byzantins taient en concurrence pour le contrle du Moyen-Orient. L'Empire Sassanide, ou Perse, dominait les rgions situes au sud-est de Byzance (l'actuelle Istanbul) ... Ces deux empires taient constamment en guerre l'un contre l'autre ... Pour financer ces guerres, les deux empires imosaient de lourdes taxes aux citoyens sous leur contrle. Ces taxes, ainsi que d'autres restrictions, provoquaient des troubles dans les terres sassanides et byzantines, notamment parmi les tribus arabes vivant en marge des deux empires. (6) Les Arabes taient l'origine de nature tribale et manquaient d'un. Ces tribus devaient tre unies dans l'intrt de la stabilit, et l'islam devint le moyen de les lier ensemble. Aprs la mort du Prophete Mohamed en 632, la direction de la Oumma (communaut) musulmane fut prise par Abu Bakr, qui assuma le titre de calife (successeur du Prophete). Au cours de son brgne de deux ans (632-634), il unifia toute la Pninsule arabique sous la bannire de l'islam (car la plupart des tribus avaient laiss la communaut), puis envoya des armes pour tendre sa domination sur les autres tribus arabes qui vivaient sous les dominations byzantine et sassanide. Ces campagnes se sont avres si rapides et si fructueuses qu' l'poque du troisieme calife, Uthman, l'ensemble de l'gypte, de la Syrie, du Levant et ce qui tait autrefois la majeure partie de l'Empire Perse Sassanide taient d'sormais aux mains des Musulmans, et toutes les tentatives de reconqute des territoires perdus furent repousses avec l'aide des populations locales qui avaient pour la plupart accept la domination musulmane. Le quatrimie et dernier des "califes bien guidts" (comme les Musulmans sunnites appellent les quatre premiers) tait Ali Ibn Abi Talib (r.656-661), fils d'Abu Talib. Ali passa la majeure partie de son mandat dans des querelles civiles constantes et l'expansion fut stoppe. Aprs la mort d'Ali en 661, Mu'awiyah Ier (rgne 661-680) lui succda et fonda la Dynastie des Omeiyades. Mu'awiyah Ier dcara son fils, Yazid Ier (rgne 680-683), son successeur, mais celui-ci fut contest par le fils d'Ali (peut-fils de Mohamed), Hussein ibn Ali (626-680). La faible force de Hussein fut vaincue la Bataille de Karbala en 680 par les troupes de Yazid, o il fut galemnt tu. D'autres soulvements furent aussi crass un par un, et les califes suivants de la Dynastie Omeiyade poursuivirent alors leur expansion militaire. Conqutes Islamiques aux 7me-9me Sicles la fin de la Dynastie Omeiyade (750), la Transoxiane (approximativement, Ouzbistan et Tadjikistan actuels), certaines parties de l'actuel Pakistan, la totalit de l'Afrique du Nord et la Pninsule Ibrique (comme aussi sous le nom d'Al Andalus - "Pays des Vandales", selon une interprétation) avaient t ajoute l'empire. Sous le rgne des Abbassides (750-1258), quelques gains territoriaux mineurs furent raliss, mais la priode des conqutes rapides antrieures par des raids militaires prit termine. Cette tendance fut relance par le Sultanat Ottoman (1299-1922), qui prit ensuite le titre de Califat du Monde Islamique. L'Anatolie et le cur de l'Empire Byzantin, Constantinople, furent conquis par les Ottomans en 1453. Ils ferment alors les routes commerciales connues sous le nom de "Route de la Soie" (qu'il s'avaient fini par contrler), obligent les nations europennes rechercher d'autres sources pour les marchandises auxquelles elles taient habitues, lanant ainsi l're dite des Grandes Couvertures, au cours de laquelle les nations europennes envoyent des navires autour du globe pour 'dcouvrir' le "Nouveau Monde". Selon certains chercheurs cependant, le Nouveau Monde avait dj t atteint par l'explorateur chinois musulman Zheng He (1371-1435) en 1421 (bien que cette affirmation ait t conteste plusieurs reprises). L'ge des Grandes Couvertures ouvrit le monde pour le meilleur et pour le pire, mettant en contact des peuples de cultures diverses une plus large chelle qu' auparavant. Les conqutes militaires des Ottomans permirent l'expansion de l'Empire islamique, mais ce stade la foi elle-mme se rpandit autant par le commerce que par la conquete, comme le soulignent M Ruthven et A Nanji dans The Historical Atlas of Islam : L'islam s'tendit par la conquete et la conversion. Bien que l'on ait parfois dit que la foi de l'islam s'tait rpandue par l'pe, les deux ne sont pas semblables. Les facteurs affectifs et de chemins de ractions

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