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Spread of islam in africa. Spread of islam in sub saharan africa.

Overwhelming percentages of Muslims in many countries want Islamic law (sharia) to be the official law of the land, according to a worldwide survey by the Pew Research Center. But many supporters of sharia say it should apply only to their country's Muslim population. Moreover, Muslims are not equally comfortable with all aspects of sharia: While most favor using religious law in family and property disputes, fewer support the application of severe punishments such as whippings or cutting off hands in criminal cases. The survey also shows that Muslims differ widely in how they interpret certain aspects of sharia, including whether divorce and family planning are morally acceptable. The survey involved a total of more than 38,000 face-to-face interviews in 80-plus languages. It covered Muslims in 39 countries, which are divided into six regions in this report: Southern and Eastern Europe (Russia and the Balkans), Central Asia, Southeast Asia, South Asia, the Middle East and North Africa, and sub-Saharan Africa. Regional Differences Attitudes toward Islamic law vary significantly by region. Support for making sharia the law of the land is highest in South Asia (median of 84%). Medians of at least six-in-ten Muslims in sub-Saharan Africa (64%), the Middle East-North Africa region (74%) and Southeast Asia (77%) also favor enshrining sharia as official law. But in two regions, far fewer Muslims say Islamic law should be endorsed by their governments: Southern and Eastern Europe (18%) and Central Asia (12%). Within regions, support for enshrining sharia as official law is particularly high in some countries with predominantly Muslim populations, such as Afghanistan and Iraq. But support for sharia is not limited to countries where Muslims make up a majority of the population. In sub-Saharan Africa, for example, Muslims constitute less than a fifth of the population in Cameroon, the Democratic Republic of the Congo, Kenya, Liberia, Mozambique and Uganda; However, in each of these countries, at least half of the Muslims (52% to 74%) say they want sharia to be the official law of the land. On the other hand, in some countries where Muslims represent over 90% of the population, relatively few want their government to codify Islamic law; It is the case of Tajikistan (27%), Turkey (12%) and Azerbaijan (8%). Legal cultures and distinct policies can help explain the different levels of sharia support. Many of the countries surveyed in Central Asia and South and Eastern Europe share a history of separation of religion and the state. The policies of the founding father of modern Turkey, Mustafa Kemal Atatürk, for example, emphasized the creation of a secular government; Other countries in these two regions have experienced decades of secularization under communist rule. On the other hand, the governments of many of the countries surveyed in southern Asia and the Middle East-North region of Africa officially adopted Islam. Sharia, Islamic law, offers moral and legal guidance for almost every aspect of life - from marriage and divorce, to inheritance and contracts, to criminal punishments. Sharia, in its wider definition, refers to the ethical principles established in the sacred book of Islam (the Quran) and examples of actions of Prophet Muhammad (Sunna). The Islamic jurisprudence that comes from the human exercise of encoding and interpreting these principles is known as Fiqh. Muslim scholars and jurists continue to debate the border between Sharia and Fiqh, as well as other aspects of Islamic law. Existing legal structures. In fact, research finds that the support to make sharia the law of the land is generally greater in countries where the Constitution or the basic laws already favor Islam rather than other religions.2 Most of these countries say that Sharia must be consecrated as official law, of the 2010 data to question in the Government Restrictions Index about whether the Constitution of a country or Law recognizes a favored religion (Cri.q.20.1) for the dwarf of support between the sub-Saharan Hill, see the April 2010 report of Pew Research Center á c aToler and Tension: Islam and Christianity in sub-Saharan old. scope of this study. This report is not affirming a causal relationship in any direction. (Return to the text) 4 Information on the pages that so religious family courts is from Stahnke, Tad and Robert C. Blitt. 2005. Journal of International Law, Volume 36, 4; Emory Law School and University of Richmond. c. " S Constitution Finder. (Return to the text) 5 See NATIONAL LETTER OF RECONCILIATION OF DIOBANA. 1989. Articles 1b and 1j; and Abiad, Nisrine. 2008. that of tanasia. 1959. Article 1, and Abiad, Nisrine. 2008. 1926; Constitution of the Bliick of Turkey. 1982. Part 3, Chapter 3, á c cñudicidion and Keokak, Mustafa. 2010. á c eñlism and national law in Turkey. € in Otto, Jan Michiel, Editor. "Sharia Incorporated: A comparative view of the two-way junior system in the past and present. 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