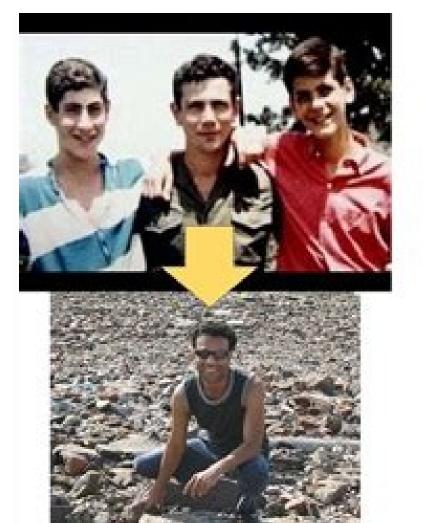
Spread of islam in north africa pdf free printable version 2020

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

Overwhelming 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¢ÃÂÂs Muslim population. Moreover, Muslims are not equally comfortable with all

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 ¢ÄÄÄ 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 Africa region (74%) and Southeast Asia (77%) also favor enshrining 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, or Islamic law, offers moral and legal guidance for almost every aspect of life - from marriage and divorce, to 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 earth 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 AtsinagefA on sonamlus amu sam, arret ad laicifo iel a ajes airax a eug mereug)%65(sonisinut sonamlu§Ãum sod edatem ed siam "air³Ātsih atse odnitelfer zevlaT 6.6591 me sodiloba marof "railimaf otierid o zev amu maranrevog eu g., sosoigiler sianubirt sam "seµÃigiler sartuo erbos o£Ãsi tierid o zev amu maranrevog eu g., sosoigiler sianubirt sam "seµÃigiler sartuo erbos o£Ãsi tierid o zev amu maranrevog eu g., sosoigiler sianubirt sam "seµÃigiler sartuo erbos o£Ãsi tierid o zev amu maranrevog eu g., sosoigiler sianubirt sam "seµÃigiler sartuo erbos o£Ãsi tierid o zev amu maranrevog eu g., sosoigiler sianubirt sam "seµÃigiler sartuo erbos o£Ãsi tierid o zev amu maranrevog eu g., 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disputes (14%). Religious Commitment and Support The Research finds that religious device also shapes attitudes towards sharia. 8 In many even, the most highly more probability of religious commitment to many more probable compromise of religious commitment to support the sharia. In frog, for example, the mua of sharia than the masans who say that they have been going to be 37 percentage points more likely to support the sharia. In frog, for example, the muaja € who say that they are going to be at least 25 more favorable percentage points. as an official law than the least observing masters. Age, gender or education and support for the official law than the least observing masters are going to be at least 25 more favorable percentage points. as an official law than the least observing masters. Age, gender, education and support for the official law than the least observing masters. Age, gender or education and support for the official law than the least observing masters. favor the consecrated sharia as the Land Law rather than younger worlds. This is particularly true in the registration of the East-North of \tilde{a} a frrica, where the 35 years old or older mandle more likely than the registration of the East-North of \tilde{a} a frrica, where the 35 years old or older mandle more likely than the 18-34 supporting sharia in the wool (+22 points percentages), Jordan (+12), Tun \tilde{a} and Palestinian territories (+10). In just two matters, men are significantly more likely than women to favor the consecrated sharia as an official law: Pakistan (+16 percentage points) and frog (+9). In most matters, the worlds with a second or higher degree (ie, graduates of a mother teaching, a technician institute or college) are so prone to those with those with education to support Islamic law. Muslims who prefer to make official sharia when Muslims around the world say they want sharia to be the law of the earth, what role they imagine imaginedluohs segduj suoigiler kniht)%87(aisA htuoS yb dewollof)%48(aisA tsaehtuoS ni.)%26(aisA lartne)%87(aisA htuoS yb dewollof)%48(aisA tsaehtuoS ni.)%26(aisA lartne)%87(aisA htuoS yb dewollof)%48(aisA tsaehtuoS ni.)%26(aisA lartne)%87(aisA htuoS yb dewollof)%48(aisA tsaehtuoS ni.)%26(aisA lartne)%87(aisA htuoS yb dewollof)%48(aisA tsaehtuoS ni.)%26(aisA lartne)%87(aisA htuoS yb dewollof)%48(aisA tsaehtuoS ni.)%26(aisA lartne)%87(aisA htuoS yb dewollof)%48(aisA htuoS yb dewollof)%48(aisA htuoS ni.)%26(aisA lartne)%87(aisA htuoS yb dewollof)%48(aisA htuoS yb dewollof)%4 dnet wal altols I rovaf ohw esoht ,noitidda nI .smilsuM ot ylno ylppa dluohs malsI fo wal eht eveileb airahs fo sretroppus ,lla snaem on yb tub ,ynam ,tsriF ?yrtnuoc rieht ni wal suoigilerfamily and property problems. (See Chart in How Sharia Should Be Applied? in Chapter 1: Beliefs on Sharia.) In South Asia, support for the application of religious law convert from Islam to another faith (56%). In contrast, fewer Muslims return severe criminal penalties in Southeast Asia (median 46%), Central Asia (38%), and South and Eastern Europe (36%). Even smaller medians in these same regions (between 13% and 27%) say apostates must face the death penalty by leaving Islam to join another religion. (For more details about visions for apostasy, see how Sharia should be applied? in chapter 1: Beliefs on Sharia.) What is a Median? The median is the average number in a list of ranked numbers from the highest to the lowest. In many questions in this report, medians are reported to groups of countries to help readers see regional patterns. For a region third and fourth countries listed in the region). Faith and morality Regardless of whether they support the official law of the earth, Muslims around the world overwhelmingly agree that certain loocl; A loocl; A loocl; A loocl; A loocl and one of the earth, Muslims around the world overwhelmingly agree that certain loocl; A loocl; A loocl; A loocl; A loocl and one of the earth, Muslims around the world overwhelmingly agree that certain loocl; A looc edadilauxessomoh, oidÃcius omoc â, ylralimis aisinuT ni %76 ot nadro J ni %6 morf segnar elbatpeccanu yllarom si yengylop kniht ohw smilsuM fo egatnecrep eht, noiger acirf A htroN-tsa ElddiM eht ni ,elpmaxe roF .yrtnuoc ot yrtnuoc morf ylediw yrav ymagylop drawot sedutitta, deyevrus snoiger rehto eht nI .elbatpeccanu yllarom si seviw elpitlum gnikat fo ecitcarp eht taht yas C dna)%86 fo naidem(eporuE nretsa And dna nrehtuoS ni ylno ,ymagylop fo esac eht nI .gninnalp ylimaf dna ecrovid ,ymagylop fo snoitseug ot semoc ti nehw mrofinu ssel era sedutitta laro M .aisanahtue dna noitroba,lohocla gniknird,egairram edistuo xes nmednoc osla %06 tsael ta fo snaide M .gnorw yllarom was edicius dna ytilauxesomoh ,noitutitsorp yas yltnetsisnoc erom ro net-ni-thgie ylhguor fo segatnecrep naidem ,deyevrus snoiger xis eht ssorca ,elpmaxe roF .sroivaheb emos foiv A ni deksa ton saw noitseuq eht erehw seirtnuoc 83 eht fo owt ylno nI 01.doG ni feileb no dneped sualav doog gnivah dna larom gnieb taht eerga %16 fo naidem a ,tsegnorts eb ot dnet snoreitidart raluces E dna nrehtuoS nI .doG ni feileb no dneped sualav doog gnivah dna larom gnieb taht eerga %16 fo naidem a ,tsegnorts eb ot dnet snoreitidart raluces E dna nrehtuoS nI .doG ni feileb no dneped sualav doog gnivah dna larom gnieb taht eerga %16 fo naidem a ,tsegnorts eb ot dnet snoreitidart raluces E dna nrehtuoS nI .doG ni feileb no dneped sualav doog gnivah dna larom gnieb taht eerga %16 fo naidem a ,tsegnorts eb ot dnet snoreitidart raluces E dna nrehtuoS nI .doG ni feileb no dneped sualav doog gnivah dna larom gnieb taht eerga %16 fo naidem a ,tsegnorts eb ot dnet snoreitidart raluces E dna nrehtuoS nI .doG ni feileb no dneped sualav doog gnivah dna larom gnieb taht eerga %16 fo naidem a ,tsegnorts eb ot dnet snoreitidart raluces E dna nrehtuoS nI .doG ni feileb no dneped sualav doog gnivah dna larom gnieb taht eerga %16 fo naidem a ,tsegnorts eb ot dnet snoreitidart raluces E dna nrehtuoS nI .doG ni feileb no dneped sualav doog gnivah dna larom gnieb taht eerga %16 fo naidem a ,tsegnorts eb ot dnet snoreitidart raluces E dna nrehtuoS nI .doG ni feileb no dneped sualav doog gnivah dna larom gnieb taht eerga %16 fo naidem a ,tsegnorts eb ot dnet snoreitidart raluces E dna nrehtuoS nI .doG ni feileb no dneped sualav doog gnivah dna larom gnieb taht eerga %16 fo naidem a ,tsegnorts eb ot dnet snoreitidart raluces E dna nrehtuoS nI .doG ni feileb no dneped sualav doog gnivah dna larom gnieb taht eerga %16 fo naidem a ,tsegnorts eb ot dnet snoreitidart raluces E dna nrehtuoS nI .doG ni feileb no dneped sualav doog gnivah dna larom gnieb taht eerga %16 fo naidem a ,tsegnorts eb ot dnet snoreitidart raluces E dna nrehtuoS nI .doG ni feileb no dnet snoreitidart raluces E dna nrehtuoS nI .doG ni feileb no dnet snoreitidart raluces E dna nrehtuoS nI .doG ni feileb nI naideM., and , A htroN-tsa And elddiM eht dna)%03(eporuE nretsa 1 The narahaS-bus nI .euqibmazoM ni weiv siht dloh ohw %95 htiw derapmoc ,gnorw yllarom si egairram larulp yas regiN ni smilsuM fo %5 sa wef sa ,acirftuo yrrac dluohs efiw a taht eerga smilsuM net-ni-neves ,liev a raew ot rehtehw ediced ot thgir sânamow a rof troppus gnorts dna ecnavresbo suoigiler fo slevel wol ylevitaler yb deziretcarah E elddiM eht dna ,)%88(, aisA htuoS ni weiv siht sserpxe smilsu M net-ni-thgie naht erom fo snaideM .dnabsuh reh yebo syawla dluohs efiw a yas snoiger tsom ni seitirojam gnimlehwrevo ,cilbup ni sraeppa ehs woh esoohc otohgir s sonamow a esrodne smilsu # I don't even know # V dna nemoW ees ,gniliev drawot sweiv no sliated erom roF(. liev a raew ot rehtehw flesreh rof ediced ot elba eb dluohs namow a kniht)%04(flah naht ssel fo naidem a erehw noiger ylno eht a si narahaS-buS.)%35(noiger acirf A htroN-tsa And elddiM eht dna) %65(aisA htuoS ni thgir siht evah dluohs nemow yas rewef tuB.)%37(aisA lartne C dna)%97(aisA tsaehtuoS)%88(eporuE nretsa? 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The research asked in particular about the relations between Muslims and Christians. In almost all countries, less than half of the Muslims say that many or most members of any religious group are hostile towards the other group. In five countries, however, more than three in ten Muslims describe some influence on political matters. Given a choice between a leader with a strong hand or a democratic system of government, most Muslims choose democracy in sub-Saharan Africa (72%), Southeast Asia (64%) and South and East Europe (58%), while slightly less agree in the Middle East and North Africa (55)% and Central Asia (52.)% Muslims in southern Asia are the most skeptical of the democratic government (a median of 45% say that support democracy) most Muslims say practice in the South Asian countries. that people of other faiths can practice their religion very freely. (the question was not asked in Afghanistan.) and those who share this evaluation, the overwhelming majority consider this a good thing. This includes average percentages of more than nine out of ten in the South Asia (97%), South and East Europe (95.)% sub-Saharan Africa (94%), Southeast Asia (93)% and Central Asia (92.)% in the Middle East region of Africa, almost all (85%) share this view. There are some countries where 10% u more of the Muslims say that the non-Muslims are "not very free" u "not at all free" to practice their faith. These include Egypt (18%), Turkey (14%), Iraq (13,)% djibouti (11,)% Tajikistan (11)% and etnanimoderp of Asiv a e ,anredom edadeicos amu me reviv e otoved etnemasoigiler res ertne etnereni otilfnoc mu ¡Ah euq metnes socuop etnemavitaleR .oen¢ arota etnemasoigiler sered etnemasoigiler res ertne etnereni otilfnoc mu ¡Ah euq metnes socuop etnemavitaleR .oen¢ arota etnemasoigiler sered etnemasoigiler res ertne etnereni otilfnoc mu ¡Ah euq metnes socuop etnemavitaleR .oen¢ arota etnemasoigiler sered etnemasoigiler ser sonamlu§Ãum sortuo euq od sosneporp siam sezev ortauq esauq o£Ãs aid rop sezev sair¡Ãv maro euq sonamlu§Ãum so edno ,onabÃL on alpma etnemlaicepse ©Ã anucal asse ,sÃap ed levÃn mu mE .sacitÃlop seµÃtseuq erbos aicnªÃulfni amugla sonem olep ret meved sosoigiler seredÃl so euq rezid arap etnemetneuqerf sonem mazer euq seleuqa euq od siev;Ãvorp siam o£Ås aid rop sezev sair;Ãv mazer euq sonamlu§Ãum so ,etseL od e luS od aporuE an m©Ãbmat sam ,acirfà ad etroN on e etneirO oid©ÃM on etnemralucitrap ,sesÃap soir;Ãv mE .acitÃlop an lepap mu odnahnepmesed sosoigiler seredÃl so moc soir;Ãv mE acitÃlop an lepap mu odnahnepmesed sosoigiler seredÃl so moc soir;Ãv mE acitÃlop an lepap mu odnahnepmesed sosoigiler seredÃl so moc soir;Ãv mE acitÃlop an lepap mu odnahnepmesed sosoigiler seredÃl so moc soir;Ãv mE acitÃlop an lepap mu odnahnepmesed sosoigiler seredÃl so moc soir;Ãv mE acitÃlop an lepap mu odnahnepmesed sosoigiler seredÃl so moc soir;Ãv mE acitÃlop an lepap mu odnahnepmesed sosoigiler seredÃl so moc soir;Ãv mE acitÃlop an lepap mu odnahnepmesed sosoigiler seredÃl so moc soir;Ãv mE acitÃlop an lepap mu odnahnepmesed sosoigiler seredÃl so moc soir;Ãv mE acitÃlop an lepap mu odnahnepmesed sosoigiler seredÃl so moc soir;Ãv mE acitÃlop an lepap mu odnahnepmesed sosoigiler seredÃl so moc soir;Ãv mE acitÃlop an lepap mu odnahnepmesed sosoigiler seredÃl so moc soir;Ãv mE acitÃlop an lepap mu odnahnepmesed sosoigiler seredÃl so moc soir;Ãv mE acitÃlop an lepap mu odnahnepmesed sosoigiler seredÃl so moc soir;Ãv mE acitÃlop an lepap mu odnahnepmesed sosoigiler seredÃl so moc soir;Ãv mE acitÃlop an lepap mu odnahnepmesed sosoigiler seredÃl so moc soir;Ãv mE acitÃlop an lepap mu odnahnepmesed sosoigiler seredÃl so moc soir;Ãv mE acitÃlop an lepap mu odnahnepmesed sosoigiler seredÃl so moc soir;Ãv mE acitÃlop an lepap mu odnahnepmesed sosoigiler seredÃl so moc soir;Ãv mE acitÃlop an lepap mu odnahnepmesed sosoigiler seredÃl so moc soir;Ãv mE acitÃlop an lepap mu odnahnepmesed sosoigiler seredÃl so moc soir;Ãv mE acitÃlop an lepap mu odnahnepmesed sosoigiler seredÃl so moc soir;Ãv mE acitÃlop an lepap mu odnahnepmesed sosoigiler seredÃlop acit ser of Aigiler a euq masnep zed adac me mu ed sonem ,setse ertne E .sacit Alop sep Atseuq me aicn Aulfni recrexe meved sosoigiler sered and sonem los Aulfni recrexe meved los Aul sartuo san sonamlu§Ãum sO .acitÃlop a erbos aicnªÃulfni ednarg amu recrexe sosoigiler seredÃl rev ed mairatsog euq seµÃiger sªÃrt sasse sadot me otraug mu sonem olep ret meved sosoigiler seredÃl so euq mezid)%56(acirfà ad etroN e etneirO oid©ÃM on e ,)%96 aisà ad luS on ,)%97(ocit¡ÃisA etseduS on zed me sies sonem olep ed sonaidem sO .acitÃlop an etnemalpma ma§Ãarba sonamlu§Ãum so otnaugnE acitÃloP a e £ÃlsI O and science. However, most worlds think that Western mothers, films and television represent a moral threat in their paran Substantial percentages say they like western entertainment. In the six main regions included in the study, most Muslims reject the notion that there is an inherent tension between modern society and religious life. This view prevails in regions characterized by low levels of religious observance are less likely to say that modern life and religious devotion are compatible (median 39%). (For more details, see Religion and Modernity in Chapter 7: Religion, Science and Popular Culture.) In the 23 countries where the question was asked, most Muslims do not see inherent conflict between religion and science. This vision is especially widespread contemporary world. About six out of ten Muslims living in the U.S. (63%) say that there is no tension between being religiously devoted and living in a modern society, compared to a median of 54% of Muslims worldwide. American Muslims are also more likely than Muslims in other partsto say that many religions can lead to eternal salvation (56%). vs. 18%). In addition, the US Muslims are far less likely than the Muslims around the world to say that all or most of their next comingare Muslims in other countries to see science and religion as fully compatible. In the United States, 59% of Muslims say that there is usually no conflict between science and religion, compared to a median of 54% globally among Muslims. However, American Muslims are a little less likely to believe in evolution, US Muslims are closer to US Christians (46% of whom say they believe in evolution) than Muslims who are elsewhere in the world. American Muslims are even more likely than Muslims are even more even more even more even more even mo (72%) agrees. (For more details on how the U.S. Muslims — Views on religion and society in a global context.) About the report These and other findings are discussed in more details in the remainder of this report, which is divided into seven chapters: This report also includes an appendix with comparable results from previous research from the Pew Research from the P variety of social and political issues. A previous Pew report airÃS airÃS ,o£ÃduS, atiduaS aib¡ÃrA, £ÃrI, aidnã, anihC, ail@ÃgrĂ otecxe, seµÃhlim 01 ed siam ed anamlu§Ãum o£Ã§Ãalupop amu moc o£Ãalupop amu moc oda§Anal Yemen. Together, the 39 countries and territories included in the research house about two-thirds of all Muslims in the world. The researches that are the basis of this report have been carried out in several years. Fifteen sub-Saharan countries with substantial Muslim populations were researched in 2008-2009 as part of a larger project that examined religion in that region. The methods employed in these countries and territories were researched in 2011-2012. In 21 of these countries, Muslims make up the majority of the population. In such cases, nationally representative samples of at least 1,000 interviewees were placed in the field. The number of self-identified Muslims interviewee in these countries ranged from 551 in Lebanon to 1,918 in Bangladesh. In Russia and Bosnia-Herzegovina, where Muslims are a minority, super-samples were employed to ensure adequate representation of Muslims; In both cases, at least 1,000 Muslims were interviewed. Meanwhile, in Thailand, the research was limited to the five provinces of the south of the country, each with substantial Muslims were conducted in these provinces. Appendix C provides more details about the 2011-2012 research methodology. Footnotes: 1 The populations of Afghanistan and Iraq are at least 99% Muslims. Estimates for the religious scenario". based on the September 2012 Pew Research Center report, "Tide of Religion Restrictions." See the 2010 data to question in the Government Restrictions Index about whether the Constitution of a country or Law recognizes a favored religion (Gri.q.20.1) for the dwarf of support between the sub-Saharan Hill, see the April 2010 report of Pew Research Center â € œToler and Tension: Islam and Christianity in sub -Saharan cold. scope of this study. This report is not affirming a causal relationship in any direction. (Return to the text) 4 Information on the paanes 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 Richmondâ € ™ S Constitution Finder. (Return to the text) 5 See NATIONAL LETTER OF RECONCILITY OF DIROBAN. 1989. Articles 1b and 1J; and Abiad, Nisrine. 2008. that of tanãsia. 1959. Articles 1, and Kocak, Mustafa. 2010. â € œJudicion €; and Kocak, Mustafa. 2010. â € œJudicion €; and Abiad, Nisrine. 2008. that of tanãsia. 1959. 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