



The Muslim 500

THE WORLD'S 500 MOST
INFLUENTIAL MUSLIMS

2014/15



Including list of 100 important books in Islam in English

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❧ 2014/15 ❧

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محمد رسول الله

لا اله الا الله

The *Shahadatayn*
Calligraphy by Hasan Kan'an

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INTRO- DUCTION



"In the Name of God, the Compassionate, the Merciful"
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Foreword

WELCOME TO THE SIXTH annual issue of *The Muslim 500: The World's 500 Most Influential Muslims*.

There are 1.7 billion Muslims in the world today, making up approximately 23% of the world's population, or one-fifth of mankind. As well as being citizens of their respective countries, they also have a sense of belonging to the 'ummah', the worldwide Muslim community.

This publication sets out to ascertain the influence some Muslims have on this community, or on behalf of the community. Influence is: any person who has the power (be it cultural, ideological, financial, political or otherwise) to make a change that will have a significant impact on the Muslim world. Note that the impact can be either positive or negative, depending on one's point of view of course. The selection of people for this publication in no way means that we endorse their views; rather we are simply trying to measure their influence. The influence can be of a religious scholar directly addressing Muslims and influencing their beliefs, ideas and behaviour, or it can be of a ruler shaping the socio-economic factors within which people live their lives, or of artists shaping popular culture. The first two examples also point to the fact that the lists, and especially the Top 50, are dominated by religious scholars and heads of state. Their dominant and lasting influence cannot be denied, especially the rulers, who in many cases also appoint religious scholars to their respective positions.

This doesn't discount the significant amount of influence from other sectors of society. The publication selects Muslim individuals from a range of categories of influence, 13 in total:

- Scholarly
- Political
- Administration of Religious Affairs
- Preachers and Spiritual Guides
- Philanthropy/Charity and Development
- Social Issues
- Business

- Science and Technology
- Arts and Culture
- Qur'an Reciters
- Media
- Celebrities and Sports Stars
- Extremists

How to measure this influence is of course the most challenging aspect of the publication, and the one where opinions diverge the most. Influence can sometimes be gauged on a quantitative basis, the number of people influenced, the number of books written, the amount of sales etc., but more often it is related to the qualitative and lasting effect of that influence. The achievements of a lifetime are given more weight than achievements within the current year. People who are trailblazers, or the lone voice in a remote area are also taken into account. This means that our list of names will change gradually, rather than dramatically, year-on-year. This list acts as an opportunity to shed some light on the many challenges and pioneering triumphs that are present at the very crux of shaping the Muslim community.

What's In This issue?

This year we have our distinguished chief editor sharing his annual introduction surveying the major events in the Muslim world over the past twelve months. Given the threat to traditional Islam that DA'ISH poses, we have reprinted the 'Open Letter to Al-Baghdadi' (with permission from CAIR), which outlines in theological terms what the teachings of traditional Islam are, as opposed to the distorted viewpoint that DA'ISH hold. The letter was signed by over 120 leading Muslim scholars and academics. We also have a special essay by HRH Prince Ghazi bin Muhammad entitled 'The End of Orientalism in Islamic Studies and 100 Books on Islam in English'. This essay shows that there is now an authentic body of literature on the teachings of Islam available in English, and so the English-speaking world no longer have to rely on outdated poor translations, and prejudiced works. It then suggests a list of books

in English that will convey an understanding of traditional Islam. We are fortunate to have increased the number of articles by distinguished writers in our Guest Contributions section. This issue has eight exclusive articles covering a wide range of issues and giving plenty of food for thought. The Issues of the Day section compiles short reports on some contemporary issues. The 'Major Events' section provides a timeline of the major events that have taken place over the past year. Our two Appendices provide us with lots of statistics. Appendix I shows total population and Muslim population by country, for all the countries in the world. Appendix II compiles a list of the highest Muslim facebook and twitter users, as well as the highest in the world. To give a richer visual understanding of the Muslim world we have not only increased the number of photographs in the Top 25 section but have added some in other sections as well. We have also included several calligraphy pieces throughout the book, which we hope will serve as a beautiful reminder to pause and reflect as you go through the book. We have also added write-ups within the main body of the text about major initiatives (see A Common Word on page 113, Altafsir.com on page 139, Free Islamic Calligraphy on 130). Our website [www.TheMuslim500.com] has already proven to be a popular destination. We have recently updated the Influence Feed which shows the latest news on many of the Top 500. We welcome your feedback and will take nominations for the 2015/16 edition through it.

Introduction

Prof. S. Abdallah Schleifer

MORE THAN 40 YEARS ago Jacques MELLUL, the French moral philosopher and sociologist whose knowledge of Islam was limited and distorted but who clearly understood the implications of mass media wrote that the flood of information and discontinuous facts increasingly available would overwhelm any sense of historic context.

This is so obvious when considering broadcast news but it is also true even for the major daily newspapers in the world and their online website versions which are obviously perceived as the future. Indeed, discontinuity is even a problem for an annual regional survey such as this Introduction.

In theory we are surveying significant events and trends from the last few months of 2013 to the Fall of 2014, certainly a far broader time span than even the most thoughtful daily newspaper report contends with. But even here, in face of probably what is the most troubling event of the past year—it is impossible to indicate that the stunning initial successes of DA'ISH are neither mysterious or even sudden as one would think based upon newspaper headlines and some of the statements made by US President Obama, without referencing, relatively-speaking, old history.

Of course by DA'ISH we are referring to the so-called “Islamic State” group, but even when put into quotation the very association of the idea of an Islamic state (debatable as even the honest use of that phrase may be) with this murderous heresy is unbearable – so the use of an Arabic acronym by anyone who writes exclusively in English provides a certain relief.

At the height of the DA'ISH offensive this past summer global media focused its attention upon the flight and despair of Iraqi Christians, the killings and flight of the Yazidis as well as the enslavement and rape of their women, and the gangland style summary executions of more than a thousand Shia soldiers of the Iraqi Army who had surrendered, as well as the killing of Iraqi and Kurdish Sunnis

who refused to acknowledge and publically declare submission to the rule of DA'ISH's false Caliph Abu Bakr Al-Baghdadi. All of these events took place before the video productions of individual beheadings of American and British hostages held by DA'ISH.

All of these horror stories could be comprehended as described – both in news reports and editorial comment as the poisoned fruit of bigotry and fanaticism. But also in vague allusions to DA'ISH seeking a return to “medieval behavior” –this last description indicated an extraordinary lack of knowledge of Arab/Islamic history; lacking any sense of all of the many religious and ethnic minorities populating Iraq and Syria not to mention nearly all of the other predominantly Muslim countries in the Middle East and North Africa. Those minority communities would not exist now, as they have for the past thousand years if DA'ISH's atrocities were characteristic of Islam's “medieval behavior.” And one would think that this long-standing, uninterrupted existence of so many minority communities in the Arab Islamic world would be fairly obvious to any journalist when compared to the far more homogenous nature of Western European countries prior to the post-World War Two massive immigration from former colonial territories in the East.

But even without reference to the history of Islam, this is a particularly puzzling description given DA'ISH's mastery of quite modern technical communication skills and, again, technically correct employment of all available outlets of social media as well as a thorough understanding of contemporary procedures (however cruelly applied) in administering the large swath of Syrian and Iraqi territory it was still in possession of by the end of this past summer.

The only thing about DA'ISH that really references pre-modern times is the practice of beheading. But that is a self-conscious visual effect – either for individual summary executions to terrify the villagers and townspeople remaining in the areas it has overrun or as dramatic video to provoke its enemies, or of equal significance as recruiting tools to excite and even inspire individuals among the Muslim

youth of Europe and America, as well as in the East, and who yearn to transcend their marginality and alienation by acts of violence. These individual acts of violence, as well as the more mass slaughter of DA'ISH's prisoners of war by the more expeditious manner of bullets to the head are revolutionary acts worthy of the Cambodian Khmer Rouge who killed three million of their fellow countrymen some 40 years ago, but when dramatized in videos as individual beheadings the use of the sword disguises the revolutionary violence implicit in these acts with the obvious allusion to pre-modern and thus "traditional" or even "religious" forms of capital punishment.

But DA'ISH fighters do not ride into battle on horseback bearing spears and swords – they roll into towns and villages in open trucks with mounted heavy machine guns or in Humvee jeeps, which along with their tanks, multiple rocket launchers and artillery were all provided in an unintended sense by America courtesy of the Iraqi Army which predictably disintegrated (predictable according to U.S. Army intelligence and Central Intelligence reports of the corrupt, politicized nature of the Iraqi Army command dating several years back and ignored by the White House).

Nor were DA'ISH fighters organized like tribal or "medieval" forces—but as units of a modern regular army, not a guerilla force or a clandestine band of terrorists. That organization as well as the rapid mastery of sophisticated American weaponry is due to Al-Baghdadi's recruitment of former men trained and combat seasoned as officers in Saddam Hussein's Iraqi Army. So the formation of DA'ISH



Yazidi refugees enter Zakho Iraq, thousands have crossed the Tigris river from Syria to come to the UN camps being set up across Dohuk. The UN has estimated there are now over 200,000 thousands refugees in critical need of humanitarian assistance. (Photo by Gail Orenstein/NurPhoto) (Photo by Gail Orenstein/NurPhoto)

goes back to the American occupation of Iraq, and the curious as well as disastrous decision taken by Washington a few weeks into the occupation to dissolve the entire Iraqi Army which was the only institution to have survived the Baath Party transformation of Iraqi society (and distrusted for that reason by Saddam.) That decision, made no sense at all except to the passionately pro-Israeli sentiment that animated the Neo-Conservative movement policy makers who were so influential in the Bush II administration.

Effectively this demobilization provided a well-trained cadre in a rapidly emerging armed resistance to the American occupation. The eventual but inevitable rule of Iraq by a quite sectarian-minded Shia political party ushered into office by the Americans, reinforced a Sunni Arab sectarian quality to the armed resistance, which enabled Al-Qaeda (decimated in Afghanistan) to re-asset itself as Al-Qaeda in Mesopotamia (AQM) but with an even more extreme perspective than the original Al-Qaeda, and it is here in AQM that Al-Baghdadi begins his militant career, and it is as a POW in an American prison camp that he will hone his revolutionary Islamist ideology and meet and recruit former Iraqi Army officers who had abandoned Baathist ideology for Islamist.

This is a pattern discernible as early as in late 1960s in Egypt and other Arab countries when young men disillusioned with Nasserist Arab Socialism and/or Marxism and in search of an alternative revolutionary ideology to define their lives, were drawn to extreme movements that originated in the Muslim Brotherhood or in Salafi currents and which would become the earliest and pre-Qaeda jihadi movements of the late 1970s and 1980s.

If there is to be found any significant "medieval" rather than more modern historic parallels to DA'ISH, it is to be found in the reported behavior of the Kharajites, as noted by Saudi Arabia's Mufti, who rebelled in the name of religious purity against Imam Ali, the fourth and last of the "Righteous Caliphs" in Sunni historiography and declared that any and all Muslims who did not join in their cause were apostates, and could therefore be killed be they non-combatants or not; be they men, women or children.

Al-Qaeda in Mesopotamia (AQM) was not defeated by American military might – a point that should have been remembered when Arab as well as Western leaders, more recently considered re-

sponses to DA'ISH's most dramatic success, when DA'ISH sent its forces from Syria back into Iraq.

AQM had been defeated by former Sunni Arab tribal allies in the Iraqi Resistance to the US occupation, who were put off by AQM's brutal style of killing Shia as a matter of principle, and were encouraged and funded to fight AQM by the US armed forces in Iraq. Defeated in Iraq, Al-Baghdadi as a survivor of AQM, reconstituted the movement as the Islamic State of Iraq and Shems (ISIS) and moved into the fertile field of the Syrian civil war, where with the passage of time and lavish funding from wealthy individuals in the Gulf, Islamist militias of various designations – Muslim Brotherhood, Salafi, and Al-Qaeda affiliated Salafi-Jihadi groups – were increasingly outperforming the original rebel formations that had coalesced, under the leadership of non-Islamist defectors from the Syrian Army, as the Free Syrian Army.

DA'ISH as ISIS did well within rebel ranks in Syria as it took over by force-of-arms portions of rebel "liberated" territory significantly close to the Syrian-Iraqi border – for it was from Iraq it had originally come and it would be to Iraq, that it would (without abandoning its Syrian bases) return.

DA'ISH's timing was impeccable. For while the American command had laid down conditions for the ruling Shia sectarian party led by Nuri al-Maliki to share authority with Arab Sunni and Kurdish leaders and to continue to fund and integrate the Sunni tribal militias of The Awakening movement into the Iraqi Army, Al-Maliki did the opposite, cutting off funds for The Awakening militias and refusing to integrate them into the Iraqi Army and Security forces in any meaningful way; purging and imprisoning both his government and the Iraqi Army command of Sunnis and taking over the ministries of defense and interior with Shia commanders whose qualifications were not those of merit but of personal and sectarian loyalty to Al-Maliki.

The final blow came after Sunni Arab political movements staged non-violent protests and sit-ins, and Al-Maliki sent both army and interior ministers forces to shoot and disperse the protesters. So, many Sunni Arabs rallied to ISIL when it reappeared in Iraq as a tough, well trained force waging war against Al-Maliki's regime.

In the global media account of ISIL's (soon to rename itself as DA'ISH) sweep across northern Iraq, DA'ISH's destruction of at least half a dozen of Mosul's most revered Muslim holy places -- includ-

ing the mosque-shrines that contained the tombs of the biblical Prophets Jirjis, Sheeth (Seth) and Younis (Jonah.) which, as in the case of the better reported atrocities, would be attributed to quote the Associated Press, to the "harsh interpretation of Islamic law."

(DA'ISH and other Salafi or Salafi-jihadi within the rebel camp in Syria had already destroyed Sufi shrines in Aleppo and Damascus, a phenomena which was also noticeable as a barely -reported by-product of the "Arab Spring" in Egypt, Libya, Tunisia and Somalia.(see Muslim 500 2012 edition pp 177-178 and 2013/14 edition, pp189-191and current edition pages 253-255)

The idea "harsh interpretation" seemingly complements the almost unavoidable description of normal Muslims and their religious leaders as practicing "moderate Islam" which in turn implies a "less harsh Islam." What would be far more accurate and scene-setting so to speak, would be the use -- when designating the overwhelming majority of practicing Muslims -- of the phrases "Sunni Orthodoxy" and "Traditional Islam,." These are the designations used in The Muslim 500 every year in the increasingly more critically important section on "Major Doctrinal Divisions Within Islam" (page 19)

As to the concept of DA'ISH's "harsh interpretation of Islam" consider the "Open Letter" addressed to the False Caliph by the leading religious scholars in the Muslim world, accompanied by a helpful executive summary (since the language of the traditional ulema can be difficult for those not familiar with the literature) published in this year's edition of M500 (page 177) and distributed on a global basis to media and concerned institutions by the Council on American Islamic Relations (CAIR).

The Open Letter makes it definitively clear that DA'ISH operates according to a perverse misinterpretation of Islam, not a "harsh interpretation." (Some of the most important points in the Open Letter are re-expressions in juridical language of The Amman Message (p30) which was of groundbreaking importance at the time precisely because it confronted the pretensions of Al-Qaeda and lesser known extremist groups. But the Open Letter is the most comprehensive Islamic juridical rebuttal by orthodox scholars of the "religious" justifications for revolutionary Salafi-jihadis, manifest in its most extreme form by DA'ISH.

And here is a critical point in perception of DA'ISH but alluded to in the text of the Open Letter.

When DA'ISH forces began operations in Aleppo, Syria and then in Mosul, it distributed the books of Muhammad bin Abdul-Wahhab, the 18th century Arabian theologian considered to be the inspiration of modern day Salafism. The scholars of The Open Letter note that the outstanding spokesman of a more muted (and far less powerful) classical Salafism, Ibn Taymiyyah, repudiated in his final years the most extreme doctrine that characterizes much of contemporary Salafism – takfir, to declare Muslims to be non-Muslims – to declare them apostates-- if they contradict Salafi doctrine. But the practice of takfir is central to many of DA'ISH's murderous practices.

It is also significant that Saudi Arabia, the religious establishment which in the late 1970s and onwards has generously been funding Salafi preachers throughout the Muslim world, has spoken out against DA'ISH after being admonished by Saudi Arabia's King Abdullah for their silence.

King Abdullah has also firmly embraced Al-Azhar – the citadel of Orthodox Sunni religious thought and very much targeted by both Salafi groups and the Muslim Brotherhood in the anything-goes environment in Egypt of the Arab Spring and then its transmutation into Muslim Brotherhood rule for one year.

Saudi Arabia along with the UAE has provided both moral and financial support for the new

government in Egypt headed up by President and former Field Marshal Abdel Fattah Al-Sisi, who in his capacity as Minister of Defense and head of the Army was instrumental in deposing then President Muhammed Morsi of the Muslim Brotherhood in July 2013.

King Abdullah's distancing Saudi Arabia from manifestations of Salafism outside of the Kingdom has also been reflected in measures taken in recent years to loosen the most blatant manifestations of extreme Salafi tendencies within the Kingdom, reorganizing the religious police, taking the control of women's education away from the religious establishment and restoring it to the Ministry of Education and generously funding the establishment of a co-educational university for scientific studies and encouraging the re-orientation of the religious establishment from the rejection of Traditional Islam's grant of authority given to all Four Schools of Sunni Legal Thought, to identification with one (Hanbali) of the Four Schools.(see page 26).

But the defense of Traditional Islam from onslaughts of both Salafism and the Muslim Brotherhood has so far been defensive in nature, and largely in terms of juridical thought interpreting shari'a. But Traditional Islam and the institution of Al-Azhar has always had a positive perspective of orthodoxy, which is that the very core of Islam that enlivens the Law, is spirituality (taqwa) – with



Palestinian children through drawing and writing messages of peace over the ruins of the destroyed houses east of Gaza City (Photo by Majdi Fathi/NurPhoto)

its stress on one's personal relation or attentiveness to God, which is expressed in Sufism, and has been manifest for centuries not only in the Sufi tariqas – the mystical brotherhoods which exist to substantiate that attentiveness with politically quietist methodologies based upon the Invocation of God. If one were to advance a slogan for this positive rather than defensive perspective of Traditional Islam—it would be “Personally Invoke, don't politically provoke.” After the disaster of the 1967 War which did deflate some of the ideological fervor of the preceding decade in Egypt, there was a resurgence of Sufism which had been deemed unfashionable in Muslim intellectual circles since the earliest years of the 20th century. That resurgence was very much championed by Al-Azhar; perhaps this is the time for Al-Azhar to again go beyond defensive refutation and resume its role as a champion.

The other great and costly drama of this past year was the 50-day long Gaza War between Israel and Hamas that ranged through July. The fighting ended when Hamas accepted, in early August, a cease-fire proposal advanced by Egypt which approximated the very cease fire proposal also offered by Egypt and rejected by Hamas three weeks earlier, before the Israelis moved into Gaza with ground troops and continued the process of massive bombing and shelling that destroyed thousands of homes as well as much of the infrastructure.

One of the topics of great debate, at least in the first weeks of the war was who was responsible for starting it. In the first days of fighting, the Egyptian press blamed Hamas for starting an impossible-to-win war which could only lead to massive destruction and loss of Palestinian life given Israel's overwhelming superior and accurate fire power. An observation borne out by low Israeli civilian casualties --something on the order of six civilians and 67 Israeli soldiers compared to at least 2,120 Palestinians, most of whom were civilians. This is one of the debating points in the aftermath of the war – the Israelis contend that only half of that total were civilian, but even if that were true, and that supposed low estimate is no more likely to be the case than the high Palestinian estimate, then the supposedly low of “only” 1,100 dead Palestinian civilian dead compared to six dead Israeli civilians would still be incredibly disproportionate.

Either way is disproportionate despite the fact that Hamas and some other radical Palestinian

groups like Islamic Jihad operating in Gaza fired as many rockets into Israel aimed at civilian concentrations (but lacking any sort of serious guiding systems) as the very destructive Israeli targeted attacks from the air. Neighborhoods on the perimeter of Gaza were largely flattened by tank and artillery fire in the final weeks of the war, but most civilian casualties were probably caused by rockets fired into the more central parts of Gaza, which were less likely to have been evacuated as in the case of civilian areas near the border with Israel.

As one commentator in Cairo observed, the failure to kill more than six civilians (and one of them was a Bedouin) did not indicate a soft-heartedness on the part of the Hamas command. Hamas rockets were intended to kill civilians. And the inadequacies of those rockets as well as the extensive air raid shelter and civil defense system, which is non-existent in Gaza, as well as the Iron Dome ground-to-air anti-missile system is the reason for only six dead Israeli citizens.

As the days of combat stretched on the never ending stream of horrific video of Palestinian women and children struck down dead or dying by Israeli bombing and shelling broadcast not only by Egyptian television channels, but by the many pan Arab and global television channels able this time around to be in Gaza and cover the war, and the ease now of being able to transmit picture, even if necessary by mobile telephone, had its effect.

The deep reservations not just the Egyptian government but much of the Egyptian public had for Hamas – for its Muslim Brotherhood affiliation, for its suspected role in allowing Gaza to be a rear base operation for the terrorists in Sinai that have been attacking both Egyptian civilian administration as well as army and police forces for several years, and for its rejecting the first ceasefire proposal advanced by President al-Sisi -and not only accepted by Israel but approved by Abbas and by the Arab League-, tended to melt away or at least be downplayed in public expression, as the impact of pictures of dead and wounded Palestinian civilians and the ruins of many of their homes continued to play. These scenes intensified in the final three weeks of fighting as Israeli ground and air fire increased in devastating effect both to protect Israeli ground troops that had by now moved into Gaza to inflict still greater damage upon Palestinian civilian life, and as a way to pressure Hamas to accept a ceasefire. By the beginning of August when Hamas accepted

Al-Sisi's second ceasefire proposal, the obvious loss of Palestinian life and property was so severe that few Egyptians would say or write a word in which Hamas shared some of the blame for the war.

But the best that could be said about Hamas if one dared to speak was that they were stupid – they allowed Netanyahu to provoke them into starting a hopeless war when he ordered a massive search for then supposedly still alive kidnapped Israeli teenagers, rounding-up Hamas cadre throughout the West Bank, and in the process killing at least nine West Bank Palestinians, as well as staging an air strike that targeted and killed a handful of Hamas militants.

Did Netanyahu want war or was his intention simply to heat up the region as a way to disparage the unity government that the PLA/Fateh had formed with Hamas only a few months before? But the very existence of that unity government, even if it existed only on paper deeply troubled Netanyahu, for this time around (there had been an earlier attempt at a unity Palestinian government several years ago) not even the United States objected to the unity government, and a unity government in which Hamas deferred to Abbas to carry on negotiations for peace.

With global support for the Two-State solution, the PLA's Mahmoud Abbas and the White House could seriously attempt to force Netanyahu into signing-on to an Israeli withdrawal from the occupied territories and the creation of a truly independent Palestinian state.

This would be something that in his heart of hearts Netanyahu can never accept, even though he did nominally announce a highly conditional, obviously reluctant acceptance of a two state solution under pressure from Washington. What the war did provide Netanyahu with was an excuse that with intensive rocket fire launched against Israel during the war, he could not accept a Palestinian state in which Israel did not have a permanent military presence in the West Bank – which meant effectively, no Palestinian state during Netanyahu's tenure.

While the battlefield in Gaza (at the time of publication) remains quiet there was one major Palestinian-Israeli confrontation, but this time non-violent and verbal, in the arena of the UN General Assembly; between Mahmud Abbas and Netanyahu, not Hamas and the IDF.

Abbas made headlines accusing the Israelis of genocide in Gaza. If Abbas had simply accused Israel of committing war crimes by striking rock-

eting and shelling schools, hospitals and civilian concentrations and reminded his global listeners and viewers and readers of the scenes of death and destruction they had all witnessed via television, reeling off the names and locations of all the obvious civilian and residential neighborhoods that were targets and in many cases levelled and quoting, as back up comments, to that same effect by neutral UN and relief organization spokesmen, that all would have been very creditable and impressive.

But genocide? – “the deliberate and systematic destruction of a racial, political or cultural group” (my copy of Webster's Ninth Collegiate Dictionary). That would have meant two million Palestinian deaths not a little more than two thousand, and this headline-grabbing exaggeration, instead of summarizing the harm Israel inflicted upon the civilians of Gaza, diminished the hard facts of Palestinian civilian suffering.

On the other hand Hamas was desperate. The very conditions it agreed to in the negotiations for a unity government and that still prevail in the renewed negotiations held in Cairo two months after the ceasefire reflect that desperation on the eve of the war and prevail even a few months after the ceasefire: serious funding as well as military supplies no longer reaching Gaza with the closure by Egypt of most of the tunnels running from Gaza into the Egyptian Sinai; some 40,000 civilian employees of the government in Gaza not paid their salaries for a number of months, etc.

Wars can be entered to out of desperation and not because of any strong sense that victory was possible, and such was the case with Hamas, or at least for its military command which does not necessarily answer to the political leadership.

But from a strictly political point of view Netanyahu was the loser. The condition of the Palestinians be they under occupation or siege or in a combat zone dominated absolutely by Israeli fire power has further isolated Israel in the world

As for Hamas itself, there was something both desperate and repellent in the video of a Hamas Gaza leadership surrounded by vast destruction and aware of the totally disproportionate death toll, yet claiming victory. But politically Hamas had an additional point. For despite the hopelessness, obvious to anyone with a detached sense for the facts, however pro-Palestinian, Israel has the capacity to level all of Gaza using just conventional artillery, tank and air power in 24 hours. Yet esteem for

Hamas, which was doing poorly in public opinion polling in Gaza before the war, rose dramatically in the immediate aftermath of the war.

That was not only an expression of defiance despite terrible losses, but because the popular Palestinian assumption is that Hamas had somehow forced Israel to accept a ceasefire and Israel had not managed to knock out all or possibly not even most of Hamas's very portable rocket launchers.

But if one grasped present day Israeli military strategy known as the Dahiya Doctrine one would realize that for all its war time rhetoric the goal of Israeli air and artillery strikes was to do in a good part of Gaza what Israel did to the Dahiya quarter, a Shia neighborhood of large apartment buildings leveled by the IDF during the 2006 Lebanon War. The Dahiya Doctrine-- according to General Gadi Eizenkot, then commander of the IDF's northern front, meant to 'wield disproportionate power (against whoever would fire rockets at Israel) and cause immense damage and destruction.' The context was Hizbullah as the enemy, but also applicable to Gaza as he would later remark, At the time however General Eizenhot went on to say "Harming the population is the only means of restraining Nasrallah."

Certainly Abbas had to be aware of this doctrine, since the 2009 UN Fact Finding Mission on the Gaza Conflict in the wake of the 2008 Israeli attack on Gaza, make several references to the Dahiya Doctrine, calling it a concept which requires the application of "widespread destruction as a means of deterrence" and which involves "the application of disproportionate force and the causing of great damage and destruction to civilian property and infrastructure and suffering to civilian populations."

Alluding to conflict with Hamas, the Israeli Institute for Strategic Studies (IISS) analysis of the Dahiya Doctrine, which the IISS simply described as Israel's "updated security concept" as it applied to Gaza: "There, the IDF will be required to strike hard at Hamas and to refrain from the cat and mouse games of searching for Qassam rocket launchers. The IDF should not be expected to stop the rocket and missile fire against the Israeli home front through attacks on the launchers themselves, but by mean of imposing a ceasefire on the enemy."

The IISS went on to conclude "...the IDF's primary goal must be to attain a ceasefire under conditions that will increase Israel's long term deterrence, prevent a war of attrition, and leave the enemy

floundering in expensive, long term processes of reconstruction."

How much more effective Abbas would have been if instead of talking about genocide he had simply reminded those who already knew, and shocked those who did not know, what the Dahiya doctrine was and how it had been applied to the letter in Gaza this past summer and how, as far as achieving its actual goals, Israel had done so at the calculated intentional high loss of Palestinian civilian lives, property and infrastructure.

Netanyahu then rushed to New York to rebut Abbas but along with the usual rhetoric about "tissues of lies and fabrications etc" Netanyahu came up with a new twist curiously hailed as a more moderate stance than usual for the Prime Minister. All that he did was to turn the Arab Peace Plan on its head, upside down, so-to-speak. In effect Netanyahu said that perhaps instead of trying to achieve a settlement now with the Palestinians, with the thought that this was a prerequisite to establishing durable peace with all the Arab states, Israel should reverse course and seek closer relations – cooperation in any number of regional projects and issues with the Arab states, and that good relations and cooperation with the other Arabs would eventually propel an Israeli-Palestinian settlement. But of course formal recognition, economic as well as diplomatic relations and the acceptance of Israel as a legitimate part of the region is precisely the concession with which the Arab states would reward Israel for coming to real terms and accepting the creation of a viable Palestinian state in what are now the occupied territories including besieged Gaza. It is interesting because it means Netanyahu no longer feels compelled to even nominally go along with President Obama and US Secretary of State Kerry's ideal vision of Israel seriously negotiating with the Palestinians.

But back in late 2013 and early 2014 Netanyahu's tactic to deter serious negotiations with the PA was to suddenly come up with a new condition "a minimal requirement", before any negotiations could seriously begin, and that was for the Palestine Authority to recognize Israel as a Jewish state. The speculation in the Israeli press was that this was the latest way for Netanyahu to sabotage the American-pressed peace process but in such a way that it would be the Palestinians who would get blamed for its failure – which is indeed a long standing Israeli maneuver.

Mahmoud Abbas' initial reaction to this demand was cool. He implicitly dismissed it as absurd. The Palestine Authority, he noted, simply recognizes the state of Israel – how the Israelis define that state is their own business, not the Palestinians. But as Netanyahu continued to press the point he got the reaction he was hoping for, instead of a simple and quite sophisticated dismissal, there was fervent Palestinian refusal. Does that mean that educated Palestinian opinion does not read the Israeli press, but does, but forgets either because of emotional fury or because in the world of intra-Palestinian politics, taking a more steadfast position than Abbas is more important than thwarting an Israeli maneuver. Or to put it in a more respectful mode and applicable not just to the Palestinians, it is an example of where honor is more important than winning.

Of course polemics aside, and Netanyahu's cynical reading of how to provoke the Palestinians, there is really nothing startling about the idea of Israel as a Jewish state. It is the very essence of modern Zionism, of the *raison d'être* for the creation of the state of Israel as far as those who struggled for decades before there ever was a holocaust, to create a Jewish state in Palestine. And the UN Partition Resolution in 1947 which has been referenced in recent years by the Palestinian Authority as one of the international documents recognizing an Arab state in Palestine, also referred to what would within less than a year become the state of Israel, to a Jewish state in Palestine.

Far better would be for the Palestinians to do as the Israelis do, and that is to say "Yes, but first..." As an evasive technique it has worked over and over again for the Israelis. In this case for Abbas to have followed up his very first and quite exquisite comment, by saying if it was so important to Israel for the Palestinians, and implicitly for the world to affirm an obvious political reality – if that is so critical an issue for Israel then let Netanyahu change the name of the state of Israel, to the "Jewish State of Israel" as Pakistan renamed itself "The Islamic Republic of Pakistan" in 1956.

Meanwhile with negotiations going on or not going on, with war in Gaza on or off, Israel continued to authorize still more new housing for Israeli settlement in Arab "East" Jerusalem. Shortly afterwards dozens of Israelis belonging to the settlement movement and protected by Israeli security forces took over seven houses in the Arab Jerusalem suburban

neighborhood of Silwan (which is almost within shouting distance of the Old City of Jerusalem) evicting seven Palestinian families. The settlers claim they have papers proving they have legally purchased the buildings, which is being challenged by the Arab residents of Silwan.

This ongoing Israeli settlement in Arab Jerusalem is periodically denounced throughout the Arab and Islamic world, but it is Jordan that continues to encourage the one present circumstance, that Muslims can directly aide the beleaguered and impoverished Arabs in Jerusalem who hold on in the most difficult of circumstances. At an international conference, "Road to Jerusalem", of leading Muslim religious scholars, academics and political figures held in Amman in February 2014, the scholars rejected the fatwa of Sheikh Yusuf Qardawi banning Muslims from visiting occupied Jerusalem.

On the contrary, the conference called upon all Muslims, and particular all Palestinians to undertake pilgrimage to Al-Aqsa mosque in occupied Jerusalem, that all "transactions including buying, selling, dealings, accommodation and transportation undertaken must benefit the Palestinians and the Jerusalemites and none other than them" in order to support the Palestinian economy and in particular the Arab Jerusalemite economy and to dedicate their zakat for the social, medical and economic welfare of the people of Arab Jerusalem. (Full report on the conference on page 250)

Jordan also continues to uphold its commitment to Inter-Faith activity. The Common Word Initiative which was organized by the Royal Aal Al-Bayt Institute for Islamic Thought, now partners with the Vatican in holding periodic meetings of the Catholic-Muslim Forum in which a representative group of Muslim scholars and intellectuals from the original Common Word group meet with Catholic theologians and scholars to deepen mutual understanding. The Forum will meet before the end of 2014 at the Vatican. The previous meeting in 2011 was in Amman.

But perhaps the most intense effort at mutual understanding in the domain of theology is being undertaken by the annual Building Bridges Seminar in which a small group of Christian and Muslim scholars, usually about 30, gather for almost exhausting study lasting for three days. Texts from the Christian and Islamic traditions relevant to the topic chosen by the participants are used as the basis for discussion in a program that includes relevant

paper presented in the morning followed by long late morning and afternoon meetings in four even smaller groups of seven to eight scholars. The purpose of the seminar is not to arrive at agreement, but rather to make sure that each has understood the other's beliefs and concerns.

In 2014 the topic was "Sin, Forgiveness and Reconciliation: Christian and Muslim Perspectives." The Building Bridges Seminars was originally led by the Archbishop of Canterbury Rowan Williams. But in 2012, Georgetown University accepted the Archbishop's invitation to take on the responsibility of administering and hosting the Seminar after his retirement. The Seminar is sponsored by Georgetown University's President John J. DeGioria and the discussion is chaired by Father Daniel Madigan, also from Georgetown.

As for conflict, intra-faith rather than inter-faith; Syria and Iraq are not the only war torn countries in the Muslim world. Islamist terrorism persists in Nigeria where Boko Haram kidnapped more than 200 school girls. Some have escaped but most are still in the hands of Boko Haram which has threatened to sell them off to men seeking wives. In Somalia, the Islamist Al-Shabab, while still on the defensive and losing ground, continue to stage occasional suicide bomb attacks in the capital.

Yemen slides back and forth between a variety of civil wars and discontents: The central government against Al-Qaeda; the central government against southern Yemenis attempting to recover independence from the North, and the Sunni central government allied to a Sunni Salafi tribal movement fighting and losing out to "the Houthis" who are often treated in the media as some sort of mysterious Yemeni Shia force. They are the armed communal heirs, although their leader is not in any direct line of descent of the Zaidi Shia Imamate that ruled most of Yemen, for most of the time from the late 9th century until overthrown by a coup by predominantly Sunni officers in the Royal Army – a coup wrapped in the banner of Republicanism and avidly supported by Gamal Abdul Nasr in a civil war that lasted for several years and resulted in serious losses for the Egyptian expeditionary army in Yemen.

It is an indication of the extent that sectarianism has come to play a much greater role in the Arab world than it did many decades ago, that Saudi Arabia under the leadership of the late King Faisal supported the Zaidi Imam in his ultimately unsuccessful guerilla war against the Sunni Republicans

to restore the Imamate. Ultimately a compromise agreement resulted in a Sunni-dominated Republican regime that was theoretically committed to power-sharing with the Zaidis, who constitute nearly half of the population of Yemen.

But the most dangerous terrain in the Arab and Islamic world is Libya. There are now two rival governments operating in two different capitals, Tripoli and Tobruk. There have been numerous clashes between rival militias that have come to dominate Libyan political life since the Uprising against Gaddafi in 2011

The country is at the edge of all out civil war. In the last round of fighting the Misrata militia, which are in an alliance with the Muslim Brotherhood and the particularly well-armed and well funded Salafi-Jihadi Ansar Al-Sharia of Benghazi, defeated the Zintan militia which is loosely allied to the traditional Muslim as well as nationalist and liberal forces along with feebly trained units from the new and small national army established by the transitional political authority that assumed nominal power after Gaddafi was overthrown. These regular army units were defeated by the Ansar Al-Sharia in protracted and ragged fighting for control of Benghazi.

The legitimate Libyan government in the eyes of most Arab states and in particular in the eyes of Egypt and Algeria is that formed by the new parliament elected in June 2014. It is opposed by a rival government dominated by the Muslim Brotherhood and its Salafi-Jihadi allies set up in Tripoli after the city's capture by the Misrati militias. The legitimate government fled Tripoli to Tobruk not far from the border with Egypt. Since Libyan Salafi-Jihadi units have raided an Egyptian Army border position twice in 2014, inflicting serious casualties in the second raid this past summer, there have been recurrent rumors circulating in Cairo that Egypt may intervene upon the invitation of the Libyan legitimate government either alone or in alliance with Algeria.

Egypt's President Al-Sisi has visited Algiers and re-established good relations with the Algerians but if Egypt alone or with Algeria does intervene it will most likely only happen if intervention is approved by the Arab League. As for Al-Sisi, 2014 began as a trying year with continuing demonstrations by pro-Morsi protestors in Cairo, particularly at the universities, and in Upper Egypt,

But by the time Al-Sisi was inaugurated as Presi-

dent, the demonstrations had already begun to ebb and even evaporate, largely due to massive arrests of the Muslim Brotherhood and allied Islamists. A sense of normality and stability has returned to Cairo. It is clearly welcomed by the majority of Egyptians who experienced the breakdown of law and order, the widespread loss of employment and the failure of a succession of administrations to mitigate either, following the overthrow of Hosni Mubarak in 2011.

Beyond the limited circles of Human Rights activists and NGOs, and liberal to left intellectual and academic circles, not to mention residual elements of the Muslim Brotherhood, the mass of the Egyptian public was far more troubled by the reduction of subsidies for fuel and basic commodities, than by post-coup human rights concerns.

And the President Al-Sisi was warmly received by both the various UN delegates as well as enthusiastic Egyptian-Americans in the public gallery when he spoke at the UN General Assembly. Al-Sisi's pledge that Egypt was proceeding on a roadmap to democracy and human rights has been contested by critics of the coup d'état that ultimately led to new elections and brought him to power. However, within the halls of the General Assembly, where no doubt many delegates are troubled by the United States' cold shoulder for Egypt and Washington's curious, softly pedaled sympathy for the Egyptian Muslim Brotherhood that has been apparent even before the now imprisoned Muhammed Morsi was elected president in the summer of 2013.

But perhaps the most telling sign of a much sought after stability in Egypt is the opening of a large underground parking lot built beneath Tahrir Square where construction work had been delayed until the Fall of 2014, due to demonstrations since January 2011. Now Tahrir Square is quiet and its garden areas increasingly well-tended . END



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❧ The ❧
HOUSE
OF ISLAM

I. The House of Islam

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The religion of Islam is based on belief in the One God (who in Arabic is called Allah). It was founded by the Prophet Muhammad (570-632 CE) in the ancient cities of Makkah and Madinah, in the west coast of the Arabian Peninsula (known as the Hijaz). God revealed to the Prophet Muhammad the Holy Qur'an, the Sacred Book of Islam. The religion this created, however, was not a new message but simply a final restatement of God's messages to the Hebrew Prophets and to Jesus.

The Holy Qur'an says:

Say ye: we believe in God and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the Tribes, and that which Moses and Jesus received, and that which the Prophets received from their Lord. We make no distinction between any of them, and unto Him we have submitted. (2:136)

Moreover, the Holy Qur'an did not exclude the possibility of revelations other than those that were given to the Prophets mentioned in the Bible (and thus did not exclude the possibility of other genuine ancient religions other than Judaism, Christianity and Islam). God says, in the Holy Qur'an:

Verily we have sent Messengers before thee [O Muhammad]. About some of them have we told thee, and about some have we not told thee... (40:78).

And verily we have raised in every nation a Messenger [proclaiming]: serve God and shun false gods... (16:36).

The Essence of Islam

The essence and substance of Islam can be easily summed up by three major principles (which are also successive stages in the spiritual life): Islam (meaning 'submission to God's will'); Iman (meaning 'faith in

God'), and Ihsan (meaning 'virtue through constant regard to, and awareness of, God'). The second Caliph, the great 'Umar ibn al Khattab, related that:

One day when we were sitting [in Madinah] with the Messenger of God [the Prophet Muhammad] there came unto us a man whose clothes were of exceeding whiteness and whose hair was of exceeding blackness, nor were there any signs of travel upon him, although none of us knew him. He sat down knee upon knee opposite the Prophet, upon whose thighs he placed the palms of his hands, saying: 'O Muhammad; tell me what is the surrender (Islam)'. The Messenger of God answered him saying: 'The surrender is to testify that there is no god but God and that Muhammad is God's Messenger, to perform the prayer, bestow the alms, fast Ramadan and make if thou canst, the pilgrimage to the Holy House.' He said, 'Thou hast spoken truly,' and we were amazed that having questioned him he should corroborate him. Then he said: 'Tell me what is faith (Iman)'. He answered: 'To believe in God and His Angels and his Books and His Messengers and the Last Day [the Day of Judgement], and to believe that no good or evil cometh but by His Providence.' 'Thou hast spoken truly,' he said, and then: 'Tell me what is excellence (Ihsan)'. He answered: 'To worship God as if thou sawest Him, for if Thou seest Him not, yet seest He thee.' 'Thou hast spoken truly,' he said... Then the stranger went away, and I stayed a while after he had gone; and the Prophet said to me: 'O 'Umar, knowest thou the questioner, who he was?' I said, 'God and His Messenger know best.' He said, 'It was Gabriel [the Archangel]. He came unto you to teach you your religion.'¹

Thus Islam as such consists of 'five pillars': (1) the Shahadatayn or the 'two testimonies of faith' (whose inward meaning is the acknowledgement of God). (2) The five daily prayers (whose inward meaning is

1 Sahih Muslim, 'Kitab al Iman', 1, N.I. (The Hadiths of the Prophet (ﷺ), like all sacred texts, are written above in italics).

the attachment to God). (3) Giving alms or Zakat—one-fortieth of one's income and savings annually to the poor and destitute (whose inward meaning is the detachment from the world). (4) Fasting the Holy month of Ramadan annually (whose inward meaning is detachment from the body and from the ego). (5) Making the Hajj (whose inner meaning is to return to one's true inner heart, the mysterious square, black-shrouded Ka'ba in Makkah being the outward symbol of this heart). Thus also Iman as such consists of belief in all the essential doctrines of religion (and the inner meaning of this is that one should not go through the motions of religion and of the five pillars of Islam blindly or robotically, but rather have real faith and certainty in one's heart). Thus, finally, *Ihsan* as such consists in believing that God always sees us, and therefore that one must be virtuous and sincere in all one's actions. In this connection the Prophet said: '*By Him in whose Hand is my Life, none of you believes till he loves for his neighbour what he loves for himself*'.² In summary, we could say that the essence of Islam is exactly the Two Commandments upon which Jesus said hangs all the Law and the Prophets:

And Jesus answered him, The first of all commandments is...the Lord our God is one Lord; And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy understanding, and with all thy strength: this is the first commandment. And the second commandment is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.³

The Canon of Islam

Islam does not, like Christianity, have a clergy. There is no temporal or even spiritual institute that holds it together or unifies it. So how has it held together—and indeed, flourished—for the last fourteen centuries approximately, when its scholars and temporal policymakers keep changing and dying out over time? How has it remained so homogeneous that the Islam of 1900 CE was doctrinally exactly the same as the Islam of 700 CE? Where have its internal checks and balances come from?

The answer is that Islam has a traditional canon:⁴ a

collection of sacred texts which everyone has agreed are authoritative and definitive, and which 'fix' the principles of belief, practice, law, theology and doctrine throughout the ages. All that Muslim scholars (called *ulema* and muftis or sheikhs and imams) have left to do is to interpret these texts and work out their practical applications and details (and the principles of interpretation and elaboration are themselves 'fixed' by these texts), so that in Islam a person is only considered learned to the extent that he can demonstrate his knowledge of these texts. This does not mean that Islam is a religion of limitations for these texts are a vast ocean and their principles can be inwardly worked out almost infinitely in practice. It does mean, however, that Islam is 'fixed' and has certain limits beyond which it will not go. This is an extremely important concept to understand, because misunderstanding it, and setting aside the traditional canon of Islam, leads to people killing and assassinating others in the name of religion. The traditional canon of Islam is what protects not just the religion of Islam itself, but the world (including Muslims themselves) from terrorism, murder and oppression in the name of



2 Sahih Muslim, 'Kitab al Iman', 18, n. 72.

3 The Gospel according to Mark 12:29–31. (See also Deuteronomy 6:5; and Matthew 22:37–40).

4 Even the English word 'canon' comes from the Arabic word *kanun* meaning 'law' or 'principle'.

Islam. The canon is Islam's internal check and balance system; it is what safeguards its moderation; it is 'self-censorship' and its ultimate safety feature.

To be more specific, the traditional Sunni Islamic Canon starts with the Qur'an itself; then the great traditional Commentaries upon it (e.g. Tabari; Razi; Zamakhshari/Baydawi; Qurtubi; Jalalayn; Ibn Kathir; Nasafi; and al Wahidi's *Asbab al Nuzul*); then the eight traditional collections of Hadith, the sayings of the Prophet, (e.g. Muslim; Bukhari; Tirmidhi; Ibn Hanbal, al Nasa'i; Al-Sijistani; Al-Darimi and Ibn Maja); the later Muhaddithin, or Traditionists (e.g. Bayhaqi; Baghawi; Nawawi and 'Asqalani); then the traditional biographical and historical works of Sira (Ibn Ishaq, Ibn Sa'd, Waqidi; Azraqi; Tabari; and Suhayli); the *Risala* of Al-Shafi'i: the *Muwatta'* of Imam Malik; the *Ihya' 'Ulum al Din* of Ghazali; Ash'arite and Maturidian theology; the (original) 'Aqida of Tahawi; Imam Jazuli's *Dala'il al-Khayrat*, and finally—albeit only extrinsically—Jahiliyya poetry (as a background reference for the semantic connotations of words in the Arabic language). We give a specific (but not exhaustive) list here in order to minimize the possibility of misunderstanding.

Islam in History

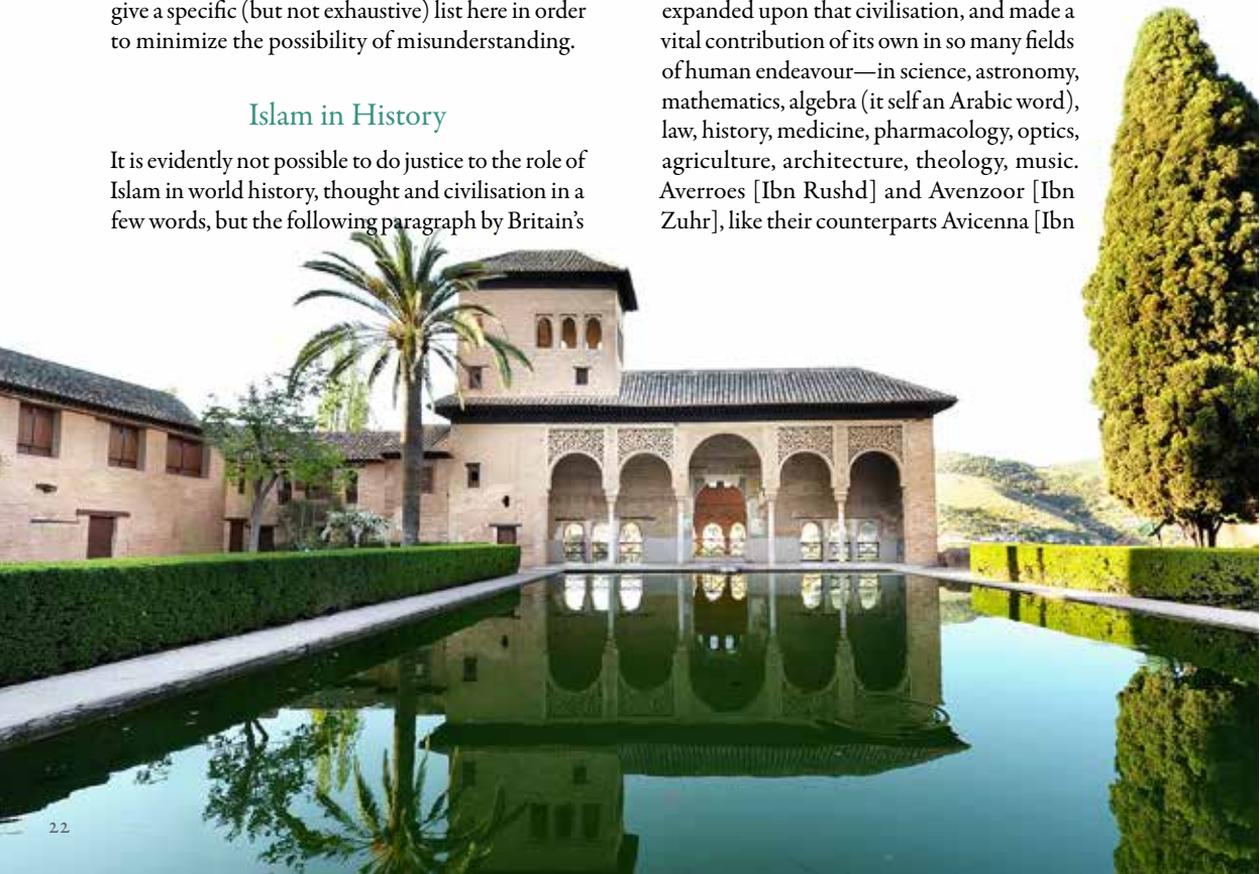
It is evidently not possible to do justice to the role of Islam in world history, thought and civilisation in a few words, but the following paragraph by Britain's



Prince Charles attempts it:

'The medieval Islamic world, from Central Asia to the shores of the Atlantic, was a world where scholars and men of learning flourished. But because we have tended to see Islam as the enemy, as an alien culture, society, and system of belief, we have tended to ignore or erase its great relevance to our own history. For example, we have underestimated the importance of eight hundred years of Islamic

society and culture in Spain between the 8th and 15th centuries. The contribution of Muslim Spain to the preservation of classical learning during the Dark Ages, and to the first flowerings of the Renaissance, has long been recognised. But Islamic Spain was much more than a mere larder where Hellenistic knowledge was kept for later consumption by the emerging modern Western world. Not only did Muslim Spain gather and preserve the intellectual content of ancient Greek and Roman civilisation, it also interpreted and expanded upon that civilisation, and made a vital contribution of its own in so many fields of human endeavour—in science, astronomy, mathematics, algebra (itself an Arabic word), law, history, medicine, pharmacology, optics, agriculture, architecture, theology, music. Averroes [Ibn Rushd] and Avenzoar [Ibn Zuhr], like their counterparts Avicenna [Ibn



Sina] and Rhazes [Abu Bakr al Razi] in the East, contributed to the study and practice of medicine in ways from which Europe benefited for centuries afterwards.’⁵

On 4 June, 2009, US President Barack Obama said the following at Cairo University:

‘As a student of history, I also know civilisation’s debt to Islam. It was Islam—at places like Al-Azhar—that carried the light of learning through so many centuries, paving the way for Europe’s Renaissance and Enlightenment. It was innovation in Muslim communities that developed the order of algebra; our magnetic compass and tools of navigation; our mastery of pens and printing; our understanding of how disease spreads and how it can be healed. Islamic culture has given us majestic arches and soaring spires; timeless poetry and cherished music; elegant calligraphy and places of peaceful contemplation. And throughout history, Islam has demonstrated through words and deeds the possibilities of religious tolerance and racial equality.

I also know that Islam has always been a part of America’s story. The first nation to recognize my country was Morocco. In signing the Treaty of Tripoli in 1796, our second President, John Adams, wrote, ‘The United States has in itself no character of enmity against the laws, religion or tranquility of Muslims.’ And since our founding, American Muslims have enriched the United States. They have fought in our wars, they have served in our government, they have stood for civil rights, they have started businesses, they have taught at our universities, they’ve excelled in our sports arenas, they’ve won Nobel Prizes, built our tallest building, and lit the Olympic Torch. And when the first Muslim American was recently elected to Congress, he took the oath to defend our Constitution using the same Holy Koran that one of our Founding Fathers—Thomas Jefferson—kept in his personal library.’⁶

5 HRH the Prince of Wales, ‘Islam and the West’, a lecture given at the Sheldonian Theatre, Oxford on October 27th, 1993, pp.17–18.

6 Barack Obama’s speech in Cairo, ‘Remarks by the President on a New Beginning’ June 4, 2009.

II. Major Doctrinal Divisions Within Islam

Sunni Theology

1) Ash'ari and Maturidi Schools: Sunni Orthodoxy¹

These two schools of doctrine are followed by the bulk of Sunni Muslims and differ only in minor details.

Ash'ari School: This school is named after the followers of the 9th century scholar **Abu al Hasan al Ash'ari** (874–936 CE) and is widely accepted throughout the Sunni Muslim world. They believe that the characteristics of God are ultimately beyond human comprehension, and trust in the Revelation is essential, although the use of rationality is important.

Maturidi School: This school is named after the followers of the 9th century scholar **Muhammad Abu Mansur al Maturidi** (853–944 CE) and has a wide following in regions where Hanafi law is practiced. They have a slightly more pronounced reliance on human reason.

2) Salafi School

This school was developed around the doctrines of 18th century scholar **Muhammad ibn Abd al Wahhab** (1703–1792 CE). Salafis have specific doctrinal beliefs, owing to their particular interpretation of Islam, that differentiate them from the majority of Sunnis, such as a literal anthropomorphic interpretation of God. Salafis place a great emphasis on literal interpretation of the Qur'an and *Hadith*, with skepticism towards the role of human reason in theology.

3) Mu'tazili School

This school was developed between the 8th and 10th centuries. Although it is traced back to **Wasil ibn Ata** (d. 748 CE) in Basra, theologians **Abu al Hudhayl Al-'Allaf** (d. 849 CE) and **Bishr ibn al Mu'tamir** (d. 825 CE) are credited with formalizing its theological stance. Mu'tazili thought relies heavily on logic, including Greek philosophy. Although it no longer has a significant following, a small minority of contemporary intellectuals have sought to revive it. Mutazilites believe that the Qur'an was created as opposed to the Orthodox Sunni view that it is eternal and uncreated. Moreover they advocate using rationalism to understand allegorical readings of the Qur'an.

¹ Orthodoxy in Islam is based on verse 2:285 of the Holy Qur'an, and has been best defined by the historical 2005 international Islamic consensus on the 'three points' of the Amman Message (see: the Amman Message at the end of this section):

Shi'a Theology

1) The Twelver School

The infallibility (*'Ismah*) of the Twelve Imams descended from the family of the Prophet (*Ahl al-Bayt*) who are believed to be the spiritual and rightful political authorities of the Muslim community (*Umma*). The twelfth Imam, the Mahdi, is believed to be in occultation to return in the future.

2) Isma'ili School

The Qur'an and *Hadith* are said to have truths lying with a single living Imam, descended directly from the Prophet. Also known as 'seveners' for their belief that Isma'il ibn Ja'far was the seventh and final leading-Imam of the Muslim community.

3) Zaidi School

The infallibility of the Twelve Imams and the notion of occultation are rejected in favour of accepting the leadership of a living Imam. The Imamate can be held by any descendant of the Prophet (*Sayyid*). Also known as 'fivers' by other Muslims for their belief that Zayd ibn Ali was the fifth leading-Imam of the Muslim community.

Ibadi Theology

Ibadi School

Ibadis believe that God created the Qur'an at a certain point in time, and that God will not be seen on the Day of Judgment. They also believe in the eternal nature of hell for all those who enter it.

III. Ideological Divisions

Traditional Islam

(96% of the world's Muslims)

Also known as Orthodox Islam, this ideology is not politicized and largely based on consensus of correct opinion—thus including the Sunni, Shi'a, and Ibadi branches of practice (and their subgroups) within the fold of Islam, and not groups such as the Druze or the Ahmadiyya, among others.

Islamic Fundamentalism

(3% of the world's Muslims)

This is a highly politicized religious ideology popularised in the 20th century through movements within both the Shi'a and Sunni branches of Islam—characterised by aggressiveness and a reformist attitude toward traditional Islam.

Islamic Modernism

(1% of the world's Muslims)

Emerging from 19th century Ottoman Turkey and Egypt, this subdivision contextualized Islamic ideology for the times—emphasizing the need for religion to evolve with Western advances.

IIIa. Traditional Islam

Sunni (90% of the world's traditional muslims)

The largest denomination of Muslims referred to as *Ahl as Sunnah wa'l Jama'ah* or 'people of the prophetic tradition and community'—with emphasis on emulating the life of the last Prophet, Muhammad.

Schools of Sunni Islamic Law

Hanafi (45%)

Named after the followers of **Imam Abu Hanifa** (699–767 CE/ 89–157 AH) in Iraq.

Shafi'i (28%)

Named after the followers of **Imam al Shafi'i** (767–820 CE/ 150–204 AH) in Madinah.

Maliki (15%)

Named after the followers of **Imam Malik** (711–795 CE/ 93–179 AH) in Madinah.

Hanbali (2%)

Named after the followers of **Imam Ahmad bin Hanbal** (780–855 CE/ 164–241 AH) in Iraq.

Shi'a (9.5% of the world's traditional Muslims)

The second-largest denomination of Muslims referred to as *Shi'atu 'Ali* or 'the party of Ali,' the fourth caliph of Islam and first Imam in Shi'ism.

Branches

Zaidis (Fivers) (Less than 1%)

Named after the followers of **Imam Zaid ibn 'Ali** (695–740 CE) in Madinah.

Twelvers (8%)

Named after the followers of **Imam Ja'far al Sadiq** (702–765 CE/ 83–148 AH) in Madinah.

Isma'ilis (Sevens) (Less than 0.5%)

Named after the followers of **Muhammad ibn Ismail** (746–809 CE/128–193 AH) in Madinah.

Schools of Islamic Law for Twelver Shi'a

Usuli

99% of Twelvers. This dominant school favors the use of *ijtihad*, independent legal reasoning, with an emphasis on four accepted collections of *Hadith*. Derive legal opinions from living *ayatollahs*, or *mujtahids*, whose rulings become obligatory. *Taqlid*, the practice of following rulings without questioning the religious authority, is a core tenet of this school. The name Usuli is derived from the Arabic term *usul* meaning 'principle'.

Akhbari

Akhbaris reject the use of *ijtihad* or reasoning, and do not follow *marjas* who practice *ijtihad*. They also prohibit exegesis of the Qur'an. Derive legal rulings from the Qur'an, *Hadith*, and consensus. The name Akhbari is derived from the Arabic term *akbbar* meaning 'traditions'. They can trace their roots to the followers of **Muhammad Amin Astarabadi** (d. 1627 CE). Akhbaris continue to exist to this day, although in small, concentrated pockets, particularly around Basra, Iraq.

Ibadi (0.5% of the world's traditional Muslims)

The Ibadi school has origins in and is linked to the Kharijites, but the modern day community is distinct from the 7th century Islamic sect. It was founded after the death of Prophet Muhammad and is currently practiced by a majority of Oman's Muslim population. Also found across parts of Africa.

Mystic Brotherhoods

Although reliable statistics are not available for the millions of Muslims who practice Islamic mysticism, it has been estimated that 25% of adult Sunni Muslims in 1900 CE participated in these brotherhoods as either *murids* (followers of the Sufi guide of a particular order) or *mutabarrikin* (supporters or affiliates of a particular Sufi order).

Sunni Orders

Naqshbandiyya

Founded by **Baha al Din Naqshband** (d. 1389 CE) in Bukhara, modern day Uzbekistan. **Influence:** popular from China to North Africa, Europe and America.

Chishtiyya

Founded by the Persian saint **Mu'in al Din Chishti** (d. 1236 CE) Khurasan. **Influence:** highly influential in India.

Qadiriyya

Founded by scholar and saint **'Abd al Qadir al Jilani** (1077–1166 CE) in Baghdad, Iraq. **Influence:** stretches from Morocco to Malaysia, from Central Asia to South Africa.

Mawlawiyya

A Turkish order founded by the Persian saint and poet **Jalal al Din Rumi** (d. 1273 CE). **Influence:** mainly in Turkey.

Tijaniyya

Ahmad al Tijani (d. 1815 CE) who settled and taught in Fez, Morocco. **Influence:** major spiritual and religious role in Senegal, Nigeria, Mauritania and much of Sub-Saharan Africa.

Rifa'iyya

Founded by **Ahmad ibn 'Ali al Rifa'i** (d. 1182 CE) in southern Iraq. **Influence:** widely practiced across the Muslim world with a strong presence in Egypt.

Yashrutiyya

Founded by **'Ali Nur al Din al Yashruti** (d. 1892 CE) in Palestine. **Influence:** strong presence in Syria and Lebanon.

Shadhiliyyah

Founded by the Moroccan saint **Abu'l-Hassan al Shadili** (d. 1258 CE). **Influence:** most influential in North Africa and Egypt.

Badawiyya

An Egyptian order founded by the Moroccan saint **Ahmad al Badawi** (d. 1276 CE), considered by many as the patron saint of Egypt. **Influence:** active role in Egypt and the Sudan.

Kubrawiyya

(d. 1221 CE) from Khawarzm, modern day Uzbekistan. **Influence:** mostly present across Central Asia.

Suhrawardiyya

Founded by Persian scholar **Abu Najib Suhrawardi** (d. 1168 CE) in Iraq. **Influence:** a strong presence in India.

Khalwatiyya

A Turkish order founded by the Persian saint **'Umar al Khalwati** (d. 1397 CE). **Influence:** wide presence in the Balkans, Syria, Lebanon and North Africa.

Shi'a Orders

Irfan

Irfan, which means 'knowing' in Arabic and 'most beautiful and knowledgeable person' in Pashto, is Shi'a mysticism. **Mulla Sadr al Din Muhammad Shirazi** (1571–1636 CE) from Iran is considered a leading Shi'a theorist of *Irfan*.

IIIb. Islamic Fundamentalism

Sunni

Muslim Brotherhood

The Muslim Brotherhood, or Al-Ikhwan Al-Muslimeen is a transnational Sunni movement, with no particular ideological adherence. It is the largest political opposition organisation in many Arab states, particularly in Egypt where it was founded in opposition to colonial rule by Hassan al Banna in 1928. Al Banna originally sought to revive Muslim culture from its position of exploitation under colonial rule, through charitable and educational work, to bring Islam into a central role in people's life. Sayyid Qutb (1906–1966 CE) was also a leading member of the Egyptian Muslim Brotherhood in the 50s and 60s.

Wahhabism/Salafism

Wahhabism/Salafism are terms used interchangeably to refer to a particular brand of Islam. Salaf, meaning predecessors, refers to the very early practice of Islam by Muhammad and his immediate successors. Salafism seeks to revive the practice of Islam as it was at the time of Muhammad and can be critical of too much emphasis being placed on thinkers from after this period. Muhammad ibn 'Abd al Wahhab (1703–1792 CE) was an important figure in the resurrection of this ideology therefore Salafism is often simply known as Wahhabism.

Shi'a

Revolutionary Shi'ism

Revolutionary Shi'ism is an ideology, based on the teachings of the late Ayatollah Ruhollah Khomeini (1902–1989 CE), which shares many similarities with Marxist revolutionary thought. Khomeini believed that the only way to secure independence from colonial or imperial forces was through the creation of a Shi'a state, under the idea of Velayat-e Faqih (Guardianship of the Jurist). This means that all politics is subject to the opinion of the Supreme Leader who is responsible for the continued success of the revolution. It is only practiced in Iran.

IIIc. Islamic Modernism

Islamic modernism is a reform movement started by politically-minded urbanites with scant knowledge of traditional Islam. These people had witnessed and studied Western technology and socio-political ideas, and realized that the Islamic world was being left behind technologically by the West and had become too weak to stand up to it. They blamed this weakness on what they saw as 'traditional Islam,' which they thought held them back and was not 'progressive' enough. They thus called for a complete overhaul of Islam, including—or rather in particular—Islamic law (*sharia*) and doctrine (*aqida*). Islamic modernism remains popularly an object of derision and ridicule, and is scorned by traditional Muslims and fundamentalists alike.



The Amman Message

www.AmmanMessage.com

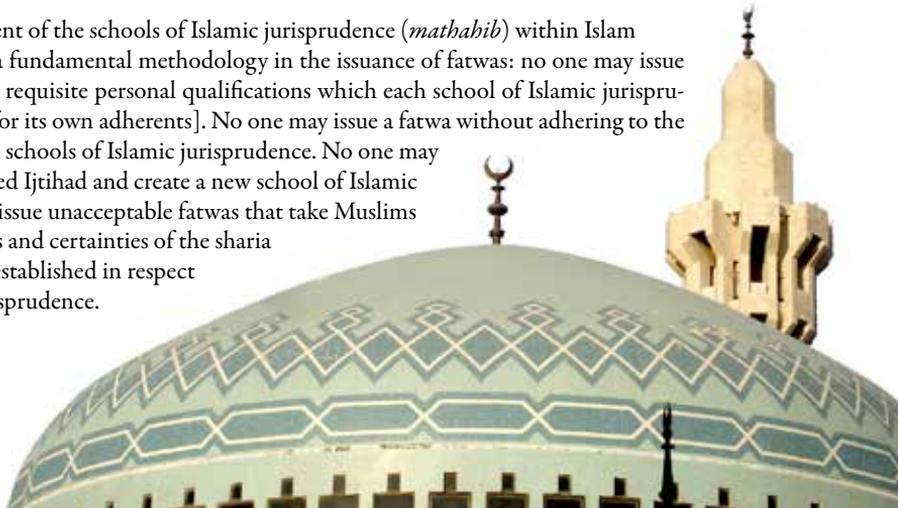
Orthodoxy in Islam is based on verse 2:285 of the Holy Qur'an, and has been best defined by the historical 2005 international Islamic consensus on the 'three points' of the Amman Message, these points being:

(a) Whosoever is an adherent to one of the four Sunni schools (*mathabib*) of Islamic jurisprudence (Hanafi, Maliki, Shafi'i and Hanbali), the two Shi'a schools of Islamic jurisprudence (Ja'fari and Zaydi), the Ibadi school of Islamic jurisprudence and the Thahiri school of Islamic jurisprudence, is a Muslim. Declaring that person an apostate is impossible and impermissible. Verily his (or her) blood, honour, and property are inviolable. Moreover, in accordance with the Sheikh Al-Azhar's fatwa, it is neither possible nor permissible to declare whosoever subscribes to the Ash'ari creed or whoever practices real *Tasawwuf* (Sufism) an apostate. Likewise, it is neither possible nor permissible to declare whosoever subscribes to true Salafi thought an apostate.

Equally, it is neither possible nor permissible to declare as apostates any group of Muslims who believes in God, Glorified and Exalted be He, and His Messenger (may peace and blessings be upon him) and the pillars of faith, and acknowledges the five pillars of Islam, and does not deny any necessarily self-evident tenet of religion.

(b) There exists more in common between the various schools of Islamic jurisprudence than there is difference between them. The adherents to the eight schools of Islamic jurisprudence are in agreement as regards the basic principles of Islam. All believe in Allah (God), Glorified and Exalted be He, the One and the Unique; that the Noble Qur'an is the Revealed Word of God; and that our master Muhammad, may blessings and peace be upon him, is a Prophet and Messenger unto all mankind. All are in agreement about the five pillars of Islam: the two testaments of faith (*shahadatayn*); the ritual prayer (*salat*); almsgiving (*zakat*); fasting the month of Ramadan (*sawm*), and the Hajj to the sacred house of God (in Makkah). All are also in agreement about the foundations of belief: belief in Allah (God), His angels, His scriptures, His messengers, and in the Day of Judgment, in Divine Providence in good and in evil. Disagreements between the *ulema* (scholars) of the eight schools of Islamic jurisprudence are only with respect to the ancillary branches of religion (*furu'*) and not as regards the principles and fundamentals (*usul*) [of the religion of Islam]. Disagreement with respect to the ancillary branches of religion (*furu'*) is a mercy. Long ago it was said that variance in opinion among the *ulema* (scholars) 'is a good affair'.

(c) Acknowledgement of the schools of Islamic jurisprudence (*mathabib*) within Islam means adhering to a fundamental methodology in the issuance of fatwas: no one may issue a fatwa without the requisite personal qualifications which each school of Islamic jurisprudence determines [for its own adherents]. No one may issue a fatwa without adhering to the methodology of the schools of Islamic jurisprudence. No one may claim to do unlimited Ijtihad and create a new school of Islamic jurisprudence or to issue unacceptable fatwas that take Muslims out of the principles and certainties of the sharia and what has been established in respect of its schools of jurisprudence.



❧ The Top ❧

50

The Top 50

1. His Majesty King Abdullah bin Abdul-Aziz Al-Saud
King of Saudi Arabia, Custodian of the Two Holy Mosques
2. His Eminence Professor Dr Sheikh Ahmad Muhammad Al-Tayyeb
Grand Sheikh of the Al-Azhar University, Grand Imam of the Al-Azhar Mosque
3. His Eminence Grand Ayatollah Hajj Sayyid Ali Khamenei
Supreme Leader of the Islamic Republic of Iran
4. His Majesty King Abdullah II bin Al-Hussein
King of the Hashemite Kingdom of Jordan, Custodian of the Holy Sites in Jerusalem
5. His Majesty King Mohammed VI
King of Morocco
6. His Excellency President Recep Tayyip Erdogan
President of the Republic of Turkey
7. His Eminence Grand Ayatollah Sayyid Ali Hussein Sistani
Marja of the Hawza, Najaf, Iraq
8. His Majesty Sultan Qaboos bin Sa'id Al-Sa'id
Sultan of Oman
9. His Highness General Al-Sheikh Mohammed bin Zayed Al-Nahyan
Crown Prince of Abu Dhabi and Deputy Supreme Commander of the UAE Armed Forces
10. Hajji Mohammed Abdal Wahhab
Amir of Tablighi Jamaat, Pakistan
11. His Excellency President Joko Widodo (new)
President of Indonesia
12. His Eminence Sheikh Abdul Aziz Ibn Abdullah Aal Al-Sheikh
Grand Mufti of the Kingdom of Saudi Arabia
13. His Eminence Sheikh Ahmad Tijani Ali Cisse
Leader of the Tijaniyya Sufi Order
14. Hodjaefendi Fethullah Gülen
Turkish Muslim Preacher
15. His Eminence Sheikh Dr Ali Goma'a
Senior Religious Leader
16. Sheikh Salman Al-Ouda
Saudi Scholar and Educator
17. Dr KH Said Aqil Siradj
Chairman of Indonesia's Nahdlatul Ulama
18. Her Eminence Sheikha Munira Qubeysi
Leader of the Qubeysi Movement
19. His Eminence Justice Sheikh Muhammad Taqi Usmani
Scholar of Islamic Jurisprudence
20. His Eminence Sheikh Abdullah Bin Bayyah
President of the Forum for Promoting Peace in Muslim Societies
21. His Royal Eminence Amirul Mu'minin Sheikh As-Sultan Muhammadu Sa'adu Abubakar III
Sultan of Sokoto
22. Mufti Muhammad Akhtar Raza Khan Qadiri Al-Azhari
Barelwi Leader and Spiritual Guide
23. His Majesty Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah
Sultan and Yang Di-Pertuan of Brunei Darussalam

24. His Excellency President Abdel Fattah Al-Sisi
President of the Arab Republic of Egypt
25. His Eminence Mohammad bin Mohammad Al-Mansour
Imam of the Zaidi Sect of Shi'a Muslims
26. His Excellency Prime Minister Ahmed Davatoglu (new)
Prime Minister of the Republic of Turkey
27. Professor Dr M Din Syamsuddin
Chairman of Muhammadiyah, Indonesia
28. Sheikh Al-Habib Umar bin Hafiz
Director of Dar Al Mustafa, Tarim, Yemen
29. His Excellency President Mahmoud Abbas
President of Palestine
30. Dr Amr Khaled
Preacher and Social Activist
31. Sheikh Dr Yusuf Al-Qaradawi
Head of the International Union of Muslim Scholars
32. Her Majesty Queen Rania Al-Abdullah
Queen of the Hashemite Kingdom of Jordan
33. Sheikh Moez Masoud
Preacher and Televangelist
34. Seyyed Hasan Nasrallah
Secretary General of Hezbollah
35. Sheikh Hamza Yusuf Hanson
Founder of Zaytuna Institute,
United States of America
36. Professor Dr Seyyed Hossein Nasr
Islamic Philosopher
37. His Excellency Shaykh Ibrahim Salih (new)
The Grand Mufti of Nigeria
38. Sheikh Habib Ali Zain Al-Abideen Al-Jifri
Director General of the Tabah Foundation, UAE
39. His Royal Highness Shah Karim Al-Hussayni
The Aga Khan
40. Khaled Mashal
Leader of Hamas
41. Sheikh Abdul-Malik Al-Houthi (new)
Leader of the Houthi Movement
42. His Highness Sheikh Tamim bin Hamad Al-Thani
Emir of Qatar
43. Maulana Mahmood Madani
Leader and Executive Member of Jamiat Ulema-e-Hind, India
44. His Eminence Sheikh Professor Dr Mustafa Ceric
Grand Mufti Emeritus of Bosnia
45. Her Excellency President Atifete Jahjaga (new)
President of the Republic of Kosovo
46. His Highness Amir Sheikh Mohammed bin Rashid Al-Maktoum
Ruler of Dubai and the Prime Minister of the United Arab Emirates
47. Sheikh Usama Al-Sayyid Al-Azhari
Islamic Scholar, Egypt
48. Habib Luthfi bin Yahya (new)
Ra'is 'Amm of the Jam'iyyah Ahli Thariqah al-Mu'tabarah al-Nahdliyah, Indonesia
49. Prof Ali Mohyi Al-Din Al-Qaradaghi (new)
Secretary-General of the International Union for Muslim Scholars
50. His Excellency Dr Aref Nayed
Libyan Scholar

Country: Saudi Arabia

Born: 1 Aug 1924 (age 90)

Source of Influence: Political

Influence: King with authority over 26 million residents of Saudi Arabia and approximately 14 million pilgrims annually.

School of Thought: Moderate Salafi

2009 Rank: 1

2010 Rank: 1

2011 Rank: 1

2012 Rank: 1

2013 Rank: 2

“We state with a unified voice that religions through which Almighty God sought to bring happiness to mankind should not be turned into instruments to cause misery.”

King Abdullah bin Abdul-Aziz Al-Saud

\$5^{BIL}

The amount pledged to the new Egyptian government to help stabilize it.

\$1.247^{BIL}

Amount of Humanitarian aid between 2006 to 2012.

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❧ 1 ❧

His Majesty

King Abdullah bin Abdul-Aziz Al-Saud

His Majesty King Abdullah Bin Abdul-Aziz Al-Saud

King of Saudi Arabia, Custodian of the Two Holy Mosques

King Abdullah bin Abdul-Aziz Al-Saud is the sixth king of Saudi Arabia. His influence comes from being the absolute monarch of the most powerful Arab nation and is manifested by the role Saudi Arabia plays in three critical areas: 1. having the two holy cities of Makkah and Madina, which millions of Muslims visit throughout the year; 2. exporting crude oil and refined petroleum products, which ensures its central international role, and 3. propagating Islam through its huge da'wa network, which makes its influence felt in all Muslim countries.

Custodian of the Two Holy Mosques: The king has significant influence in the global Muslim community through his custodianship of the two holy cities of Makkah and Medina. Makkah is the main pilgrimage site for 1.7 billion Muslims. Each year approximately 4 million pilgrims perform the Hajj. In addition to this approximately 10 million pilgrims (including Saudi residents and GCC citizens) perform the umrah, 'the lesser Hajj', throughout the year. A multi-billion dollar expansion to the two mosques is well under way.

Controller of the World's Largest Oil Reserves: He reigns over a land of massive crude oil reserves—Saudi Arabia has approximately 20 percent of the world's proven oil reserves— making him a key player in the global petroleum industry.

Head of the World's Largest Da'wa Network: King Abdullah is also head of the most extensive da'wa network of missionary Muslims in the world, promoting the Salafi brand of Islam. Salafism is historically rooted in Saudi Arabia, and owes its global spread to the financial backing of Saudi Arabia.

Reformer & Philanthropist: The king has proven his domestic influence in Saudi Arabia by continuing landmark reforms to fight fundamentalism, corruption, balance the Saudi budget, tailor the education system, address women's and minority rights, engage in interreligious diplomacy as well as tackle problems in the justice system. He has:

- Given scholarships to over 130,000 Saudi students who are currently studying overseas [30% are female]
- Established the King Abdullah Bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue in Vienna, Austria
- Granted women the right to vote in the 2015 municipal elections

- Spent over \$60 billion in benefits to Saudi citizens—including housing and jobs, while introducing a minimum wage of \$800 per month
- Opened the largest women-only university in the world, with a capacity of 12,000 students
- Presented a \$10 billion endowment to the King Abdullah University of Science and Technology
- Issued a royal decree allowing only the Council of Senior Islamic Scholars to issue fatwas (religious edicts)
- Increased the representation of minorities in Saudi governance including increased Shi'a representation in the Shura Council
- Transferred authority of educational administration to the education establishment instead of religious leaders
- Convened a global interfaith summit in 2008 and subsequently issued the Madrid Declaration, which calls for tolerance between religions and a culture of peace
- The first Saudi monarch in 51 years to address the UN General Assembly and the first reigning Saudi monarch to have met with a pope, Pope Benedict XVI in November 2007
- Donated hundreds of millions in cash and relief materials for many devastated areas worldwide.

The Future: King Abdullah is 90 and his immediate successor, Crown Prince Salman, is 79. Both are in poor health and with this in mind the king appointed his youngest brother, Muqrin, as the deputy heir. This newly created title means that Muqrin bypasses at least two other brothers. The greater challenge however lies in ensuring the smooth transition of power to the next generation.

Country: Egypt

Born: 1946 (Age 68)

Source of Influence: Administrative

Influence: Highest scholarly authority for the majority of Sunni Muslims, runs the foremost and largest Sunni Islamic university.

School of Thought: Traditional Sunni

2009 Rank: 25

2010 Rank: 7

2011 Rank: 7

2012 Rank: 8

2013 Rank: 1

“The unity between the Muslims and Coptic Christians of Egypt is something of absolute importance.”

Sheikh Al-Tayyeb

1040^{YRS}

The number of continuous years of teaching at the Al-Azhar.

7^{MIL}

The number of pages being digitized for online retrieval from Al-Azhar's massive collection of manuscripts.



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2

His Eminence Professor

Dr Sheikh Ahmad Muhammad Al-Tayyeb

His Eminence Professor Dr Sheikh Ahmad Muhammad Al-Tayyeb

Grand Sheikh of the Al-Azhar University, Grand Imam of the Al-Azhar Mosque

Sheikh Ahmad Muhammad Al-Tayyeb was appointed as Grand Sheikh of Al-Azhar in March 2010, after the passing of his predecessor, Dr Muhammad Sayyid Tantawi. Al-Tayyeb was formerly the president of the Al-Azhar for seven years and prior to that, served for two years as the most powerful cleric in Egypt as its Grand Mufti.

His scholarly influence as a leading intellectual of Sunni Islam spans the globe. He has served as the dean of the Faculty of Islamic Studies in Aswan, and the theology faculty of the International Islamic University in Pakistan. He has also taught in universities in Saudi Arabia, Qatar and the United Arab Emirates.

Over the past two years of political uncertainty and unrest in Egypt and in particular during the months that led up to the Egyptian armed forces deposing Muhammed Morsi as President of Egypt, Al-Tayyeb attempted to mediate between Morsi and his Muslim Brotherhood dominated government on one hand and opposition political forces on the other. Al-Tayyeb managed by virtue of his personal prestige and the prestige of his office to bring the two sides to participate in a meeting he chaired. It was the only time Morsi and the opposition had sat together and given their mutual intransigence. Al-Tayyeb's attempt at mediation did not succeed. When the Egyptian armed forces overthrew Morsi and his cabinet, Al-Tayyeb appeared the following day alongside the Coptic Patriarch, and other leading figures with the head of the Armed Forces General Al-Sisi. With his presence and in his brief remarks he effectively acknowledged the legitimacy of the new political order. But weeks later when the armed forces moved with brutality against a massive Muslim Brotherhood Sit-In, Al-Tayyeb declared his disapproval of the bloodshed. These two seemingly contradictory public expressions following the coup in fact reflect Al-Tayyeb's principled position.

But even before any of these events Al-Tayyeb was the object of Muslim Brotherhood hostility precisely because of his defence of traditional Islam (including its spiritual (Sufi) dimension in the face of the Muslim Brotherhood's effort to transform Islam from a religion

into a power seeking religious ideology.

Advocate of Traditional Islam: Indeed Al-Tayyeb has emphasised his mission to promote traditional Islam since becoming Grand Sheikh. He has stressed the importance of teaching students about Islamic heritage - considering Al-Azhar graduates as ambassadors of Islam to the world. In an age where the claimants to authoritative Islam seem to be on every corner Al-Tayyeb has both the institute, and the personal skills to authentically claim to be a representative of traditional Islam; Islam practiced by the majority of Muslims throughout the ages.

Leader of the Al-Azhar University: Sheikh Al-Tayyeb leads the second-oldest university in the world, where teaching has continued without interruption since 975 CE. Al-Azhar represents the center of Sunni Islamic jurisprudence. It is a key institution that issues authoritative religious rulings and has provided extensive Islamic education to Egyptian and international students since its inception over a millennium ago. This history makes it a bastion of Sunni traditionalism. The university is considered one of the most prominent Islamic educational institutions, and the foremost center of Sunni Muslim scholarship worldwide.

Administers the Al-Azhar Education Network: Al-Azhar is currently the largest university in the world, having risen from a group of three schools in the 1950s to its current state with 72 feeder schools, and close to 300,000 students studying there at any one time. Including schools that are part of Al-Azhar waqf initiatives, there are close to 2 million students. This immense size and grounded respect make the head of Al-Azhar an extraordinarily powerful and academically influential person.

Country: Iran

Born: 17 July 1939 (Age 75)

Source of Influence: Political, Administrative

Influence: Supreme Leader of 77.7 million Iranians

School of Thought: Traditional Twelver Shi'a, Revolutionary Shi'ism

2009 Rank: 2

2010 Rank: 3

2011 Rank: 5

2012 Rank: 6

2013 Rank: 3

“Mass killings of human beings are catastrophic acts which are condemned wherever they may happen and whoever the perpetrators and the victims may be.”

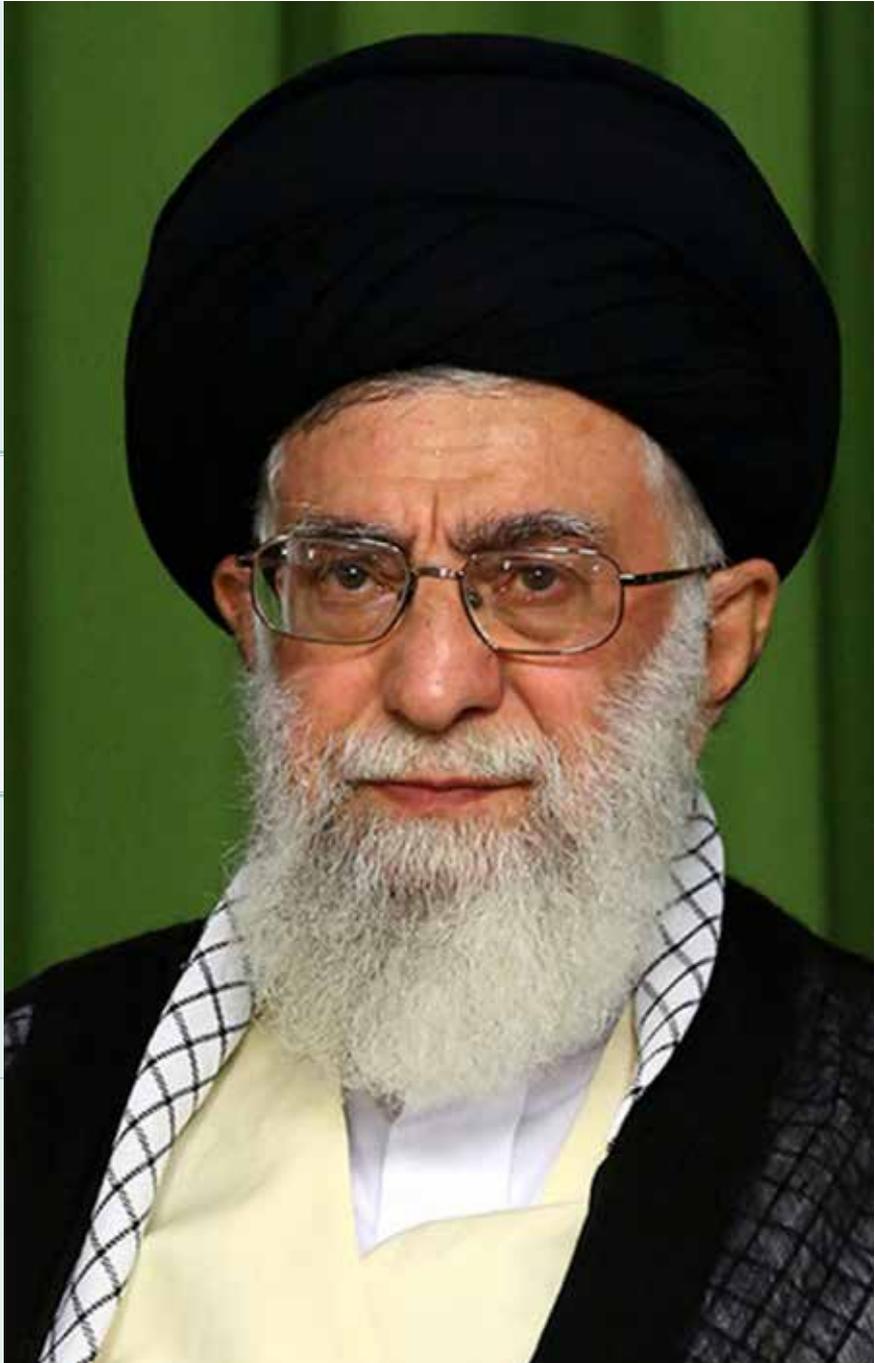
Ayatollah Khamenei

25

The number of years Khamenei has ruled over Iran as the Supreme Leader, being only the second leader in the 34 years since the Iranian Revolution in 1979.

95%

The percentage of votes he received in the 1981 presidential elections when he became the first cleric to serve in the office.



3

*His Excellency, Grand Ayatollah
Sayyid Ali Khamenei*

His Eminence Grand Ayatollah

Hajj Sayyid Ali Khamenei

Supreme Leader of the Islamic Republic of Iran

Grand Ayatollah Khamenei is the Supreme Leader of the Islamic Republic of Iran. He was born in Mashhad, and studied in the leading Iranian religious seminary in Qom, before becoming involved in the struggle with the Pahlavi Regime in the sixties and seventies. He was a key figure in the revolution in 1979 and served as President between 1981-1989 before succeeding Ayatollah Khomeini as Supreme Leader upon the latter's death. He has vocally supported most of the unrest in the Arab World, likening it to the Iranian Revolution.

Champion of Iranian Solidarity: Although Khamenei was initially criticized for endorsing the June 2009 re-election of President Mahmoud Ahmadinejad, he has been acclaimed for his response to the post-election turmoil. He ordered the closing of the Kahrizak detention centre in response to reports of prisoner abuse and death. He is a strong advocate of Iran's nuclear program.

Supreme Leader, Velayat-e Faqih: Khamenei's current influence stems from his powerful position as a religious leader, which gives him a unique role in political affairs. His job is to enact the Velayat-e Faqih—the guardianship of the jurist. In real terms this means a system where scholars of fiqh (Islamic jurisprudence) have a controlling say in the political affairs of the state. The rule of the jurist was a concept created by Ayatollah Ruhollah Khomeini, based on ideas that have run through Iranian political history since the time of Shah Ismail—who was the first to make Shi'a Islam the national religion of Iran. It was conceived in a battle against oppression as a way of safeguarding the Iranian nation from tyranny; giving the final say in all matters to a group of religious scholars, the Council of Guardians. This Council is headed by a chief arbitrator—the Supreme Leader.

Leader of Shi'a Revolution: Khamenei gains much of his influence in Iran from his role as a leader of the Islamic Revolution in Iran. The Islamic Republic of Iran was forged out of the 1979 Revolution. Combating what many saw as the tyrannical rule of the Shah, Khamenei joined the Society of Combatant Clergy that staged demonstrations mobilizing many of the protests leading to the Shah's overthrow. After the revolution in 1979, Khamenei was one of the founding members of the Islamic Republic Party, and a member of the assembly of experts that was responsible for drafting Iran's new constitution.

Sunni-Shia Reconciliation: On September 2, 2010 Khamenei issued a historic fatwa banning the insult of any symbol that Sunnis hold to be dear, including but not limited to the companions and wives of the Prophet (peace and blessings be upon him). This fatwa was received with great appreciation by the Chancellor of Al-Azhar University, Shaykh Ahmad Al-Tayyeb.



Light shines through a dome in Isfahan, Iran

Country: Jordan

Born: 30 Jan 1962 (Age 52)

Source of Influence: Political, Lineage

Influence: King with authority over approximately 7 million Jordanians and outreach to Traditional Islam

School of Thought: Traditional Sunni

2009 Rank: 4

2010 Rank: 4

2011 Rank: 4

2012 Rank: 7

2013 Rank: 4

“Blowing up buses will not induce the Israelis to move forward, and neither will the killing of Palestinians or the demolition of their homes and their future. All this needs to stop. And we pledge that Jordan will do its utmost to help achieve it.”

King Abdullah II

41ST

generation direct descendant of the Prophet Muhammad (PBUH)

7%

The average annual growth in Jordan since King Abdullah ascended to the throne, nearly double the 3% growth Jordan had averaged previously.



4

His Majesty

King Abdullah II ibn Al-Hussein

His Majesty King Abdullah II Ibn Al-Hussein

King of the Hashemite Kingdom of Jordan, Custodian of the Holy Sites in Jerusalem

King Abdullah II has influence in Jordan and around the world due to his Hashemite lineage, his custodianship of the Holy Sites in Jerusalem and his political capital both internationally and regionally.

International Influence: HM King Abdullah II has effectively continued Jordan's positive moderating role not only in the Arab and Muslim Worlds but also in the world at large. He has worked towards the establishment of a just and lasting comprehensive solution to the Arab-Israeli conflict and his work in international diplomacy has cemented Jordan's role as a regional power broker in Syria, Iraq and Palestine.

Domestic Influence: King Abdullah's progressive vision for Jordan is based on political openness, economic and social development, and the Islamic values of peace and tolerance. Under his reign, Jordan has witnessed sweeping national political and economic reforms and increasing governmental transparency and accountability. He has also instituted sweeping economic and domestic policy reforms. The advancement of civil liberties and the efforts to institutionalize democratic and political pluralism in Jordan under King Abdullah II has made Jordan one of the most progressive and stable countries in the Middle East.

Prophetic Lineage: King Abdullah II is a 41st generation direct descendant of the Prophet Muhammad (ﷺ) through the line of the Prophet's grandson Al-Hasan. The Hashemite Family, the Hashemites or Banu Hashem, are descendants of the Arab Chieftain Quraysh, a descendant of the Prophet Ismail, son of the Prophet Ibrahim (Abraham). Hashem was the Prophet Muhammad's great-grandfather, thus the Hashemites are direct descendants of the Prophet (ﷺ) through his daughter Fatima and her husband Ali ibn Abi Taleb, who was the Prophet's paternal first cousin and the fourth Caliph of Islam. The Hashemite Dynasty is the oldest ruling dynasty in the Islamic World, and the second-oldest in the world, after that of Japan. As the current bearer of the Hashemite torch, HM King Abdullah II has a unique position in the Islamic World.

Custodian of the Holy Sites in Jerusalem: March 2013 saw the signing of a historic treaty which officially reaffirmed the Hashemite Kingdom of Jordan's custodianship of the Holy Sites of Jerusalem. The treaty was signed by King Abdullah II and President Mahmoud Abbas of the State of Palestine. This treaty

makes formal a situation which has existed since 1924 and enables both countries to jointly legally protect the Holy Sites in Jerusalem against official and unofficial Israeli incursions, destruction and illegal annexation.

Islamic Outreach: In response to growing Islamophobia in the West in the wake of 9/11 and rising sectarian strife, King Abdullah II launched the Amman Message initiative (see page 30), which was unanimously adopted by the Islamic World's political and temporal leaderships. In total, over 500 leading Muslim scholars endorsed the Amman Message and its three points. This was a historic religious and political consensus (ijma') of the Islamic Ummah (nation) in modern times, and a consolidation of traditional, orthodox Islam. King Abdullah II is also credited with the Royal Aal al-Bayt Institute for Islamic Thought's most authoritative website on the Holy Qur'an and Tafsir (www.altafsir.com). He also founded the new World Islamic Sciences and Education University in Jordan (www.wise.edu.jo) in 2008. In 2012, King Abdullah II launched the International Islamic Integral Professorial Chairs initiative (see page 257).

Peace Activist: King Abdullah II plays a crucial and leading role in the dialogue for peace in the Israeli-Palestinian conflict. He has consistently and openly called for negotiations towards a two-state solution, and it is largely through his influence that peace talks resume when they stumble or stall. He is also lauded as an interfaith leader for his support of the 2007 A Common Word initiative—a groundbreaking initiative in Christian-Muslim engagement (www.acommonword.com). He was also the initiator and driving force behind the UN World Interfaith Harmony Week Resolution, marking the first week of February an annual celebration of faiths.

Safe Haven: Jordan has been home to wave after wave of refugees from Palestine, Iraq, Libya and Syria. Despite its paucity of resources, Jordan has welcomed and accommodated a staggering number of refugees and is seen by many as the most stable country in a turbulent region. Jordan has the world's second largest refugee camp in the world, Zaatari.

Country: Morocco

Born: 21 Aug 1963 (Age 51)

Source of Influence: Political, Administrative, Development

Influence: King with authority over 32 million Moroccans

School of Thought: Traditional Sunni, Maliki

2009 Rank: 3

2010 Rank: 5

2011 Rank: 2

2012 Rank: 3

2013 Rank: 5

“To rise to current and future challenges, we need to have full confidence in ourselves and to believe firmly that, notwithstanding the difficulties and the constraints, our future lies in our hands.”

King Mohammed VI

383

The number of years since the founding of the Alouite dynasty, when its founder, Moulay Ali Cherif, became Prince of Tafilalet in 1631.

98.5%

The percentage of citizens who voted for the recommended changes to the constitution that King Mohammed proposed in July 2011, which reduced his powers as king.



5

His Majesty Amir al-Mu'minin
King Mohammed VI

His Majesty King Mohammed VI

King of Morocco

King Mohammed VI is a direct descendant of the Prophet Muhammad (ﷺ) and his family has ruled Morocco for close to 400 years. He is also constitutionally the Amir al Mu'minin, or Commander of the Faithful, thereby combining religious and political authority. King Mohammed VI is lauded for his domestic reform policies and pioneering efforts in modernizing Morocco and countering terrorism. He tackles issues of poverty, vulnerability and social exclusion at home, and has improved foreign relations. King Mohammed VI influences the network of Muslims following the Maliki school of Islamic jurisprudence, and is a leading monarch in Africa.

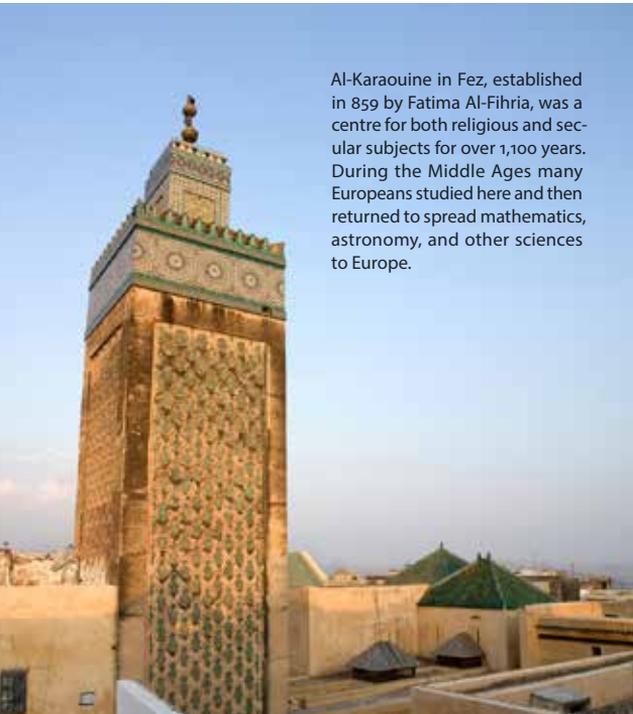
Four-Hundred Year Alaouite Dynasty: The 400 year-old Alaouite dynasty traces its lineage back to the Prophet Muhammad (ﷺ). It takes its name from Moulay Ali Cherif, who became Prince of Tafilalet in 1631. It sees itself as a continuation of the Andalusian Golden Age of Islam, which was characterised by peaceful co-existence, intellectual and cultural exchange and development.

Influence on Maliki Network: Morocco is home to the oldest university in the world, Al-Karaouine. This university is the center of the Maliki school of jurisprudence. Since early in his reign, King Mohammed VI has implemented the Mudawana family law code that gives rights to women in divorce and property ownership, as well as citizenship to children born from non-Moroccan fathers. He has also commissioned the Islamic Affairs Ministry to train women preachers, or Morchidat, who are now active chaplains to Moroccans across the globe.

Huge Influence over Muslims in Africa: King Mohammed VI leads the largest African monarchy, with a population of 32 million. Besides political links, Morocco maintains strong spiritual ties with Muslims all over Africa. Morocco is the site of the tomb of a highly revered Sufi sheikh, Mawlana Ahmed ibn Mohammed Tijani al-Hassani - Maghribi (1735-1815 CE), the founder of the Tijaniyya Sufi order, whose shrine attracts millions from across the continent. Morocco is also recognized as a source for the spread of Islam through West Africa. Thus, King Mohammed VI exercises vast amounts of power and influence over Muslims in Morocco, throughout Africa, and the rest of the world. He leads one of the most stable constitutional monarchies in the region, which is also the center of a moderate, flourishing Muslim culture.

Support for Al-Quds: The King and indeed all Moroccans show strong support for Palestinians and for Jerusalem. The Moroccan link with Jerusalem has been strong since Salah al-Din's son endowed the Magharbeh Quarter, next to the Buraq Wall, to North African pilgrims in 1193. This 800 year old quarter was demolished by the Israeli authorities in 1967 after they captured East Jerusalem.

Reform: King Mohammed VI has implemented major reforms in response to the Arab Spring protests. These have included a new constitution which has transferred many powers to a freely and fairly elected government. The Justice and Development Party (PJD) emerged as the largest party in the 2011 elections and heads the current government. The gradual reforms of the King have been hailed as a model for other Arab countries to follow.



Al-Karaouine in Fez, established in 859 by Fatima Al-Fihria, was a centre for both religious and secular subjects for over 1,100 years. During the Middle Ages many Europeans studied here and then returned to spread mathematics, astronomy, and other sciences to Europe.

Country: Turkey

Born: 26 Feb 1954 (age 60)

Source of Influence: Political

Influence: President of 75.7 million Turkish citizens

School of Thought: Traditional Sunni

2009 Rank: 3

2010 Rank: 2

2011 Rank: 3

2012 Rank: 2

2013 Rank: 6

“What should be targeted is a concept of organic, and not just mechanic, democracy that preserves the rule of law, separation of powers, and that is participatory and pluralistic.”

HE Recep Erdogan

450%

The growth in the budget for the Ministry of Education during his leadership, now the country's largest ministry. The military formerly had that distinction.

12TH

President of Turkey.



6

His Excellency

President Recep Tayyip Erdogan

His Excellency President Recep Tayyip Erdogan

President of the Republic of Turkey

Recep Tayyip Erdogan was the Prime Minister for 11 years, before becoming Turkey's first popularly elected president in August 2014. On August 27th he stepped down from the leadership of the Justice and Development Party (AKP-Adalet ve Kalkınma Partisi) and the following day was inaugurated as the twelfth President of Turkey. During his three terms as Prime Minister, Turkey has seen unprecedented economic growth, constitutional reform, and a re-emergence as a major global power. This success in addition to his personal charisma and hard work have made Turkey a model to emulate for many Muslim countries.

A New President: President Erdogan won 52% of the vote in the country's first direct elections for president. This was a continuation of his remarkable popularity and success at the ballot box over the past decade. He has made it clear that he means to turn the largely ceremonial post of president into a more meaningful one, and has indicated that he would like to see an executive presidential system implemented in Turkey.

A Popular Reformist: President Erdogan has pledged to continue working for Turkey's inclusion in the EU. In September 2010, over 58% of voters supported Erdogan's constitutional referendum which made changes to the constitution in order to bring the constitution into compliance with European Union Standards hence facilitating Turkey's EU membership process. Erdogan has also lead groundbreaking initiatives by introducing a number of democratic measures in regards to the country's judicial system, the Kurdish issue, non-Muslim minorities, Alawites, freedom of the press, zero tolerance to torture and the fight against coup attempts.

A Mediator: Erdogan insists on a role for Turkey as a mediator and bridge between cultures and civilizations. The Alliance of Civilizations initiative of the United Nations—that Erdogan established with the Spanish president, Jose Luis Rodriguez Zapatero—has become a key forum for international, intercultural, and interreligious dialogue and cooperation. It has continued to develop deeper relations with key players in the Arab world, the Balkans, the Caucasus and Central Asia.

Arab World: Turkey's position during the various uprisings in the Arab Spring has always been to side with the people. Erdogan and other high-level officials visited Tunisia, Egypt, and Libya post-revolution to show their continuing support for the transition to democracy. In Syria, this has led to border clashes

with Syrian government forces, allowing Turkey the opportunity to deploy NATO Patriot missiles on its border with Syria. Erdogan is hailed for his strong opposition toward the Israeli blockade of the Gaza Strip, and his criticism of Israel's May 31, 2010 raid on a humanitarian flotilla to Gaza, which killed nine Turkish nationals, and which led to a freeze in all military and political cooperation. An apology from the Israeli Prime Minister began the process of healing relations.

Global Relations: Under Erdogan, Turkish foreign relations took on a global perspective. Starting with the adoption of a 'good neighbour policy'—in August 2009, Turkey has focused on building stronger relations with all of its seven land-contiguous neighbours (especially Greece) and also all of those countries bordering the Black Sea (an important trading hub and a geopolitically significant area). In Africa, it has opened up over twenty new embassies and consulates and when Somalia suffered from a crippling famine and drought in 2011, Erdogan not only gave aid, but also became the first leader from outside Africa to visit Somalia in nearly two decades. While Turkey has about 45% of its foreign trade with European countries, it is developing strong trade relations with other regions and attracting investment from all over the world.

Challenges: His popularity suffered with the heavy handed response to the Taksim Square protests. There has also been a highly publicised spat with Fethullah Gülen and the institutes dominated by the latter's followers (especially the police). Also, he lost credibility for his personal harsh criticism of the Shaykh Al-Azhar for backing the overthrow of President Morsi. Further, Turkey's support for the Free Syrian Army has been linked to the rise of the radical DA'ISH group, which is threatening the stability of the whole region. Erdogan will have to balance these key domestic and international issues if he is to readdress his fall in popularity within the Muslim world.

Country: Iraq

Born: 4 Aug 1930 (Age 84)

Source of Influence: Scholarly, Lineage

Influence: Highest authority for 21 million Iraqi Shi'a, and also internationally known as a religious authority to Usuli Twelver Shi'a.

School of Thought: Traditional Twelver Shi'a, Usuli

2009 Rank: 7 2012 Rank: 13

2010 Rank: 8 2013 Rank: 8

2011 Rank: 10

“Do not refer to the Sunnis as our other brothers, but refer to them as ‘Us.’”

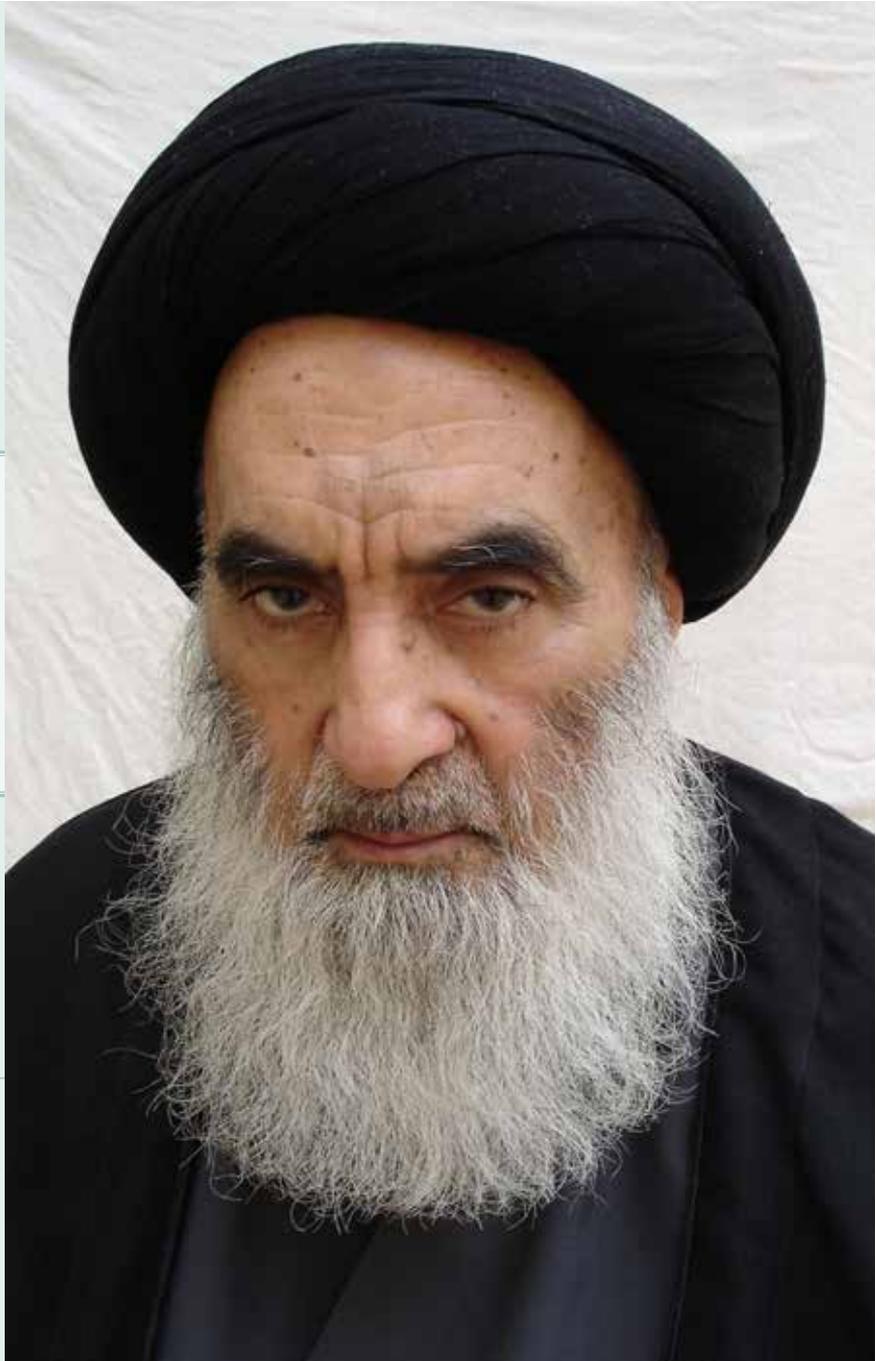
Ayatollah Sistani

50,000

The number of students that Sistani supports in Iran.

22

The number of years since he ascended to the rank of Grand Ayatollah.



7

His Eminence Grand Ayatollah
Sayyid Ali Hussein Sistani

His Eminence Grand Ayatollah

Sayyid Ali Hussein Sistani

Marja of the Hawza, Najaf, Iraq

Grand Ayatollah Sayyid Ali Hussein Sistani is the prime *marja*, or spiritual reference for Ithna'Ashari'a (Twelver) Shi'a Muslims. He is the leading sheikh of the Hawza Seminary in Najaf, Iraq and the preeminent Shi'a cleric globally. Sistani is one of the most respected of the *marjaiyya*—the highest position of authority in the Usuli school of Twelver Shi'a *fiqh*.

Preeminent Shi'a Cleric and Marja Taqlid: Sistani's influence in the Twelver Shi'a sect stems from his scholarly lineage and education, which have enabled him to reach the status of *marja taqlid*—the highest status in the Usuli branch of Twelver Shi'a Islam. *Marja taqlid* means literally one who is worthy of being imitated— placing Sistani in a position of great authority over Twelver Shi'a Muslims. There are currently only 29 *marjas* worldwide. Sistani is descended from a family of religious scholars, and was educated in the leading institutions in Iran. He later went to Najaf, Iraq to study under the Grand Ayatollah Abu Al Qasim Al Khoei. On Khoei's death in 1992, Sistani took over as grand ayatollah, inheriting Al Khoei's following. He soon rose to become the leading cleric in Iraq. With the recent opening of Iraqi shrines to Iranian tourists, Sistani is gaining a following outside of Iraq.

Financial Influence: Sistani also has very significant financial clout due to his position as *marja*. As a *marja* his followers give him a religious tax (*khums*, Arabic for one fifth). The redistribution of this tax for the common good is one of the key roles of a *marja*. Much of this remittance is redistributed through the Al Khoei Foundation—the largest Twelver Shi'a development organization in the world that maintains a network

of educational and humanitarian establishments for both Shi'a and non-Shi'a Muslims.

Quietist Influence: Significantly, Sistani is against the idea of Velayat-e Faqih, suggesting Shi'a clerics should not get involved in politics. Paradoxically this approach has afforded him very strong influence as a religious leader unsullied by politics. Ali Sistani has used his position of quietist authority to wield influence also as a peacemaker in the turbulent post-invasion Iraq. At a time when Sistani was losing support to Sheikh Muqtada Al Sadr, he showed his sway by arranging a lasting deal between Sadr and US forces at the Imam Ali Shrine in Najaf in 2005—a deal that secured the Shrine and pushed for an American retreat. Sistani was vocal about encouraging Iraqis to participate in the 2010 parliamentary elections. He strongly condemned the Baghdad church attack in October 2010 and also advised Iraqi security forces to take more responsibility for the protection of Iraqi citizens. He has strongly supported the new prime minister of Iraq, Haydar al-Abadi, asking him to form an inclusive, strong and efficient government. He has also issued strong statements against DA'ISH, calling on Iraqis to unite against the militants.



Tile-work containing the names of the family of the Prophet (peace and blessings be upon him) at the Imam Ali Mosque in Najaf, Iraq. Ali Mosque in Najaf, Iraq.

Country: Oman

Born: 18 Nov 1940 (Age 74)

Source of Influence: Lineage, Political, Development

Influence: Leader of 4 million citizens and residents of Oman.

School of Thought: Traditional Ibadi

2009 Rank: 6

2010 Rank: 6

2011 Rank: 9

2012 Rank: 12

2013 Rank: 9

“I am working for Oman – the country and its people... for me it is a delight to see my country and my people in the situation I imagined from the very first day I assumed power. I feel that I am a man with a mission rather than a man with authority.”

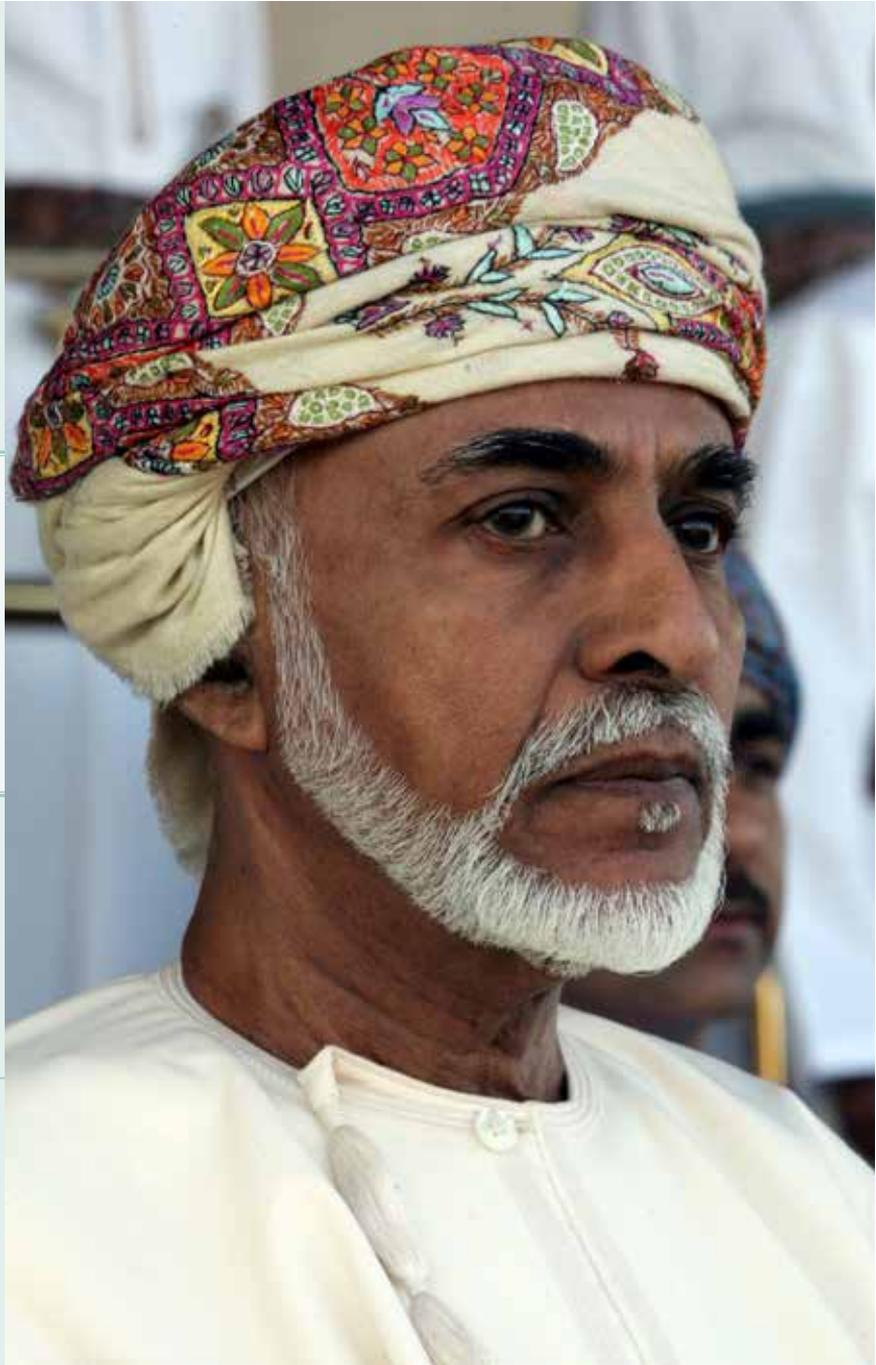
Sultan Qaboos

364

The number of years since the founding of the Sultanate (1650), thus making it the oldest independent state in the Gulf.

25TH

Most peaceful country in the world.



8

His Majesty

Sultan Qaboos bin Sa'id Al-Sa'id

His Majesty Sultan Qaboos Bin Sa'id Al-Sa'id

Sultan of Oman

Sultan Qaboos bin Sa'id Al-Sa'id, the 14th descendant of the Al-Bu Sa'idi dynasty, is a socially and politically active monarch, who has ruled for over 40 years as Sultan. Sultan Qaboos has revolutionized and modernized Oman, transforming it from a poor, isolationist nation into a land closely-linked with the African continent and devoted to economic development, regional stability, and religious tolerance.

Leader of Omani Sultanate: Sultan Qaboos Al-Sa'id reigns over a country strategically situated in the Gulf region. Oman has a stake in the crude oil market due to the Strait of Hormuz, which connects the Gulf of Oman to the Persian Gulf and the Arabian Sea, producing over 950,000 barrels of crude oil per day in 2014, according to Oman's Oil and Gas Ministry.

Historically, Oman is significant as one of the only countries with a large population of Ibadi Muslims and as the most authoritative state in the Ibadi movement—one that is recognized as one of the oldest schools of Islamic thought.

Beacon of Islam: Sultan Qaboos has helped build or restore thousands of mosques at his personal expense, the grandest being the Sultan Qaboos Mosque, which can accommodate up to 20,000 worshippers. The Sultan is a discreet but strong supporter of moderate Islam and has created a unique Islamic culture in Oman that has carefully combined the best of traditional Islam with the benefits of the modern world. Sultan Qaboos has promoted culturally-specific Islamic dress, art, architecture and education, and is a keen advocate of environmentalism. This quiet, measured rise has made Oman a hidden pearl of the Islamic world.

Personal Leadership: The Sultan has raised the Omani standard of living by building up Oman's school system, health care, infrastructure, and economy. He cites

political participation as one of his major long-term goals. Within the last two decades, he has introduced political reforms; including a bicameral representative body, a basic law, universal suffrage, and a supreme court. Moreover, despite Oman's relative lack of oil and gas compared to other Gulf States, the Sultan has invested his country's wealth so wisely that all citizens are guaranteed free education up to the doctoral level (should they qualify); free healthcare, free land, soft loans for building homes, jobs and social security for the disabled, orphans and widows. Furthermore, unlike neighboring countries, Oman has resolved all its border demarcation issues with all its neighbors, has no foreign debt and has a Sovereign Wealth Reserve Fund of over 30 billion Riyals (about \$100 billion). Oman is thus arguably the best administrated country in the Islamic world, if not in the whole world.

International Leader: Sultan Qaboos has been recognized by organizations such as the United Nations and the National Council of US-Arab Relations for his leadership in the Persian Gulf region. In 2008, he presided over the GCC Summit, where he was commended for his ongoing efforts toward political and economic cooperation amongst the GCC states. Sultan Qaboos has made an effort to strengthen ties between Oman and Iran, as well as the strategic partnership between Oman and India—showing the Sultan's foresight in carving foreign policy independent of that of his Arab neighbors.



Country: UAE

Born: 3 Oct 1961 (Age 53)

Source of Influence: Administrative, Development, Philanthropy

Influence: Military and political leadership.

School of Thought: Traditional Sunni

2009 Rank: 22

2010 Rank: 22

2011 Rank: 18

2012 Rank: 15

2013 Rank: 10

“The real asset of any nation is in its people ... and the prosperity and success of a country are measured by the standard of education available to all its citizens.”

Sheikh Mohammed bin Zayed

\$120^{MIL}

His financial support of a worldwide child health initiative to eradicate polio completely by 2018.

\$100^{MIL}

The amount of money Sheikh Mohamed has pledged for development projects related to solar and wind energy in Morocco.



9

His Highness General Sheikh
Mohammed bin Zayed Al-Nahyan

His Highness General-Sheikh Mohammed Bin Zayed Al-Nahyan

Crown Prince of Abu Dhabi and Deputy Supreme Commander of the UAE Armed Forces

Sheikh Mohammed bin Zayed Al-Nahyan is the Crown Prince of Abu Dhabi and Deputy Supreme Commander of the UAE Armed Forces, as well as next in line to be President of the United Arab Emirates. The UAE is increasingly becoming an important centre for global weapons trading, with Abu Dhabi as host to one of the world's largest defence expos.

Political and Military Leadership: Sheikh Mohammed is chairman of the Abu Dhabi Executive Council—an executive leadership body in Abu Dhabi, which is constantly engaged in the assessment of public policy. Since becoming Crown Prince in 2004, Sheikh Mohammed has been recognized for his groundbreaking initiatives as an influential leader of Abu Dhabi as well as Deputy Supreme Commander of the armed forces. He is a special advisor to UAE President HH Sheikh Khalifa bin Zayed Al-Nahyan.

Economic Development: With Abu Dhabi sitting on the 10th of the world's proven oil reserves, Sheikh Mohammed bin Zayed Al-Nahyan maintains immense political influence in the Muslim World as a leading member of the Abu Dhabi National Oil Company—which directs development efforts for the UAE's role in the oil and gas industries. Sheikh Mohammed is chairman of the Abu Dhabi Council for Economic

Development (ADCED), which has been developing initiatives to boost entrepreneurship among youth in the UAE.

Humanitarian: Sheikh Mohammed is noted for his philanthropic and humanitarian efforts in charitable giving. He has donated billions of dollars to various causes, including DH55 million to the UN Global Initiative to Fight Human Trafficking, and purchasing vaccines in Pakistan and Afghanistan.

Sustainable Development and Conservationist: Sheikh Mohammed has been a champion of sustainable development in Abu Dhabi as an advocate for the implementation of green technologies. He pledged \$15 billion for the development of clean energy through solar, wind and hydrogen power. He is also a keen falconer and is committed to protecting falcons and other species in the region.



Country: Pakistan

Born: 1923 (Age 91)

Source of Influence: Scholarly, Administrative

Influence: Leader of an international organisation.

School of Thought: Traditional Sunni, Hanafi

2009 Rank: 15 **2012 Rank:** 17

2010 Rank: 16 **2013 Rank:** 13

2011 Rank: 16

“People out there are burning in the fire of ignorance and you are wasting your time here inquiring after my health!”

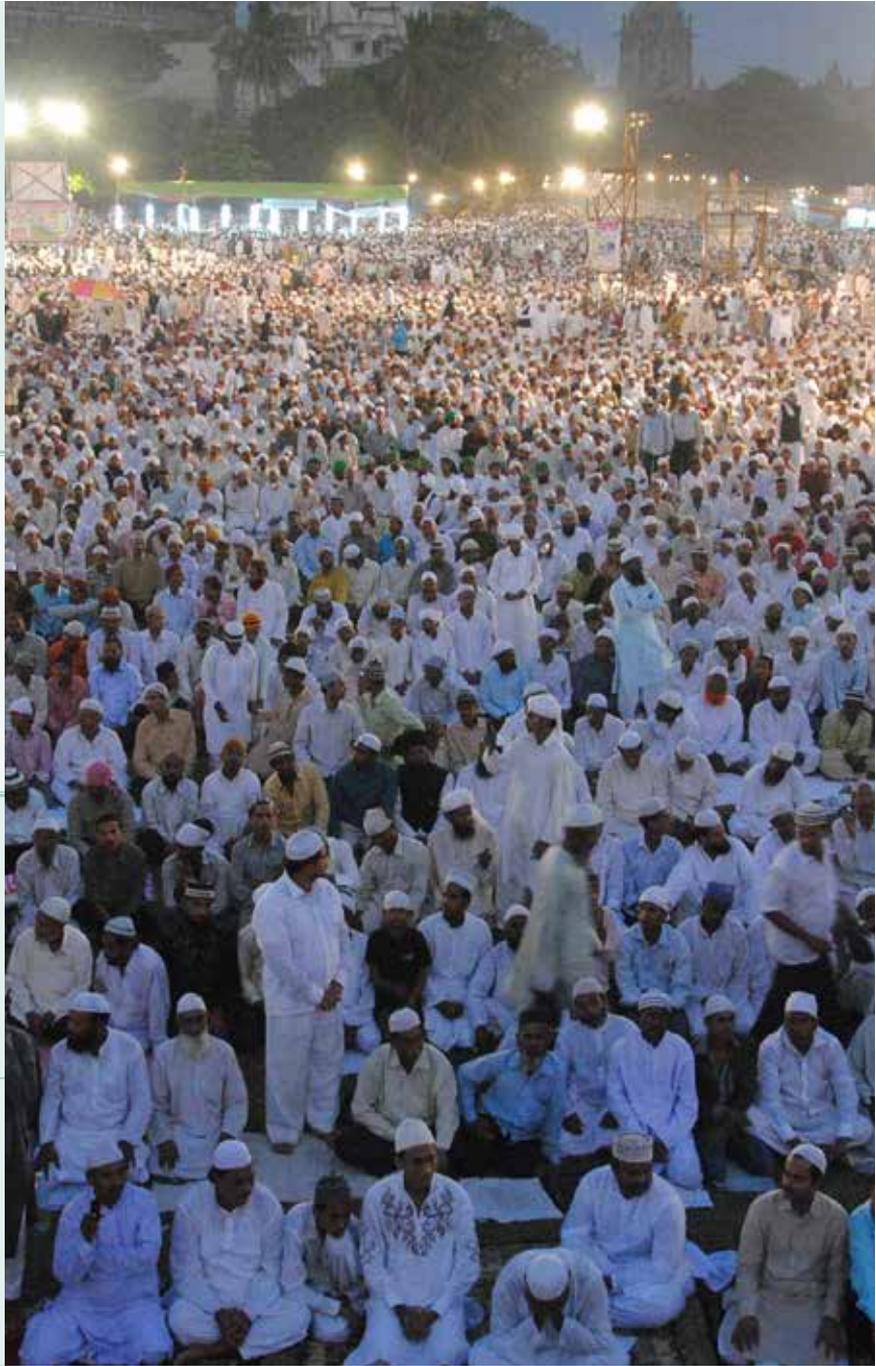
Muhammad Ilyas al-Kandhlawi, Abd Al-Wahhab's teacher and the founder of Tablighi Jamaat.

213

The number of countries that have chapters of the Tablighi Jamaat.

150^{MIL}

Approximate number of followers.



❧ 10 ❧

Amir Hajji

Muhammad Abd Al-Wahhab

Hajji Mohammed Abd Al-Wahhab

Amir of Tablighi Jamaat, Pakistan

Leader of the Pakistan chapter of the *Tablighi Jamaat*—a transnational Islamic organization dedicated to spreading the message of religious conservatism and renewed spirituality—Hajji Abd Al-Wahhab is a prominent Pakistani scholar with a significant following in South Asia and the United Kingdom. Although the organization does not have a central authority, Abd Al-Wahhab has been increasingly influential in his leadership of the throngs of Muslims that follow the international movement in Pakistan and abroad.

Missionary: As Amir, or leader of Pakistan's *Tablighi Jamaat*, Hajji Abd Al-Wahhab's influence spans globally due to the organization's emphasis on missionary work. Considered a foremost *da'ee*, or inviter to the faith of Islam, Abd Al-Wahhab has spoken about the need to return to the correct beliefs and practices of Islam in numerous countries and congregations.

Champion of Conservatism: Abd Al-Wahhab urges Muslims to repent for their sins and to emulate the life of the Prophet Muhammad by adhering to the *Sunnah*—the Prophet's teachings and deeds. Among these is an exhortation to partake in the act of *da'wa* or spreading the message of the faith. The *Tablighi Jamaat* has gradually acquired a massive membership base owing to this core tenet. Abd Al-Wahhab's work is derived from close ties to the founder of the *Tablighi Jamaat*, Maulana Muhammad Ilyas Kandhelvi, and stems from the prominent Islamic institution *Darul Uloom Deoband*, in India, where the latter studied before establishing a following in Pakistan.

diaspora South Asians, and others who carry the flag of the *Tablighi Jamaat* are notable Muslim leaders. In Pakistan alone, Abd Al-Wahhab's influence has won the allegiance of prominent politicians, actors, and athletes. Despite his influence over key Muslim leaders from various fields of social power, Abd Al-Wahhab is consistent in his assertion that the organization is wholly apolitical—identifying the work of the *Tablighi Jamaat* as a spiritual revivalist movement. Annual gatherings in Raiwind, Pakistan draw close to 2 million people, and those in Biswa, Bangladesh attract over 3 million.

Advocate of Non-violence: In light of heightened incidences of violence by fringe Islamic militant groups, Abd Al-Wahhab has publicly stated the importance of non-violence in bringing people closer to the faith of Islam. This comes after the tragic Mumbai attacks which investigations found were linked to the Pakistan-based *Lashkar-e-Taiba*; a militant organization Abd Al-Wahhab has made a point of distancing the *Tablighi Jamaat* from.



A member of the Tablighi Jamaat makes his way to the annual *ijtema* held in Raiwind, Pakistan where he will be joined by over 1.5 million others for a weekend of spiritual rejuvenation.

Country: Indonesia

Born: 21 June 1961 (age 53)

Source of Influence: Political

Influence: Leader of 252 million citizens and residents of Indonesia

School of Thought: Traditional Sunni

“He’s made it possible for us to say to our kids - look at Jokowi - he used to sell furniture and grew up near a slum - and now he’s our president. Now anyone can be president.”

Dharsono Hartono, an Indonesian businessman and Jokowi supporter

17,508

The number of islands that make up Indonesia, the largest archipelago in the world, which are split between 33 provinces.

55%

Percentage of the vote he won in the Indonesian presidential elections.



❧ 11 ❧

His Excellency
President Joko Widodo

His Excellency President Joko Widodo

President of Indonesia (inauguration October 20, 2014)

Joko Widodo, or Jokowi as he is popularly known, will become the President of Indonesia on October 20, 2014. He won 55% of the vote in the presidential elections which took place in July 2014; a victory margin of 4%. Widodo was nominated to be a presidential candidate by former President Megawati Sukarnoputri of the Indonesian Democratic Party-Struggle (PDI-P). He is seen very much as a populist leader, not enjoying the support of religious scholars, nor coming from a wealthy or military background.

Background: Widodo will be the first Indonesian president not to be from the military or the political elite. He comes from a humble background of Javanese descent. His father had a small furniture business, which often couldn't make ends meet. They struggled to put him through university, where he graduated in the field of forestry. After graduation, Widodo worked for three years in the forestry service of a state enterprise in Aceh before returning to his family business.

Successful and 'Clean' Politician: Widodo was the mayor of Surakarta before becoming the governor of Jakarta in September 2012.

Mayor of Surakarta: He was a successful mayor who enjoyed a close relationship with his constituents. He focused on promoting the city as a centre of Javanese culture, but also developed the public transport system, healthcare and business relations with the community. He forged a reputation for being a 'clean' politician, avoiding the charges of corruption and nepotism which plague most politicians.

Governor of Jakarta: His political success continued with his election as governor of Jakarta. He was equally successful as governor making meaningful reforms in education, public transportation, revamping street vendors and traditional markets, and implementing

flood control.

Presidential candidacy: Various awards (3rd place of the 2012 World Mayor Prize, one of the 'Top 10 Indonesian Mayors of 2008') testified to his success as mayor and governor, and there was little surprise when Megawati Sukarnoputri, the former President of Indonesia, chose Widodo to be the presidential candidate of the PDI-P party. He has also enjoyed the support of many musicians and artists (he himself is reported to enjoy heavy metal music), and this helped him greatly on his presidential campaign.

Blusukan Culture: Widodo has become well-known for impromptu visits to see and hear directly from people in local communities. This has allowed him to directly address their concerns and criticisms, allowing him to develop a strong personal relationship with the public.

High Expectations: There are high expectations of Widodo. Many will be expecting him to bring the success he had in his mayor and governor posts to his presidential post. He will be expected to maintain his promotion of transparency and accountability, and whether he will continue with methods such as blusukan is something that many people will keep an eye on.



Terrace rice fields in Bali, Indonesia. Indonesia is the third largest producer of rice after China and India.

Country: Saudi Arabia

Born: 1943 (Age 71)

Source of Influence: Scholarly, Administrative

Influence: Grand Mufti to 30.8 million Saudi residents and the global network of Salafi Muslims.

School of Thought: Salafi

2009 Rank: 11

2010 Rank: 11

2011 Rank: 14

2012 Rank: 18

2013 Rank: 14

“The ethics of a true believer are portrayed in his brother, for when he sees good deeds he encourages him ... And if he perceives any sort of violation and abuse of Shari‘ah, he seeks to set him on the right path and amend (him).”

Sh. Abdul Aziz Aal Al-Sheikh

430

The number of audio fatwas on his website.

20

The age at which he lost his eyesight, 51 years ago.



© Hassan Ammar / AP

❧ 12 ❧

His Eminence

Sheikh Abdul Aziz Aal Al-Sheikh

His Eminence Sheikh Abdul Aziz Ibn Abdullah Aal Al-Sheikh

Grand Mufti of the Kingdom of Saudi Arabia

As the Grand Mufti, Sheikh Abdul Aziz ibn Abdullah Aal Al-Sheikh has the highest position of religious authority in the Kingdom of Saudi Arabia. He is an Islamic scholar based in Makkah and has influence as a leading cleric of the expansive global movement of Salafi Muslims.

Salafi Lineage: The Aal Al-Sheikh family in Saudi Arabia traditionally controls the religious and justice establishments. They are descended from Muhammad ibn Abd Al Wahhab (1703–1792), the founder of Wahhabi and Salafi thought, and for 250 years have been closely associated and intermarried with the ruling Al Saud family.

Head of Sunni Jurisprudential Committees: Sheikh Abdul Aziz Aal Al-Sheikh is chairman of the Council of Senior Scholars, a scientific consultative commission composed of leading Sunni specialist scholars of Sharia (Islamic law). He has been behind fatwas that call for more rights for women and children.

Al-Sheikh is also chairman of the Permanent Committee for Islamic Research and Fatwas (religious edicts), a special committee designated for the researching and issuing of religious rulings and edicts on jurisprudence, the *Hadith*, and *Aqida* (creed) for the Sunni world.

As head of the Presidency for Scientific Research and Religious Edicts (*Dar al Ifta*), Al-Sheikh is often the spokesperson for controversial rulings issued from the Kingdom. He is recognized for his influence in enforcing a distinct view of Islamic tradition. In 2008, he publicly criticized Muslim televangelists who encouraged Muslims to celebrate birthdays and anniversaries—stressing, instead, that only the two occasions of ‘Eid and the weekly Friday observations

are valid occasions to celebrate. In this, and also in his condemnation of Turkish soap operas sweeping the Arab World, Al-Sheikh has stressed the importance of eliminating distracting practices. He is also ardently opposed to the practice of marrying off very young girls to older men, emphasizing its incongruence with human decency and Islamic tradition.

Central Figure of Global Salafi Movement: As Grand Mufti of the Kingdom of Saudi Arabia, Al-Sheikh is the leading religious figure of the Saudi-based network of Salafi Muslims. The rulings derived by Al-Sheikh are based heavily on a literal reading of the Qur’an and emphasize the need to strip away innovative cultural practices that have become a part of Muslims’ lives. The movement he leads is characterized by an authoritative stance on Islamic religious practice.

Eminent Scholarship: Grand Mufti Al-Sheikh is recognized as a leading contemporary scholar of Islam. He has leveraged this influence by openly speaking out against Osama bin Laden and Al Qaeda as entities that push a dangerous ideological terrorism. He spoke for the need for a war—to be fought by academics, the media, religious leaders and even parents—against deviant thought that leads overzealous Muslims toward extremism and violence. He recently described DA’ISH as ‘evil’, and called them ‘the number one enemy of Islam’.



Country: Senegal
Born: 1955 (Age 59)
Source of Influence: Lineage, Scholarly
Influence: Spiritual leader of around 100 million Tijani Muslims.
School of Thought: Traditional Sunni (Maliki, Tijani)
2011 Rank: 26
2012 Rank: 23
2013 Rank: 19

“You can only go to Paradise or to Hellfire, and you have to work for Paradise in this life. This is the way, and here, is the place to work for reward in the Hereafter.”

Sh Ahmad Tijani Ali Cisse

1815

The year the founder of the Tijani Tariqa passed away.

1 MIL+

The number of people who attended the 72nd anniversary of the construction of the Grand Mosque Medine-Baye, Senegal.



13

His Eminence

Sheikh Ahmad Tijani Ali Cisse

Sheikh Ahmad Tijani Bin Ali Cisse

Leader of the Tijaniyya Sufi Order

Sheikh Ahmad Tijani bin Ali Cisse is the spiritual leader of the Tijaniyya Sufi order. The Tijaniyya is the largest Sufi order in Western Africa, and its leader commands a following of millions, who see him as their guide to true Islam.

Leader of Tijani Muslims

Cisse became leader of the Tijaniyyah following the death of his elder brother Sheikh Hassan Cisse in 2008. He is the Imam of the Grand Mosque in Medina Baye, Senegal, which is one of Western Africa's key positions of Islamic leadership. Tijani Muslims are located throughout Western Africa and further afield. As an order, Tijanis give allegiance to their sheikh giving him significant influence as a leader.

Education and Activities: Sheikh Tijani Cisse (b. 1955) studied Qur'an, Arabic and classical texts with both his father, Sheikh 'Ali Cisse, and his legendary grandfather, Sheikh Ibrahim Niass. He then continued his studies at Al- Azhar University in Egypt, studying Arabic and Usul al-Din (theology). Upon completing his studies in Egypt, he traveled extensively throughout Africa, the Middle East and America. He attended many conferences and participated in religious debates.

He also managed to edit and publish several important works, including Sheikh Ibrahim's *Kashif al-Ilbas*.

Posts: In 2001, Sheikh Tijani Cisse was appointed Senegal's General Commissioner for the Hajj. In 2006, he was again recognized by Senegalese President Aboulaye Wade and appointed a Senegalese "Special Missions Ambassador", a position he holds until the present time. He has also received Senegal's distinguished award, the *Ordre de Merite* (1993).

Descendent of The Tijaniyya Founder: The Tijaniyya is a Sufi order founded by Ahmad al Tijani Hasani, an Algerian, in the late 18th century. As the spiritual leader of the Tijaniyya, Cisse is considered to be the bearer of a spiritual inspiration called the *Fayda Tijaniyya*, giving him authority to carry on the teachings of Ahmad al Tijani Hasani. Because of this position, some Tijani Muslims refer to Cisse as the reviver of the *Sunnah*.

LEFT: Mosque and Maqam of Sheikh Tijani, the founder of the Tijani Tariqa, in Fez, Morocco.

BELOW: Sheikh Ahmad Tijani Ali Cisse meets with the elder Emir of Kano, Ado Bayero.



Country: Turkey

Born: 27 Apr 1941 (Age 73)

in Erzurum, Turkey

Source of Influence: Scholarly

Influence: Figure of spiritual and social leadership for millions of Turkish Muslims and others around the world

School of Thought: Traditional Sunni

2009 Rank: 13

2010 Rank: 13

2011 Rank: 15

2012 Rank: 10

2013 Rank: 11

“Be so tolerant that your bosom becomes wide like the ocean. Become inspired with faith and love of human beings. Let there be no troubled souls to whom you do not offer a hand and about whom you remain unconcerned.”

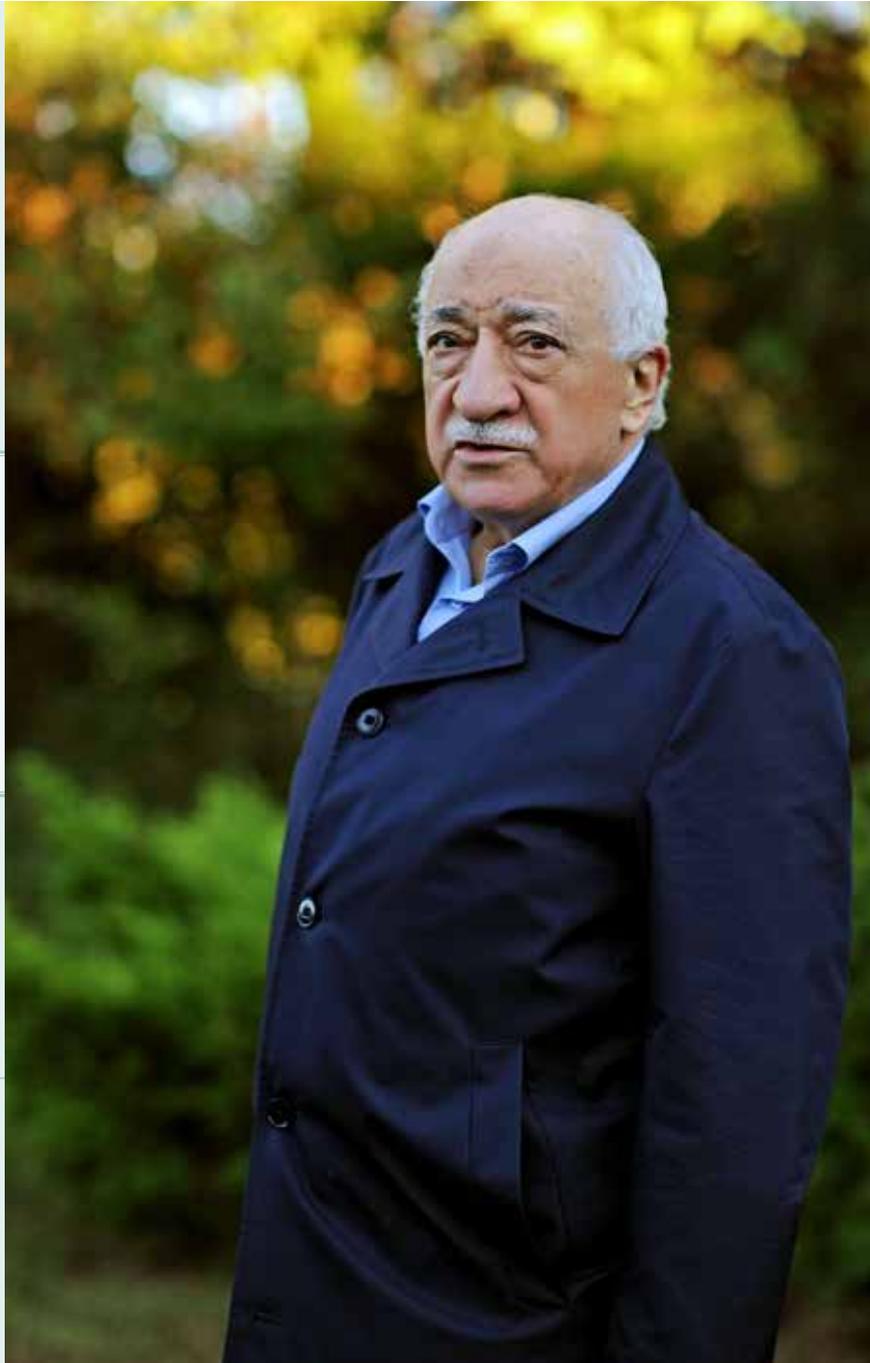
Fethullah Gülen

140

The number of Gulen-inspired chartered schools operating in the US alone with a student enrollment of nearly 45,000 students.

83

The number of books he has authored, 66 in Turkish and another 17 in English covering topics such as sociology, politics, religion, art, science and sports.



14

Hodjaefendi
Fethullah Gülen

Hodjaefendi Fethullah Gülen

Turkish Muslim Preacher

Fethullah Gülen is a preacher, thinker and educator, who having assumed the leadership of the Nurcu religious movement—started by Said Nursî (1878–1960 CE)—has gone on to become a global phenomenon in his own right. His popularity and authority in Turkey have been the driving force of the movement that is widely thought to have brought about the social and, eventually, political changes of which politician Recep Tayyip Erdoğan has been the ultimate heir—that is the enfranchisement of Muslim politics in Turkey. Despite his peaceful means of preaching and community organization, Gülen is hated by the secularist establishment in Turkey and has been living in the US since 1999.

Humanitarian Reformer: Gülen and his followers have devoted considerable energy in recent years on interreligious dialogue with tens of interfaith centers in Europe and the US being opened to foster better relations between faiths. Gülen is also the head of a series of socially oriented philanthropic efforts. His teaching emphasizes that there are no material shortages in the world, and that there is no justification for starvation. Gülen has established many charities to distribute wealth to the needy.

Catalyst for Educational Change: When Gülen began preaching in Izmir—in his youth—a network of pupils began to unite around his teachings—as a ‘social movement’ inspired by Gülen’s example. This movement has culminated in the development of around 300 schools in Turkey and hundreds more worldwide (including the largest network of Charter Schools in the USA). Graduates from these private schools around the world are coached in ethics and philosophy that are inspired by Gülen’s teachings, and continue to take top honors in university placement tests.

Influence in the Media: The Gülen movement has opened hospitals and charities, a TV and radio station, as well as a bank—Asya Finans—that operates on Islamic principles. Gülen also has two major mass-

circulation daily Turkish newspapers that are affiliated with his movement: ‘Zaman’ and the English-language ‘Today’s Zaman’. The Gülen network has also initiated a Journalists and Writers Foundation and a Teachers Foundation—providing an umbrella organization for a host of dialogue groups and charitable organizations.

Intellectual: Gülen is one of the most important thinkers and writers from Turkey, and among the most effective activists in twentieth-century Turkey. The Gülen movement is one of the best connected and therefore one of the most powerful networks competing to influence Muslims around the globe, making it likely to have an enduring impact on the modernization of Islam and its engagement with Western ideas. Belgium’s Catholic University of Leuven established a ‘Fethullah Gülen Chair’ (for Intellectual Studies).

Recent Problems: Corruption allegations posed by Gülen against then Prime Minister Erdoğan and his inner circle have created a great rift between these two former allies. Gülen has been blamed for running a ‘parallel state’ and hundreds of his followers in the police and judiciary have been removed amidst allegations of phone bugging and illegal audio recordings. His schools have also been threatened with closure.



Mosque in Erzurum, Turkey,
Gülen's hometown Turkey,
Gülen's home town

Country: Egypt

Born: 3 Mar 1953 (Age 61)

Source of Influence: Scholarly, Political

Influence: Legal authority for 87 million Egyptian Muslims

School of Thought: Traditional Sunni

2009 Rank: 9

2010 Rank: 10

2011 Rank: 12

2012 Rank: 14

2013 Rank: 12

“This is not just an attack on Copts, this is an attack on me and you and all Egyptians, on Egypt and its history and its symbols, by terrorists who know no God, no patriotism, and no humanity,”

Sh. Dr Ali Gomaa

30,000

The number of books in his personal library which is sought out by students and researchers from around the world in need of rare texts.

10

The number of years he was grand mufti of Egypt.



15

His Eminence

Sheikh Dr Ali Gomaa

His Eminence Sheikh Dr Ali Goma'a

Former Grand Mufti of the Arab Republic of Egypt

Sheikh Ali Goma'a is the former Grand Mufti of the Arab Republic of Egypt. He is one of the foremost Islamic scholars in the world. Despite retiring from the post of Grand Mufti of Egypt, Goma'a has remained active on many fronts and his counsel is more in demand than ever before.

Egypt's Weight in Islamic Scholarship: Goma'a's scholarly influence is derived from his position at the center of many of the most significant institutions of Islamic law in the world. Before becoming Grand Mufti, Goma'a was a professor of jurisprudence at Al-Azhar University—the second oldest university in the world, founded in 975 CE—Goma'a also served as a member of the Fatwa Council. He is currently a member of the International Islamic *Fiqh* Academy, the highest institute of Islamic law in the Organization of the Islamic Conference—an intergovernmental organization for Muslim-majority countries. Goma'a has authored over 50 books, as well as hundreds of articles.

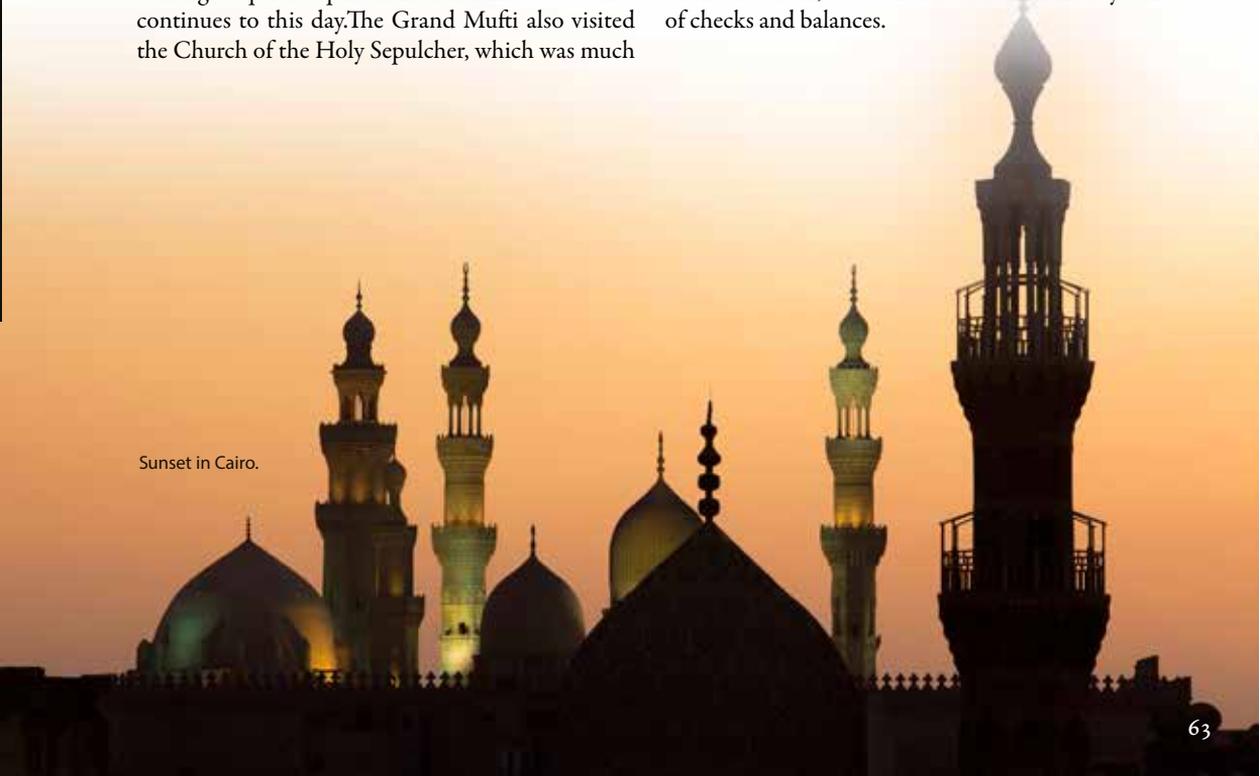
Visit to the Holy Al-Aqsa Mosque Controversy: On April 18th, 2012, Sheikh Ali Goma'a, with HRH Prince Ghazi of Jordan, broke what had been a 45 year taboo in some parts of the Islamic World (propagated notably by Qatar based Sheikh Al-Qaradawi) and visited the Al Aqsa Mosque in order to pray there and support the beleaguered Muslim community in Jerusalem. The visit was viewed as controversial in Egypt, but set off a change of public opinion in the Islamic World that continues to this day. The Grand Mufti also visited the Church of the Holy Sepulcher, which was much

appreciated by the Christian community of Jerusalem.

Personal Popularity: Goma'a was exceedingly popular as a mufti and remains ever popular since his retirement. Apart from appearing on popular broadcast and satellite television, he also revived the practice of informal 'knowledge circles' at the Al-Azhar Mosque, and the very well attended Q&A sessions after his Friday sermons at the Sultan Hasan Mosque, where Goma'a makes a point of taking on anyone who tries to simplify or distort Islamic teachings without knowledge of its traditions. This has made him extremely popular with those who are against extremism. He has published regular articles in mainstream US papers like the New York Times, and the Washington Post.

Popularized and Simplified Fatwas: Goma'a has immense legal influence through his advocacy of Islamic religious edicts (fatwas). When he was Grand Mufti of Egypt, he modernized the process of issuing fatwas in the country. He did this by overhauling the Dar al Ifta organization into a dynamic institution with worldwide reach, based on a fatwa council and a system of checks and balances.

Sunset in Cairo.



Country: Saudi Arabia

Born: May 1955 (Age 59)

Source of Influence: Scholarly, Media

Influence: 53 published books, supervises IslamToday.net, and reaches millions through TV

School of Thought: Moderate Salafi

2009 Rank: 19

2010 Rank: 25

2011 Rank: 19

2012 Rank: 20

2013 Rank: 16

“When we stumble and forget ourselves, this should make us all the more vigilant to maintain our dignity and composure in the future: to be patient, to pardon and to overlook.”

Sheikh Salman Al-Ouda

3.8^{MIL}

Number of followers on his Facebook page with an additional 5.3 million followers on Twitter at the time of publication.

61

The number of his publications.



16

Sheikh

Salman Al-Ouda

Sheikh Salman Al-Ouda

Saudi scholar and educator

A leading Saudi sheikh, Salman Al-Ouda is a former hard-line cleric turned advocate of peaceful coexistence. He is increasingly influential due to his innovative reach in the Muslim World propagated via IslamToday.net and his persistent efforts at ministering to the needs of the global Muslim community.

Key Scholar of Salafi Network: Sheikh Salman Al-Ouda is a leading scholar of the Salafi movement. Although he is not noted for propagating innovative ideas within the network, he has notable influence in the movement due to his use of multiple modes of education (the Internet, audiovisual media, and print) to educate the large body of Salafi Muslims in the Islamic sciences. Sheikh Al-Ouda's website brings together a diverse range of Islamic scholars and educators to provide guidance in Islamic thought.

Influence Through Virtual Islamic Resources: Sheikh Al-Ouda supervises all content published on IslamToday.net—a website that offers virtual resources for Islamic education in multiple languages. His work has far-reaching impact in an age when religion is spread through media and technology, with IslamToday.net at the forefront of this trend. In response to a February 2010 ruling from the Al-Azhar Fatwa Committee condemning the use of Facebook, Sheikh Al-Ouda defended the social networking website, stating that he uses it to communicate with Muslims across the globe and to provide Islamic guidance online. Sheikh Al-Ouda has a following of over three million fans on

Facebook and nearly that many views of his official videos on YouTube. He also has over 5 million followers on Twitter.

Innovative Educator: Al-Ouda developed a following from weekly talks at his local mosque in Buraydah and has become an authority for Muslims and non-Muslims worldwide who access IslamToday.net—a Saudi-funded website dedicated to providing Islamic educational resources in English, Arabic, French and Chinese. He also addresses Islamic issues on the Saudi satellite channel MBC.

Ambassador of Non-violence: In an effort to distance himself from alleged connections to perpetrators of terrorism, Al-Ouda is outspoken about the importance of inculcating love and mercy as opposed to violence (except in valid cases of self-defense) in the daily lives of Muslims. As a prominent member of the International Union for Muslim Scholars, he led the delegation in talks with Arab heads of state regarding the need for them to unite in opposition to Israel's siege of Gaza in early 2009.



Country: Indonesia

Born: 3 July 1953 (Age 61)

Source of Influence: Administrative, Political, Education

Influence: Leader of approximately 30 million members of the *Nahdlatul Ulama*

School of Thought: Traditional Sunni

2009 Rank: Unlisted

2010 Rank: 19

2011 Rank: 17

2012 Rank: 19

2013 Rank: 15

“I am not interested in any political offers. I will never run for any presidential or vice presidential election; for me Nahdlatul Ulama chairman is the highest position [of all].”

KH Said Aqil Siradj

6,830

The number of boarding schools under Nahdlatul Ulama.

30^{MIL}

The estimated number of members in the NU.



17
Dr KH
Said Aqil Siradj

Dr Kh Said Aqil Siradj

Chairman of Indonesia's *Nahdlatul Ulama*

Dr KH Said Aqil Siradj is the leader of Indonesia's largest independent Muslim organization and one of the world's most influential Islamic organizations, *Nahdlatul Ulama* (NU), or 'Awakening of Scholars'. Siradj guides millions through his work with the NU.

Head of Expansive Network: The *Nahdlatul Ulama* boasts an expansive network that covers 30 regions with 339 branches, 12 special branches, 2,630 representative councils and 37,125 sub-branch representative councils across Indonesia. This network practices the doctrine of *Ahlassunah wal Jama'ah*, which is Arabic for 'people of the *Sunnah* (practices of the Prophet Muhammad) and the community'. They base their practices on the traditional sources of Islamic jurisprudence—mainly the Qur'an, *Hadith*, and major schools of law. Among its aims are the propagation of *Nahdlatul Ulama*'s message and also an expansion of its already extensive network of members in Indonesia. This is the basis of many of the organization's social reform efforts. With a solid structure of central and regional boards, branch and special branch boards, and various advisory councils, Siradj sits at the top of this increasingly influential Sunni movement.

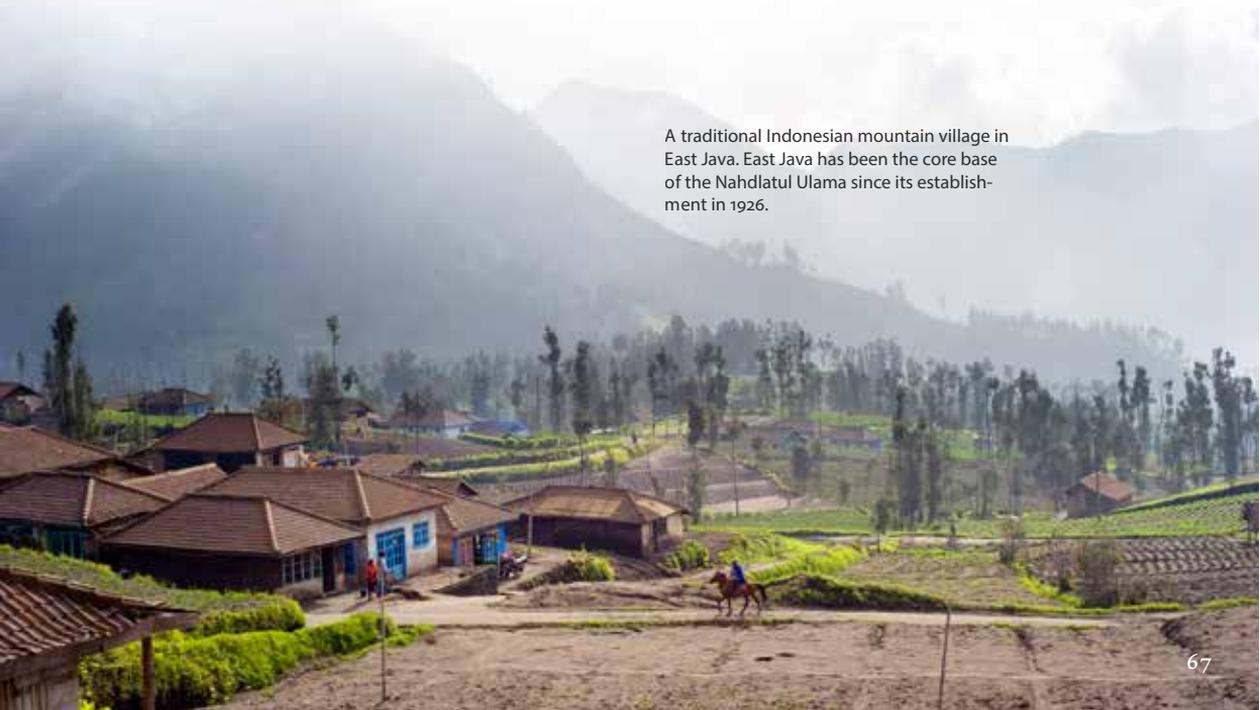
Model of Traditionalism: With a mainly rural membership base, the *Nahdlatul Ulama* distinguishes itself from other Islamic organizations in Indonesia by positioning itself as a premier organization of traditional Islam—with an emphasis on education and political engagement based on Islamic principles.

Social Service: The *Nahdlatul Ulama* has made substantial charitable contributions to Indonesian society in the fields of educational development, health care, and poverty alleviation. Siradj, like his predecessors, propagates the *Nahdlatul Ulama* as an organization that is geared toward establishing a secular nation-state based on a body of modern and moderate Muslims—with agenda items such as anti-corruption laws and social reform measures that are deeply rooted in Islamic principles.

Human Rights Activism: Prior to his role as *Nahdlatul Ulama* chairman, Siradj served on Indonesia's National Commission for Human Rights. Only a few weeks into his position as chairman of the country's largest Muslim political party, and after violent clashes erupted in different churches across the country, Siradj made strong statements condemning the discrimination against Christian minority groups in Indonesia.

Educational Reform: Siradj has an extensive academic background in the Islamic sciences, and regards education as a tool for development. He founded the Said Aqil Centre in Egypt, a study centre that focuses on developing Islamic discourse, particularly in the Arab World

A traditional Indonesian mountain village in East Java. East Java has been the core base of the *Nahdlatul Ulama* since its establishment in 1926.



Country: Syria

Born: 1933 (Age 81)

Source of Influence: Scholarly

Influence: More than 75 thousand students in Damascus alone.

School of Thought: Traditional Sunni

2009 Rank: 31

2010 Rank: 24

2011 Rank: 24

2012 Rank: 21

2013 Rank: 17

Masjid Al-Nour in Damascus, the central mosque for the Qubeysi movement. Photographs of Sheikha Qubeysi are not available due to her adherence to the traditional prohibition of the use of images of people and her covert leadership style.

“To be asked to join the Qubeysiat is very prestigious”

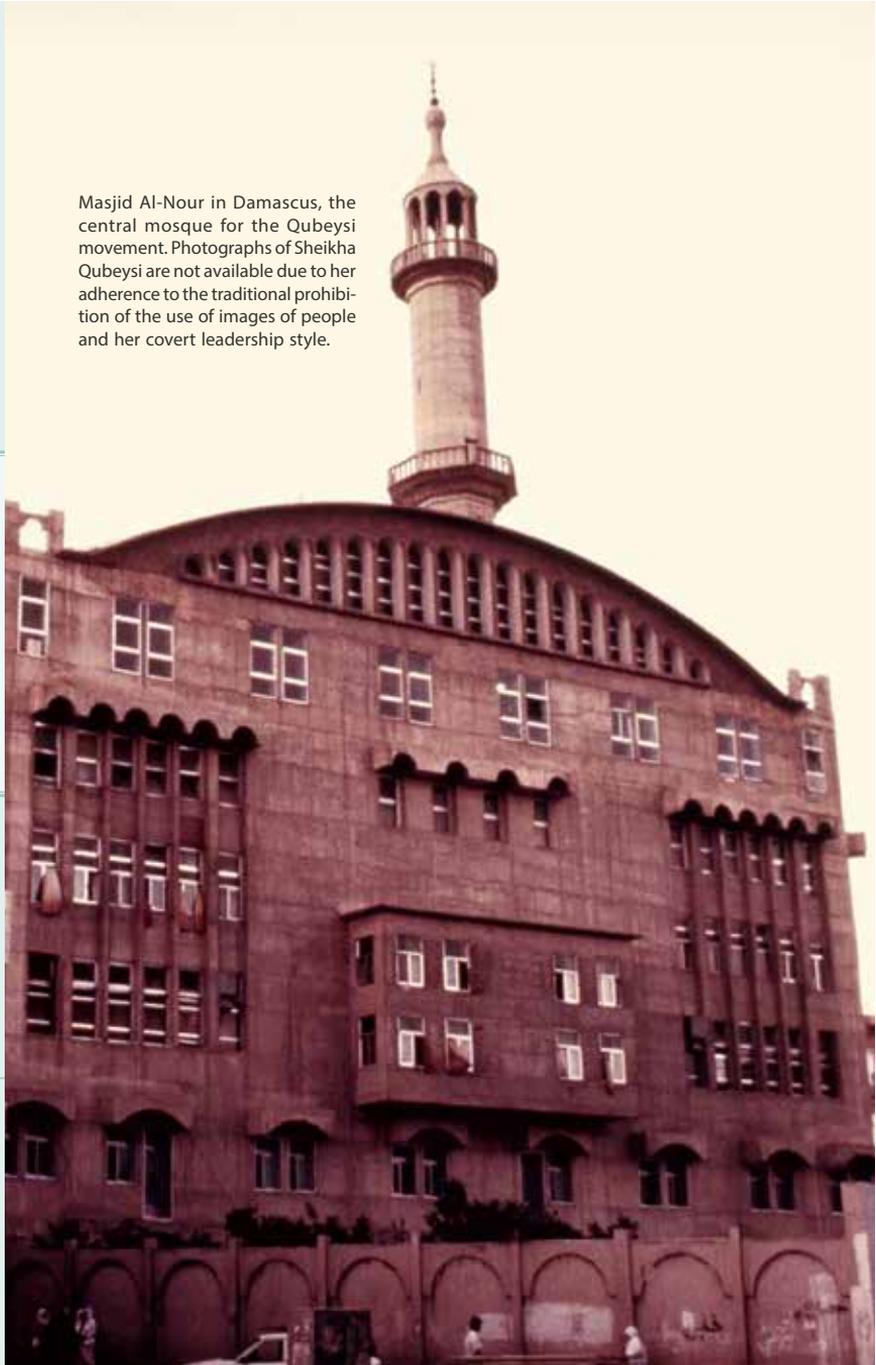
Maan Abdul Salam, (women's rights campaigner)

75,000

Estimated number of students studying in Qubeysi educational institutes.

9,680

The estimated number of unique Hadith found in the six major Hadith collections, not counting thousands of repetitions, that many of the Qubeysi students memorise.



18

Her Eminence

Sheikha Munira Qubeysi

Her Eminence Sheikha Munira Qubeysi

Leader of the Qubeysi Movement

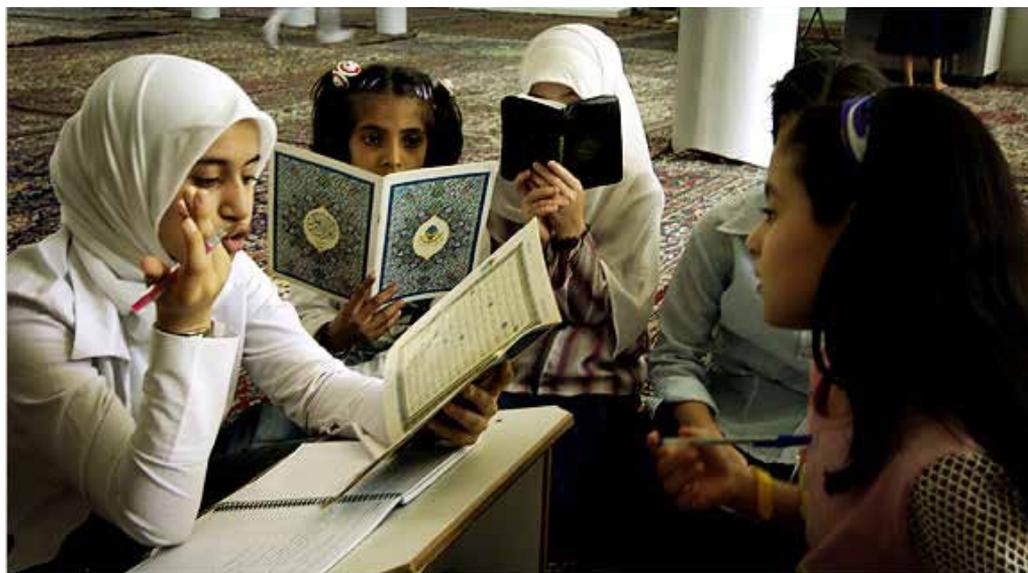
Munira Qubeysi is the head of the largest women-only Islamic movement in the world. It offers Islamic education exclusively to girls and women. Qubeysi commands around 80 schools in Damascus alone, teaching more than 75,000 students. She is one of the most significant Islamic scholars in the world; her movement focuses on learning the Qur'an and six Hadith collections by heart. Qubeysi is arguably the most influential Muslim woman in the world, albeit in great discretion.

Female Muslim Order: At a time when clandestine meetings of Islamic organizations are proscribed in Syria, Sheikha Qubeysi's network, the Qubeysiat, has legally been permitted to host classes and meetings in mosques since 2006—although they had been operating as a secret society for long before that time. Members of the Qubeysiat identify themselves, and ranks within the group, based on specific colors and articles of clothing—headscarves knotted at the neck, and overcoats denoting membership status. Women within the network are provided a unique role within Arab society as scholars and teachers exclusively catering to the needs of Muslim women; they provide an open forum to address religious questions and discuss religious issues.

Milestones in Islamic Education: Qubeysi is influential as the leader of an incredibly successful educational movement. The religious education of women had previously been neglected so the emergence of a female-specific educational initiative has become

very popular, making the Qubeysiat, in numbers, the leading Islamic movement in Syria. Qubeysi's students are also at the forefront of a significant achievement in Islamic history in regards to education—no less than 70 Qubeysiat have memorized nine canonical books of Hadith with extensive chains of narration. By training this sizeable group of female scholars, Sheikha Qubeysi has made Islamic knowledge widely accessible, and is credited for the resurgence of Islamic education in the country.

Leading an Islamic Revival in Syria: Qubeysi's influence in Syria is due to the fact that she has been able to develop a very large network of madrassas (religious schools) without attracting the criticism of the government, which has traditionally been dubious of large networks of Muslim organizations. The organization follows traditional Sunni practice, and follows the Shafi'i school of thought. Although member groups are found in Jordan, Kuwait and Lebanon, Damascus is the center of the revivalist movement.



Country: Pakistan

Born: 5 October 1943 (age 71)

Source of Influence: Scholarly, Lineage

Influence: Leading scholar for the Deobandis and in Islamic finance.

School of Thought: Traditional Sunni (Hanafi, Deobandi)

2009 Rank: 27

2010 Rank: 31

2011 Rank: 32

2012 Rank: 32

2013 Rank: 25

“Since wealth is the property of God, humanity does not have autonomy in this ownership but through the specific path He has instituted in the Islamic Shari‘ah.”

Sheikh Taqi Usmani

\$1.14^{TRIL}

The current worth of the global Islamic financial services market.

10,000

The number of students at Darul Uloom, Karachi.



❧ 19 ❧

His Eminence Justice

Sheikh Muhammad Taqi Usmani

His Eminence Justice Sheikh Muhammad Taqi Usmani

Leading Scholar of Islamic Jurisprudence

Justice Sheikh Muhammad Taqi Usmani is a leading scholar of Islamic jurisprudence. He is considered to be the intellectual leader of the Deobandi movement. He served as Judge of the Shariat Appellate Bench of the Supreme Court of Pakistan from 1982 to May 2002. He specializes in Islamic jurisprudence and financial matters.

Leading Islamic Finance Scholar: Usmani's chief influence comes from his position as a global authority on the issue of Islamic finance. He has served on the boards, and as chairman, of over a dozen Islamic banks and financial institutions, and currently leads the International Shariah Council for the Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI) in Bahrain. He is also a permanent member of the International Islamic *Fiqh* Academy of the Organization of the Islamic Conference, one of the highest legal bodies in the Muslim world.

Deobandi Figurehead: Usmani is very important as a figurehead in the Deobandi movement—one of the most successful of the Islamic revivalist initiatives of

the past century. Usmani was born in Deoband, India, to Mufti Muhammad Shafi (the former Grand Mufti of Pakistan) who founded the Darul 'Uloom, Karachi, a leading centre of Islamic education in Pakistan. It is estimated that over 65% of all madrassas in Pakistan are Deobandi as well as 600 of the 1500 mosques in the UK. Deobandis consider themselves orthodox Hanafi Sunnis. They rely heavily on the writings of the 18th century scholar Shah Waliullah Dehlvi.

Writer: He is the Chief Editor of both the Urdu and English monthly magazine 'Albalagh', and regularly contributes articles to leading Pakistani newspapers on a range of issues. He has authored more than 60 books in Arabic, English, and Urdu.



Country: Mauritania

Born: 1935 (age 79)

Source of Influence: Scholarly

Influence: Significant influence as a leading contemporary scholar of Islamic Jurisprudence.

School of Thought: Traditional Sunni (Maliki)

2009 Rank: 30

2010 Rank: 30

2011 Rank: 31

2012 Rank: 29

2013 Rank: 23

“If I asked for people to die for the sake of God, I would have them lining up at my house. But when I ask people to live for the sake of God, I can’t find anyone.”

Sheikh Abdullah Bin Bayyah

101

The number of years that a terrible misprint of the Mardin Fatwa

of Ibn Taymiyya continued to be used among extremists as the core proof of their legitimacy before Bin Bayyah corrected it based on the earliest manuscripts.

113

Fatwas on his official website.



❧ 20 ❧

His Eminence

Sheikh Abdullah Bin Bayyah

His Eminence Sheikh Abdullah Bin Bayyah

President of the Forum for Promoting Peace in Muslim Societies

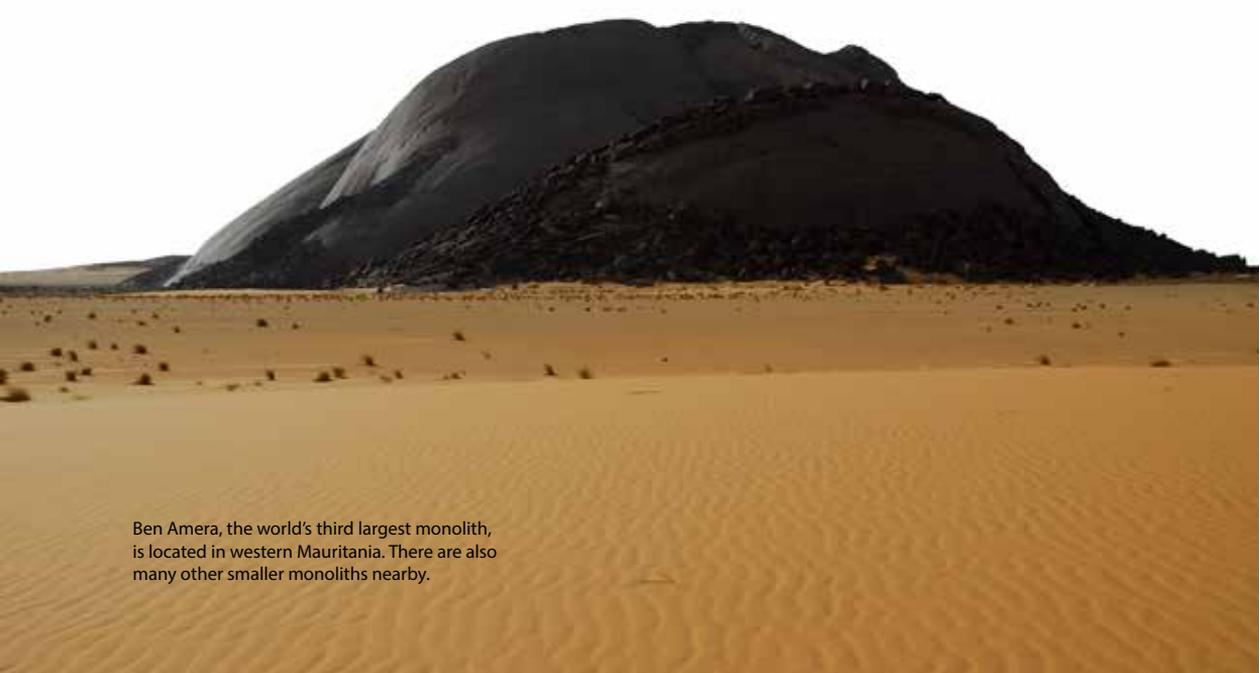
Sheikh Abdullah Bin Bayyah's influence is derived from his scholarship and preaching. Uniquely, all of the different sects and schools of Muslims respect him as a scholar. A testament to this is the notable fact that whilst he is not a Salafi, the Saudi government promulgates his fatwas as authoritative. He is an instructor at King Abdulaziz University in Jeddah and is the deputy head of the Union of Muslim Scholars having previously been a Judge at the High Court of the Islamic Republic of Mauritania and the Head of Shariah Affairs at the Ministry of Justice.

Education: Bin Bayyah was raised in a household famous for its scholars, and his Sheikh Mahfoudh Bin Bayyah, was the head of the Conference of Mauritanian Scholars established after the country's independence. Bin Bayyah studied in the Mauritanian centers of learning known as Mahadhir, in which all the sacred sciences were taught including: jurisprudence, legal theory, syntax, language, rhetoric, Qur'anic exegesis and its auxiliary sciences, and the science of Prophetic tradition.

Diplomat: As a member of the International Islamic *Fiqh* Academy or *Al Majma' al Fiqhi* of the Organization of the Islamic Conference, Sheikh Bin Bayyah is at the forefront of the legal arm of a dynamic organization with a permanent delegation to the United Nations.

Bin Bayyah's scholarly explorations have gone global through speaking engagements that draw crowds of tens of thousands. He has spoken at length about the endurance of the Islamic legal tradition and also written extensively on rulings for Muslims living as minorities in foreign lands, or *fiqh al aqaliyaat*.

Activist: In June 2013, Shaykh Abdullah bin Bayyah visited the White House where he met with senior advisers and aides to President Obama. He called for the protection of the Syrian people and the Muslim minority in Myanmar. Also, he met with Bill Gates during the Global Vaccine Summit in Abu Dhabi in April 2013. He recently initiated the 'Muslim Council of Elders' which embraces leading scholars (including the Sheikh of Al-Azhar), and presided over a large gathering of religious scholars at a forum entitled 'Forum for Promoting Peace in Muslim Societies'.



Ben Amera, the world's third largest monolith, is located in western Mauritania. There are also many other smaller monoliths nearby.

Country: Nigeria

Born: 24 Aug 1956 (Age 58)

Source of Influence: Lineage, Development, Administrative

Influence: Central figure for 85.5 million Nigerian Muslims

School of Thought: Traditional Sunni, Maliki; linked to the Qadiriyyah Sufi order by lineage

2009 Rank: 16 2012 Rank: 22

2010 Rank: 23 2013 Rank: 18

2011 Rank: 25

“Talking is very important and is critical to finding an amicable solution to the violence.”

Sultan M. Abubakar III

205

The number of years since the Sokoto Empire was first established in 1809 by Sheikh Usman Dan Fodio.

52

The number of years that his father, Alhaji Sir Abubakar III, led the Muslims of Nigeria, the longest rule of the 20 Sokoto Sultans.



© Anonymous / AP

21

*Amirul Mu'minin Sheikh as Sultan
Muhammadu Sa'adu Abubakar III*

His Royal Eminence Amirul Mu'minin Sheikh As-Sultan Muhammadu Sa'adu Abubakar III

Sultan of Sokoto

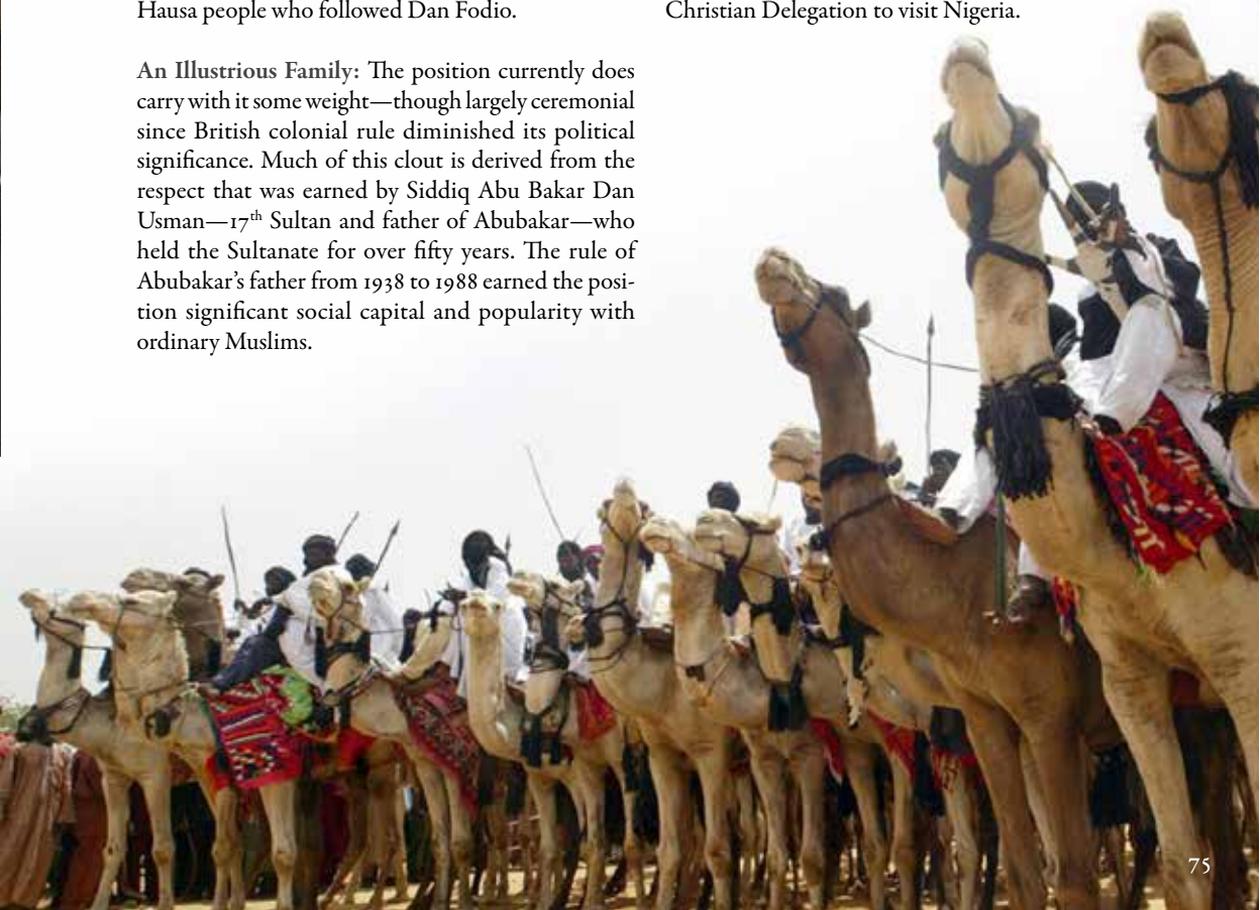
Amirul Mu'minin Sheikh as Sultan Muhammadu Sa'adu Abubakar III is the 20th Sultan of Sokoto. As Sultan of Sokoto, he is considered the spiritual leader of Nigeria's 85.5 million Muslims, who account for roughly 50 percent of the nation's population. Although the position of Sultan of Sokoto has become largely ceremonial, the holder is still a central figure for Nigerian Muslims.

Lineage Back to Sheikh Usman Dan Fodio: The Sultan of Sokoto is the spiritual leader of Nigeria's enormous Muslim community. He gains this position by lineage. Abubakar is the 20th heir to the two-century-old throne founded by his ancestor, Sheikh Usman Dan Fodio. Dan Fodio (1754-1817 CE) was a scholar, leader of the Maliki school of Islam and the Qadiri branch of Sufism, and Islamic reformer of the nineteenth century. Dan Fodio believed that Islam should have a more central role in the life of the people of West Africa and led an uprising to institute the changes he sought. His figure and his writings are a very important chapter in the history of Islam in West Africa, and Abubakar, by lineage, holds a key place in West African Islam, and particularly for the Fulani and Hausa people who followed Dan Fodio.

An Illustrious Family: The position currently does carry with it some weight—though largely ceremonial since British colonial rule diminished its political significance. Much of this clout is derived from the respect that was earned by Siddiq Abu Bakar Dan Usman—17th Sultan and father of Abubakar—who held the Sultanate for over fifty years. The rule of Abubakar's father from 1938 to 1988 earned the position significant social capital and popularity with ordinary Muslims.

Administrative Power: Abubakar holds important administrative influence in Nigerian religious life. Abubakar is the titular ruler of Sokoto in northern Nigeria and is also the head of the Nigerian National Supreme Council for Islamic Affairs. Leadership of this council means that the Sultan of Sokoto remains the only figure that can legitimately claim to speak on behalf of all Nigerian Muslims. This role has become increasingly influential over the years with a rise in interreligious tensions between Nigeria's Muslim-majority north and Christian-majority south.

Boko Haram: The Sultan has started many initiatives to counter and reduce the influence of Boko Haram, including inviting an international joint Muslim-Christian Delegation to visit Nigeria.



Country: India

Born: 2 Feb 1943 (age 71)

Source of Influence: Political, Administrative, Lineage, Philanthropy

Influence: Administrative, Scholarly. Leader of 2 million barkatiya Barelwis.

School of Thought: Traditional Sunni (Hanafi, Barelwi Sufi)

2010 Rank: 26

2011 Rank: 28

2012 Rank: 26

2013 Rank: 22

“For as long as a person does not please his parents, in reality none of his obligatory or superogatory prayers, or any other good deeds is accepted in the Court of Allah.”

Mufti Raza Khan Al-Azhari

20

His age when he received Khilafah (ordination into spiritual succession) by Maulana Mustafa Raza Khan.

5,000+

The number of English fatwas he has written in his published *Azharul Fatawa*.



22

Mufti Muhammad Akhtar
Raza Khan Qadiri Al-Azhari

Mufti Muhammad Akhtar Raza Khan Qaadiri Al-Azhari

Barelwi Leader and Spiritual Guide

Mufti Muhammad Akhtar Raza Khan is the leader of the Indian Barelwis and considered by his followers as the Grand Mufti of India. He is the great-grandson and successor of one of the most influential sub-continental Islamic scholars in history: Ahmad Raza Khan (d.1921), who founded the Barelwi movement in South Asia.

Spiritual Tradition: Most Muslims from the sub-continent can be categorised as Barelwis (the other major group is known as the Deobandis). This group emphasises the mystical love of the Prophet (PBUH) often expressing this through devotion to a holy personage (who is part of an unbroken chain reaching back to the Prophet (PBUH)), visits to tombs of saints, and use of and use of hamds and naats. To their critics these practices represent the cardinal sins of *bida* (innovation) and *shirk* (associating another being with God).
Education and Scholarly Lineage: Mufti Akhtar Raza received his basic education at Darul Uloom Manzar-e-Islam in Bareilly, India He then went to Al-Azhar University to study *tafsir* and *hadith* (1963-1966). Upon graduation, he was awarded

the Jamia Azhar Award by Colonel Jamal Abdul Nasir. He then returned to India and has written numerous books, educated hundreds of scholars, and overseen the development of many educational institutes. He also serves as a spiritual guide, having been given permission by his predecessor Mufti Mustafa Raza Khan to lead the Qaadriya, Barakaatiyah, and Nooriyah Sufi orders in India. He was also appointed to the position of Muslim Chief Justice of India in 2006.

Dynamic Mufti: Mufti Akhtar Raza is esteemed for his extensive collection of English-language rulings, the Azharul Fatawa. He became involved in issuing Islamic rulings from the age of 17 and is noted for having issued over 5,000 rulings.



Country: Brunei Darussalam
Born: 15 July 1946 (age 68)
Source of Influence: Political, Financial
Influence: Leader of 400,000 citizens of Brunei.
School of Thought: Traditional Sunni, Shafi'i
2010 Rank: 24
2011 Rank: 29
2012 Rank: 25
2013 Rank: 21

“There is no conflict between favouring Islamic and traditional values and being more open and international.”

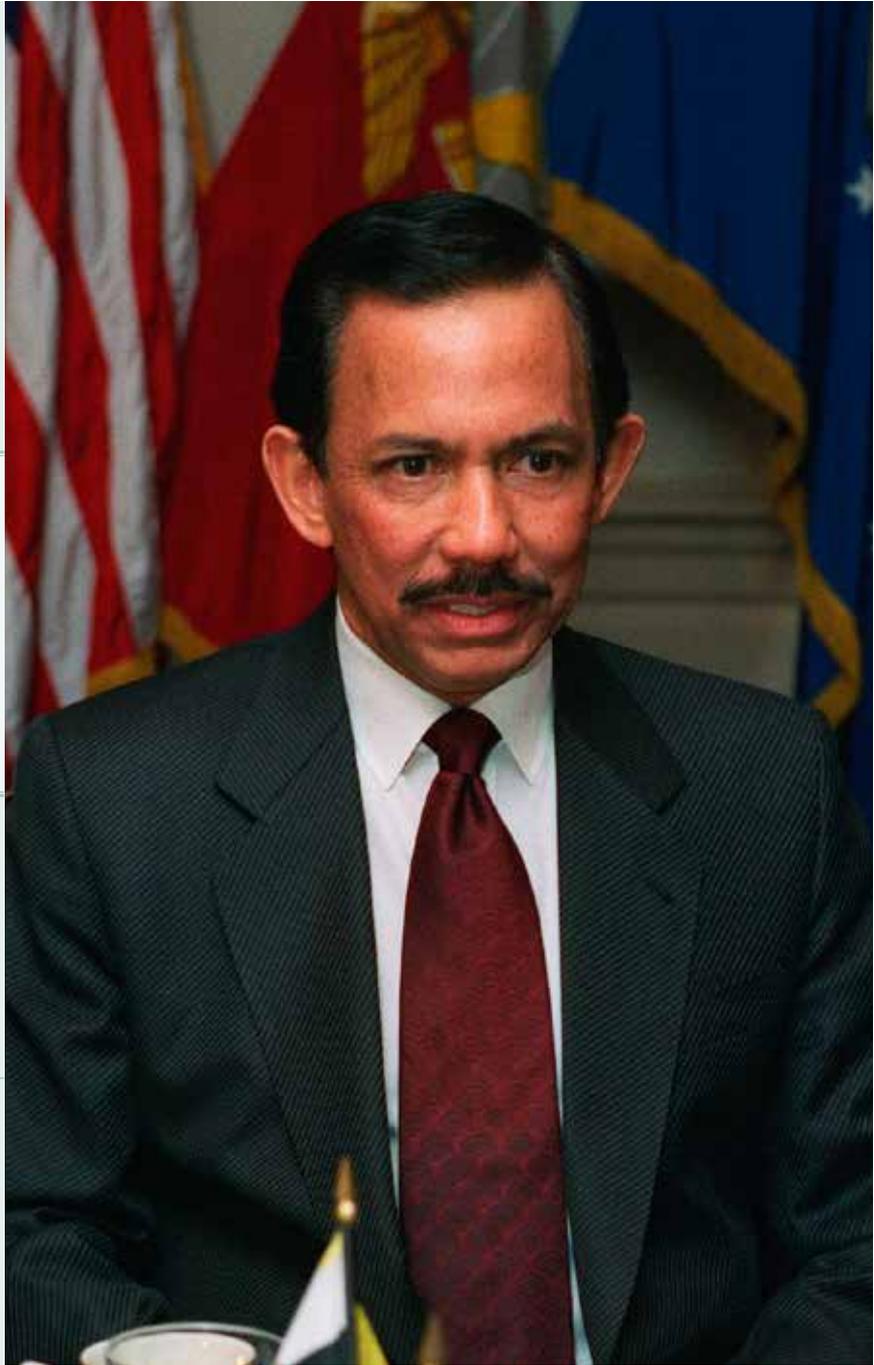
Hassanal Bolkiah

600

His collection of Rolls Royce cars alone.

20^{BIL}

His current asset evaluation.



❧ 23 ❧

*His Majesty Sultan Haji Hassanal Bolkiah
Mu'izzaddin Waddaulah*

His Majesty Sultan Haji Hassanah Bolkiah Mu'izzaddin Waddaulah

Sultan and Yang Di-Pertuan of Brunei Darussalam

His Majesty Haji Hassanah Bolkiah Mu'izzaddin Waddaulah is one of the richest men in the world. He is the 29th Sultan of one of the oldest dynasties in existence today. Brunei is on the north coast of the island of Borneo in Southeast Asia, with a Muslim population of approximately 211,000.

House of Bolkiah: His Majesty Sultan Bolkiah descends from the House of Bolkiah, which traces back to Sultan Bolkiah, the fifth Sultan of Brunei (who ruled from 1485-1524 CE). The House of Bolkiah is the longest reigning Sunni Muslim Royal House in Brunei.

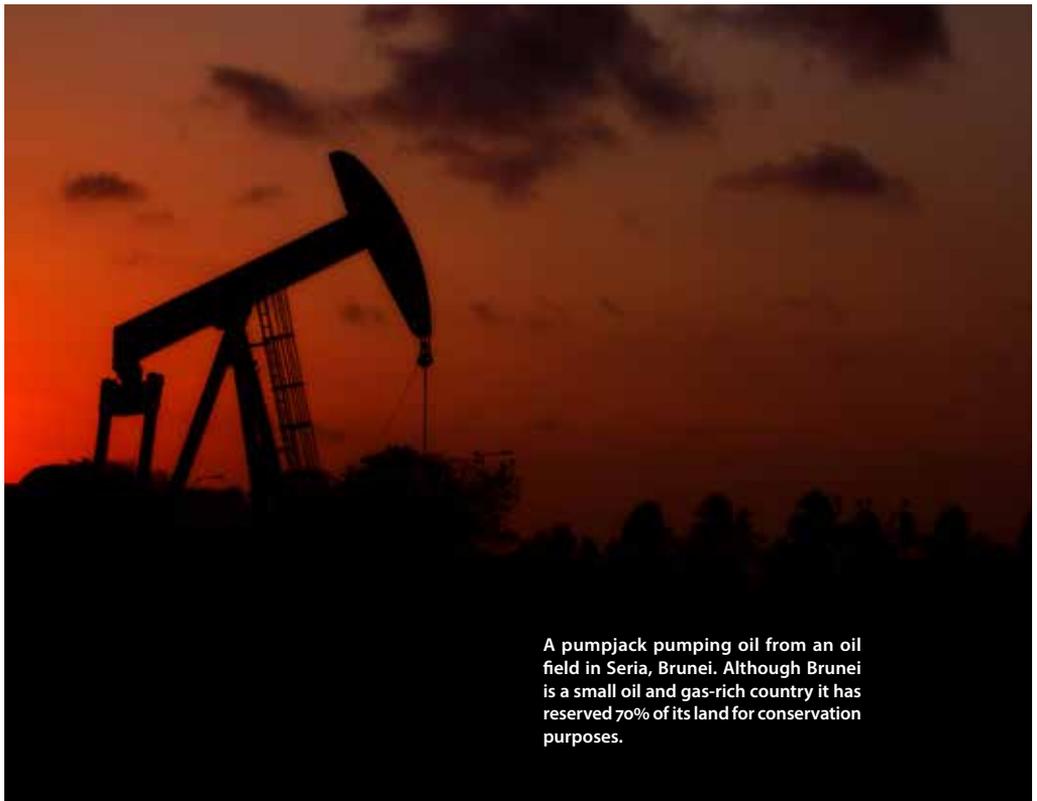
Administrative Influence: Sultan Bolkiah has been lauded for attempts at slowly democratizing the country's governance, while at the same time consolidating royal authority. Beginning in the early nineties Sultan Bolkiah began trying to strengthen the role of Islam through the notion of *Melayu Islam Beraja* (or Malay Islamic Monarchy). The Sultan is also an important donor to the Organization of the Islamic Conference.

Development: The citizens of Brunei enjoy a high standard of living with life expectancy at 74 and 77 years for men and women respectively. Education and health care of a high standard are available to

all citizens.

Personal Wealth: His Majesty is one of the wealthiest people in the world. His official residence has over 1,800 rooms and he maintains a car collection in the thousands. He is known for holding lavish ceremonies. He owns many properties (via the Brunei Investment Authority) in the UK including the famous Dorchester hotel. He is estimated to be worth \$20 billion.

Introduction of Shariah Law: On May 1, 2014, Brunei introduced the first of three phases adopting Sharia Law. The first phase punishes minor offences with fines or jail terms. The second phase will punish more serious crimes with flogging, and the final phase will include the possibility of capital punishment. The international reactions have included various statements of outcry, and a Hollywood backed attempt at boycotting the Sultan's hotel chains.



A pumpjack pumping oil from an oil field in Seria, Brunei. Although Brunei is a small oil and gas-rich country it has reserved 70% of its land for conservation purposes.

Country: Egypt

Born: 19 November 1954 (Age: 60)

Source of Influence: Political

Influence: President of Egypt

School of Thought: Traditional Sunni

2013 Rank: 29

I want you Egyptians to delegate the army and the police to confront violence in a suitable way.

Abdel Fattah Saeed Al-Sisi

26^{MIL}

The number of signatures supporting his candidacy for president

37

Number of years he served in the Egyptian army.



24

His Eminence

President Abdel Fattah Saeed Al-Sisi

HE President Abdel Fattah Saeed Al-Sisi

President of the Arab Republic of Egypt

Sisi was sworn into office as President of Egypt on 8 June 2014, after winning the presidential elections which were held in May. A few months earlier he had resigned from his military post. Sisi as the chief of the Egyptian Armed Forces played the leading role in ousting President Mohammed Morsi in 2013.

Army: Sisi was the youngest member of the SCAF during the Egyptian Revolution of 2011 serving as the director of military intelligence and reconnaissance department. He was later chosen to replace Mohamed Hussein Tantawi and serve as the commander-in-chief and Minister of Defence and Military Production on 12 August 2012. General Al-Sisi was promoted to the rank of General and made head of the Egyptian Armed Forces by Egyptian President Mohammed Morsi in August 2012.

Coup d'etat or Saving Democracy or Both? On June 30 2013, millions of Egyptians took to the streets in larger numbers than even in the massive demonstrations of 2011 that led to the ouster of Mubarak, and which echoing the demands of the Tamarod youth movement's Declaration signed by millions over a period of a few months demanded Morsi step down and new elections be held. With Morsi refusing to acknowledge the protests, Al-Sisi ordered the armed forces to intervene and depose Morsi. At that moment Sisi enjoyed a massive popularity reminiscent of the following acquired by Gamal Abdul Nasser after his

coup. But protests against the coup d'etat came to a head in August when MB settlement-like-encampments were violently dispersed by the paramilitary police of the Ministry of Interior, which foreign media mistakenly took to be the army and reported as such. Several hundred protesters were killed. Outbreaks of violence elsewhere including attacks on police stations and churches led to an imposition of a state-of-emergency.

Presidential Expectations: With the MB now officially banned and its political party dissolved, Egyptians are looking to Sisi to confront and resolve other issues, the most pressing of which involve the economy. With power cuts becoming a regular feature of daily life in Cairo, the President will have to act swiftly and effectively if he is to fulfil the expectations Egyptians have.

Support: Sisi has secured strong support from the Gulf states, and on a recent trip to Saudi Arabia, where he performed the Umrah, he was awarded the highest medal of honour in the Kingdom by King Abdullah.



Country: Yemen

Born: 1917 (age 97)

Source of Influence: Lineage, Scholarly

Influence: Imam of 10 million Zaidi Shi'a in Yemen and Saudi Arabia.

School of Thought: Traditional Zaidi (Fiver) Shia

2009 Rank: 26

2010 Rank: 29

2011 Rank: 30

2012 Rank: 30

2013 Rank: 24

Sanaa, Yemen was long the centre of Zaidism in Yemen.

“I advise you with what I advise myself: Do not ever forget Allah.”

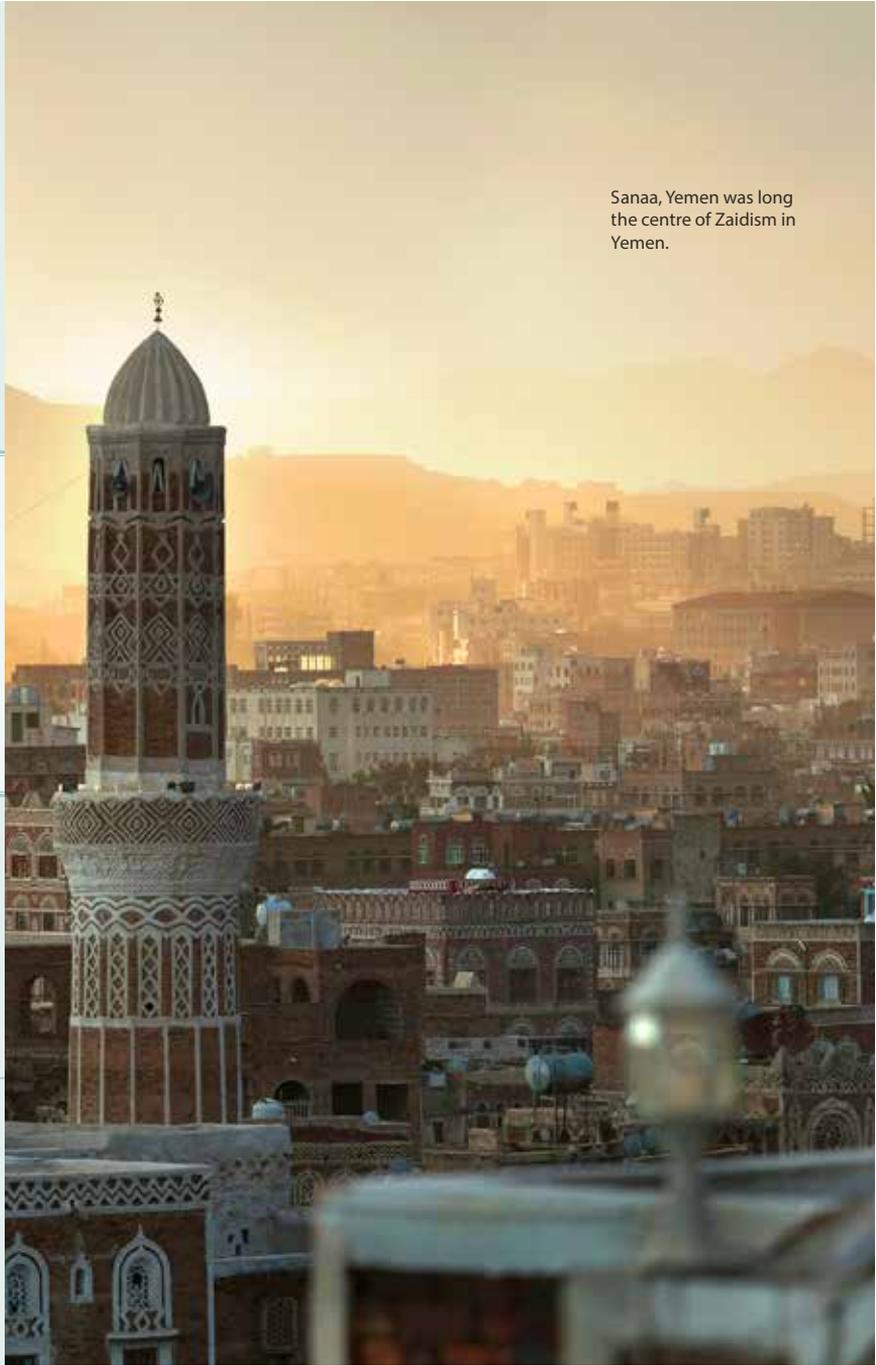
HE Mohammad Al-Mansour

1073

The number of years that the Zaidis ruled Yemen. It came to an end in 1970.

90

The number of years he has lived since becoming blind at the age of 7.



25

His Eminence

Mohammad Al-Mansour

His Eminence Mohammad Bin Mohammad Al-Mansour

Imam of the Zaidi Sect of Shi'a Muslims

His Eminence Mohammad bin Mohammad Al-Mansour is the Imam of the Zaidi branch of the Shi'a sect of Muslims, one of the three main branches of Shi'a Islam. With approximately ten million followers, Zaidis constitute almost half the entire population of Yemen and around 3 percent in Saudi Arabia.



Lineage in the Imamate: Zaidi Muslims are a Shi'a sect named after the followers of Zaid bin Ali, grandson of al Hussein (grandson of the Prophet Muhammad). The sect was formed by the followers of Zaid bin Ali who led an unsuccessful revolt against the Umayyad Caliph Hisham ibn Abd Al-Malik in 740 CE. The Zaidis are also known as 'the Fivers' (referring to the number of Imams they consider infallible). They are the closest branch of Shia to the Sunnis, and even their fiqh is similar to the Hanafis.

Hussein Al-Houthi, and now by Abdul Malik al-Houthi, has been gaining prominence in the northwest of Yemen. This has stoked some sectarian rivalry in Yemen, between the Zaidi and radical anti-Shi'a groups who are fearful of the resurgence of Zaidi rule in Yemen. Al-Mansour has maintained his quietist approach and enjoys much respect in Yemeni society. Al-Mansour was influential in stemming the escalation of conflict in 2005. Sheikh Muhammad is part of a political party that consists of all the prominent Zaidi opposition (including some Houthis'). Their latest activity (2011) was signing the Gulf-brokered deal which ended Ali Abdullah Saleh's rule.

Current Social Influence: In the past decade a Zaidi movement known as the *Shabab al Mumineen* first led by





His Excellency
Prime Minister
Ahmet Davutoğlu
Prime Minister of Turkey

Country: Turkey
Born: 26 February 1959 (Age: 55)
Source of Influence: Political
Influence: Prime Minister of Turkey
School of Thought: Traditional Sunni

2009: 450
2010: 450
2011: HM
2012: HM
2013: HM

Ahmet Davutoğlu became the Prime Minister of Turkey on August 29, 2014, succeeding HE Recep Erdogan. He is a political scientist academic who became ambassador and then chief advisor to the Prime Minister before being appointed Foreign Minister on May 1st, 2009. Davutoğlu is considered to be the most important figure for redefining the new framework of Turkish foreign policy under the AKP's rule.

Turkey's Foreign Policies: There are several key goals that Davutoğlu has set for Turkey's foreign-policy in the next decade. First, it will continue to press for EU membership, fulfilling all the conditions laid out by the EU, and it hopes to become an influential EU member state by 2023. Secondly, it will continue to strive for regional integration, in the form of security and economic cooperation. Thirdly, it will seek to play an influential role in regional conflict resolution. Fourthly, it will actively participate in all global arenas. Fifthly, it aims to become one of the top 10 largest economies in the world.

Prime Minister: Some of the policies Davutoğlu formed as Foreign Minister must be redefined post Arab-Spring (e.g. "zero problems with neighbours"). On Turkey's doorstep he must confront the problem of DA'ISH, build relations with a post-Morsi Egypt, decide what relations to build with Israel as well as continue Turkey's path to the EU and continue to expand its global role. With these and other issues, the question is how much will he be his own man, and how much will he simply follow the role that President Erdogan wants from him.



Professor Dr M
Din Syamsuddin
Chairman of Muham-
madiyah, Indonesia

Country: Indonesia
Born: 31 Aug 1958 (age 56)
Influence: Scholarly, Administrative, Development. Over 35 million members in the Muhammadiyah organisation, including thousands of umbrella institutes.
School of Thought: Modernist Sunni

2009: 35
2010: 39
2011: 40
2012: 39
2013: 33

As chairman of the largest modernist Islamic organisation in Indonesia, as well as Chairman of the Indonesian Council of Ulema, Din Syamsuddin influences the Muslim world on various fronts. He was re-elected as the chairman of the Muhammadiyah for another five years in July 2010. He is also Professor of Islamic Political Thought at the National Islamic University in Jakarta; and Chairman of Centre for Dialogue and Cooperation among Civilizations.

Social Welfare: Established in 1912, the Muhammadiyah is one of the oldest and largest Muslim movements in the world. Syamsuddin is involved with the educational, health and social welfare efforts of the organization which includes 14,000 schools, 172 universities and institutes of higher learning, 484 clinics and hospitals, 600 orphanages, 300 microfinance institutes and numerous other projects across Indonesia.

Interfaith Dialogue Leadership: Syamsuddin is also very active in interfaith and intercultural dialogue. He was recently re-elected for another 5 year term as President of the Asian Conference of Religions for Peace (ACRP), as well as being the Co-President of WCRP and Chairman of the World Peace Forum.

Conflict Resolution: The Muhammadiyah is active in conflict resolution such as in the south of Thailand and Mindanao. It is a member of the International Contact Group (ICG) for peace talks between the government of the Philippines and the Moro Islamic Liberation Front (MILF).



Habib Umar Bin Hafiz
 Director of Dar Al
 Mustafa, Tarim, Yemen

Country: Yemen

Born: 1962 (Age 52)

Influence: Lineage, Scholarly. Runs one of the foremost centres for Islamic education in the world.

School of Thought: Traditional Sunni (Shafi'i, Ash'ari, Ba' Alawi Sufi)

2009: 36

2010: 37

2011: 37

2012: 36

2013: 28

Habib Umar bin Hafiz is well known for his Prophetic lineage and status as one of the most influential Sufi scholars alive today. His influence through scholarship and preaching is vast in Indonesia and East Africa especially. He is also incredibly influential through his leadership of the Ba Alawi movement. He has been touring Europe and the US regularly in the past few years in response to his growing following there.

Cultivation of Scholarship: Habib Umar founded and runs Dar al Mustafa, a center for traditional Islamic scholarship that currently hosts an array of international students, in Tarim, Yemen. He has joined the ranks of the world's leading Muslim academics and scholars as a signatory of 'A Common Word Between Us and You', a document that builds bridges between the Muslims and Christians. He has also spoken at Cambridge University on the need for such a dialogue.

Da'wa and Humanitarian Efforts: Habib Umar is noted for his *da'wab* efforts, with significant visits to the USA and Europe. He has also partnered with Muslim Aid Australia as founder of Yemen-based NGO Al Rafah Charitable Society to address issues of poverty and hunger and lack of sufficient health care that affect areas of Tarim.



**HE President
 Mahmoud Abbas**
 President of the Palestin-
 ian National Authority

Country: Palestine

Born: 26 March 1935 (age 79)

Influence: Political. One of the founders of Fatah, and leading peace negotiator in the Palestine-Israel conflict.

School of Thought: Sunni

2009: 450

2010: 450

2011: 36

2012: 35

2013: 30

Abbas, also known as Abu Mazen, is the President of the Palestinian National Authority a co-founder of Fatah, and chairman of the Palestine Liberation Organization.

Politics: President Abbas is one of the few surviving founder members of Fatah - the main political grouping within the PLO. He has always been committed to pursuing an independent Palestinian state through negotiations and was one of the principal architects of the Oslo peace process. He accompanied Yassir Arafat to the White House to sign the Oslo Accords.

Problems and Statehood Bid: After seeing that years of peace negotiations are leading to nothing but the relentless growth of illegal settlements in the West Bank and East Jerusalem, President Abbas has chosen to look for an alternative strategy: submitting a statehood bid at the UN.

Historic Treaty with Jordan: President Abbas signed a historic agreement with King Abdullah II of Jordan confirming the Hashemite Kingdom's custodianship over the Holy Sites of Jerusalem. This treaty makes formal a situation which has existed since 1924, and it will not merely avoid any disputes between Jordan and Palestine, but will more importantly enable both countries to jointly legally protect the Holy Sites in Jerusalem against Israeli (official or unofficial) incursions, physical destruction and illegal annexation.

Post Gaza Issues: Abbas managed to form a unity government with Hamas just before Israel attacked Gaza, and it remains to be seen how long this can hold. Both Abbas and Hamas do agree on the idea of joining the International Criminal Court, thereby opening the door to prosecuting Israel for alleged war crimes in Gaza.



Dr Amr Khaled
Preacher and Social Activist

Country: Egypt
Born: 5 Sept 1967 (Age 47)
Influence: Media, Youth. Popular multimedia preacher with highly visited website and social network following.
School of Thought: Traditional Sunni

2009: 14
2010: 15
2011: 21
2012: 34
2013: 38

Amr Khaled has been a televangelist to the Islamic world since 1998. He communicates through his TV shows and web campaigns using Islamic ethics as a way to inspire, foster community development, tolerance and inter-cultural relations.

Popular Media Figure: Part of Khaled's influence derives from the fact that he appeals to the common person. He holds a degree in accounting, and has no formal religious education; wears suits and ties, and has a clean-shaven face except for a trimmed moustache—everything you do not expect from a Muslim preacher. His everyman appeal has led to immense popularity. Khaled is credited with the launch of the first “Muslim reality TV show” *Mujaddidun* on Dubai Television. Khaled's speeches are published online, on best selling cassettes and CDs. His website is translated from Arabic into nearly twenty languages and it rivals Oprah Winfrey's in terms of traffic. His videos have racked up 60 million views on YouTube, and he boasts 13.2 million likes on Facebook.

Community Development: Khaled's goal is to encourage community development in the Muslim world by its own people with religious faith as the guiding inspiration—something he believes should be linked to interfaith dialogue, tolerance and moderation. The break up of communities is something Khaled sees as responsible for the malaise in the Muslim World, and something he believes puts the future of young people in jeopardy. One program he has launched to realize this objective of community development is Life Makers, which has a stated goal of producing a renaissance for the Arab and Muslim Worlds.



Sheikh Dr Yusuf Al-Qaradawi
Head of the International Union of Muslim Scholars

Country: Qatar
Born: 9 Sept 1926 (Age 88)
Influence: Leading scholar for global Muslim Brotherhood movement, host of popular show with over 40 million viewers worldwide.
School of Thought: Sunni, Muslim Brotherhood/Salafi

2009: 9
2010: 14
2011: 13
2012: 16
2013: 31

Yusuf Al-Qaradawi is a preeminent Egyptian scholar. Articulate and widely read, he is one of the most famous scholars of Islam.

Post Mubarak Era

Return to Egypt: In February 2011, Qaradawi returned to Egypt after a 30 year exile and addressed a crowd of over a million people at Tahrir Square during Friday prayers. He addressed all segments of Egyptian society (including the Copts and the military) and called for unity and a return to civilian rule.

Leading Figure of the Muslim Brotherhood: Qaradawi is the intellectual leader of the Muslim Brotherhood. He has twice turned down offers to be their leader—in 1976 and 2004—preferring to be free of institutional restrictions. As early as 1997 he stated categorically that he was not a member of the Brotherhood. Earlier in his life Qaradawi was jailed three times for his relationship with the Muslim Brotherhood and subsequently stripped of his Egyptian citizenship in the 1970s—driving him to seek exile in Qatar.

Recent Fatwas: Qaradawi has vocally supported the ‘Arab Spring’ movements issuing fatwas for the killing of Colonel Gaddafi, and fatwas against the current Syrian regime. He also issued a fatwa condemning the overthrow of Morsi. He said that it was an obligation to continue to support Morsi. He advised Al-Sisi to remain neutral and protect the legitimate rule of government. Finally, he criticised the Sheikh Al-Azhar for supporting a rebellion against the ruler of the country.



**Her Majesty Queen
Rania Al-Abdullah**
Queen of Hashemite
Kingdom of Jordan

Country: Jordan
Born: 31 Aug 1970 (age 44)
Influence: Philanthropy, Social, Media, Political. Queen of Jordan with millions of followers and subscribers on social media sites.
School of Thought: Modernist Sunni

2009: 450
2010: 32
2011: 34
2012: 37
2013: 32

Her Majesty Queen Rania Al-Abdullah is the wife of HM King Abdullah II, but is also in her own right an educational activist with global appeal. Through sheer hard work, she has developed the biggest virtual following of any Muslim in the world, and she defends and humanizes Islam and Arab causes in-and-to-the West as effectively as any Muslim scholar in the world.

Educational Ambassador: HM Queen Rania is the initiator and key leader behind the launch of several educational initiatives such as the Jordanian Madrasati, 'My School', a project for the development of Jordan's public school system. She is also the co-founder and global chair of the '1 Goal: Education For All' campaign which calls for the complete primary schooling of all boys and girls in the world by 2015. She attends high-level meetings (Davos, WEF etc) to promote her vision of education for all.

Intercultural Dialogue: In April 2010, Queen Rania launched her children's book 'The Sandwich Swap' (which made the New York Times best-sellers list) through the United Nations Bookshop in an initiative to promote cross-cultural understanding among youth.

Online Presence: Queen Rania embraced the new technologies early on and wholeheartedly. She has an amazingly popular YouTube channel with over 7.1 million views and a very popular website (www.queenrania.jo). She also has 3.3 million followers on Twitter and 3.3 million likes on Facebook.



Sheikh Moez Masoud
Preacher and Televangelist

Country: Egypt
Born: 4 July 1978 (age 36)
Influence: Scholarly.
School of Thought: Traditional Sunni

2009: 450
2010: 450
2011: 450
2012: HM
2013: 37

Moez Masoud is an Egyptian preacher, television and radio presenter, and activist who focuses on the fields of contemporary spirituality, interfaith dialogue, and Islam in the modern world. His influence is derived from ongoing academic work as well as media.

Religious and academic work: Founder of al-Tareeq al-Sahh (The Right Way) Institute, Masoud is trained in the Islamic sciences and is currently a research affiliate at the University of Cambridge. His writings are primarily centered around religious identity and spiritual quest, as well as religious radicalization. He has spoken at such key global events as the World Economic Forum's Annual Meeting in Davos.

Media and Social Media: His engagement in media has been significant since 2007 when his first Arabic TV show debuted, and by now his programs and appearances have acquired millions of viewers across the Arab world. His latest work, broadcast during Ramadan, "Khutuwat al-Shaytan;" was widely viewed across the Arab world programs and was ranked 9th most viewed in the Gulf even when competing with conventional TV dramas. In this particular work the main character, "Adam" is carried by Masoud's vision through various stages in the drama including "bad religion" and "anti-theism."

Masoud is active in various social media sites, including Facebook and Twitter, where he has over six million followers. Masoud participated in the brief post-Tahrir "Egyptian National Dialogue" and has continued that dialogue on socio-political issues in Egypt from within the perspective of traditional Islam



Seyyed Hasan Nasrallah
Secretary General
of Hezbollah

Country: Lebanon

Born: 31 Aug 1960 (Age 54)

Influence: Political, Development. Political leader of 1–2 million Lebanese Shi'a and supporters of his resistance to Israel.

School of Thought: Revolutionary Shi'ism

2009: 17

2010: 18

2011: 23

2012: 28

2013: 27

Seyyed Hasan Nasrallah is serving his sixth term as the current and third Secretary General of Hezbollah (the Party of God). Hezbollah is a Twelver Shi'a Islamic political party and paramilitary organization based in Lebanon. Hezbollah's ideology is based on seeking social justice through Islamic ideals.

Military Power: Hezbollah remains a *de facto* security force in southern Lebanon, and its military presence is felt throughout the country, with a force of around 300,000 fighters. The military successes Nasrallah had in the late nineties are seen as the main factor for Israel's withdrawal from southern Lebanon in 2000, and the repulsion of Israeli forces in July 2006 earned Nasrallah many more supporters.

Social Services: Hezbollah has also won significant grassroots support by cultivating a social welfare system that provides schools, clinics and housing in the predominantly Shi'a parts of Lebanon. These welfare activities are run with efficiency and rival those carried out by the state, giving the organisation even broader appeal. It also runs Al Manar—an influential television station.

Popularity: His popularity peaked just after the 2006 conflict with Israel, when many Sunni Muslims looked to him as a figure of defiance against Israel. Since the Syrian conflict, however, many if not all of these supporters have left him because of his support of the Syrian (Alawi) regime against the Syrian people (Sunnis). His claim that the Syrian conflict is not sectarian in essence is not one that many Sunni Muslims agree with.



Sheikh Hamza Yusuf Hanson
Teacher and Co-Founder
of Zaytuna College, USA

Country: USA

Born: 1960 (age 54)

Influence: Scholarly. Leading Islamic authority in a country with 2.6 million Muslims.

School of Thought: Traditional Sunni (Maliki, Asha'ri)

2009: 38

2010: 42

2011: 43

2012: 42

2013: 41

Sheikh Hamza Yusuf Hanson is one of the most influential Islamic figures in the Western world. He is seen as one of the foremost authorities on Islam outside of the Muslim world. He is a co-founder of the Zaytuna College in Berkeley, California, the first Muslim liberal arts college in the USA.

Islamic Scholar: Sheikh Hamza Yusuf Hanson converted to Islam in 1977 when he was only 17 and spent many years studying Arabic, Islamic jurisprudence and philosophy with some of the Muslim world's most prominent and well-respected teachers. His popularity, and accordingly his influence, stem from his application of Islamic knowledge being rooted in the lived experience of modern, western society.

Speaker and Educator: Sheikh Hamza is a much sought after speaker. He has given thousands of lectures to public audiences and is interviewed regularly by the media. He spreads traditional Sunni orthodoxy in the West through his popular speeches and his teaching at short intense study programmes such as Deen Intensive, Rihla and RIS. He has recently started a blog on sandalproductions.com



**Professor Dr Seyyed
Hossein Nasr**
Philosopher and
University Professor

Country: USA

Born: 7 April 1933 (age 81)

Influence: Scholarly. Written major books and given countless lectures internationally.

School of Thought: Traditional Shi'a

2009: 47
2010: 48
2011: 47
2012: 44
2013: 39

Seyyed Hossein Nasr is an Islamic Studies professor at George Washington University. He remains one of the most influential Muslim scholars in the world for his work on Islamic tradition and philosophy. He is the only Muslim to be included in the Library of Living Philosophers and has written over 50 books and over 500 articles.

Reviver of Tradition: Nasr's work has covered the most important areas of contemporary Muslim thought from classical Islamic philosophy, Islamic science, Sufism, and critique of modernity to interfaith relations, Islam–West relations, and the environmental crisis. Nasr was the first Muslim scholar ever to be invited to give the prestigious Gifford Lectures, which were later published as *Knowledge and the Sacred*.

Islamic Environmentalism: Nasr's work has been ahead of its time in predicting the disastrous consequences of the environmental crisis. Books such as *The Encounter of Man and Nature: the Spiritual Crisis of Modern Man* (1968), and *Religion and the Order of Nature* (1996), narrate the rise of a secular, modern conception of nature as inert matter to be conquered by modern technology, and the attempt to revive a sacred notion of nature.



**His Eminence Sheikh
Ibrahim Salih (new)**
The Grand Mufti of Nigeria

Country: Nigeria

Born: 1 January 1946 (Age: 68)

Influence: Scholarly.

School of Thought: Traditional Sunni

Sheikh Ibrahim was born in Borno State in north-eastern Nigeria in 1938 and started his quest for knowledge at a very young age by accompanying his father. He completed his initial studies at the Supreme Islamic Institute in Nigeria and then studied at the hands of renowned scholars in countries such as Saudi Arabia, Egypt, Morocco, India, Pakistan, Senegal, Niger and Sudan.

Scholar: Sheikh Ibrahim lectures in the fields of Tafsir Al Qur'an (exegesis) and the Hadith as well as Islamic Sciences, Jurisprudence and ethics. He has over a 100 written works. He has held and still heads several significant positions, some of which are: Founder and mentor of the Islamic renaissance Organization, Adviser to the Federal Government on its Islamic Affairs since 1992, Assistant Secretary-General for African Affairs in the World Islamic People's Leadership 1989 and many more.

Awards: Sheikh Ibrahim is also an award winning scholar and has been honored in several countries, some of which are: Order of Merit in the Arts and Sciences from Egypt in 1993, Certificate of recognition from the National Union of Students Mandate of Borno 1985.

Current Post: Sheikh Dr. Ibrahim Al-Husseini is currently the head of the Supreme Council for Fatwa and Islamic Affairs in Nigeria and recently became a member of the 'Muslim Council of Elders' which embraces prominent scholars.



**Habib 'Ali Zain Al
Abideen Al-Jifri**
Director General of the
Tabah Foundation, UAE

Country: UAE

Born: 16 April 1971 (age 43)

Influence: Scholarly, Lineage, Philanthropy. Reaches millions with his global teaching endeavors.

School of Thought: Traditional Sunni (Shafi'i, Ash'ari, Ba 'Alawi Sufi)

2009: 37
2010: 41
2011: 42
2012: 41
2013: 34



**His Royal Highness
Shah Karim Al-Hussayni**
The Aga Khan IV, 49th
Imam of Ismaili Muslims

Country: France

Born: 13 Dec 1936 (Age 78)

Influence: Lineage, Administrative. Leader of 5–15 million Nizari Ismailis

School of Thought: Modernist Shi'a, Ismaili, Nizari

2009: 20
2010: 20
2011: 22
2012: 31
2013: 35

Tracing his lineage to the family of 'Ali, the fourth Caliph of Islam and cousin of the Prophet Muhammad, Habib 'Ali Zain al Abideen Al-Jifri is a leading Islamic scholar and prominent speaker in the Muslim world. Al-Jifri is Director General of the Tabah Foundation in the UAE, member of the board of Dar al Mustafa in Yemen, member of the Royal Aal Al-Bayt Institute for Islamic Thought in Jordan, and affiliated with various other international Islamic organizations.

Sufi Guide: As a Ba Alawi Sufi, Al-Jifri is part of a tradition that has been based in Yemen for approximately 800 years. His numerous teachers include the scholar and spiritual master Habib Abdul-Qadir bin Ahmad al-Saqqaf in Jeddah, and Habib Ahmad Mashhur bin Taha Al-Haddad. Habib Ali often teaches at Dar al Mustafa in Tarim, Yemen, and also travels all over the world meeting his students.

Educator: Al-Jifri founded the privately-funded philanthropic Tabah Foundation for Islamic Studies and Research in Abu Dhabi, a young non-profit institution that aspires to become a formidable source of reputable work in Islamic research and thought.

World-Wide following: Habib Ali's popularity has grown enormously over the past few years. His inspirational speeches often leave many in tears, and his smile and gentleness touch all who meet him. Despite not speaking English, he is in huge demand by English-speaking Muslims.

Shah Karim Al Hussayni, also known simply as the Aga Khan (Imamate: 1957-present), is the leader of the Shi'a sect of Muslims known as the Nizari Ismailis. For 5–15 million Nizari Ismaili Muslims the Aga Khan is the 49th hereditary Imam, with lineage descending back to Ali, the cousin of the Prophet Muhammad. He is only the fourth Aga Khan, a hereditary title bestowed upon the Imam by the Shah of Persia in the mid-nineteenth century.

Hereditary Leader of Ismailis: The Aga Khan derives his position of authority from his lineage. At the age of 21 the Aga Khan bypassed his father and uncle to become the 49th Imam, a choice that his grandfather made because he felt the community needed a leader 'who has been brought up and developed during recent years and in the midst of the new age, and who brings a new outlook on life to his office.'

Unparalleled Philanthropist: The Aga Khan set up the Aga Khan Development Network (AKDN), which is a collection of development and humanitarian agencies working in areas of poverty. The network is widely known for its architectural and cultural work, including projects that revitalize historic cities. These initiatives aim to show the greatness of Islamic civilization through projects such as the renovation of the Old City of Aleppo and the Al-Azhar Park in Cairo. The Aga Khan's foundation maintains a strong and enduring presence in developing countries—building health care capacity, promoting economic development in rural areas and helping improve educational opportunities. The AKDN is particularly influential in Central Asia, where it works in areas that are often neglected by other organizations.



Khaled Mashal Leader of Hamas

Country: Palestine

Born: 1956 (age 58)

Influence: Political. Leader of approximately 1,000 members in military wing of Hamas.

School of Thought: Sunni, Muslim Brotherhood

2009: 37

2010: 38

2011: 39

2012: 48

2013: 50

Khaled Mashal became the leader of Hamas after the Israeli assassinations of Sheikh Ahmed Yassin, and Abdel Aziz Al-Rantisi in 2004. Mashal is the head of Hamas's political bureau and is the international representative for the Palestinian resistance to the Israeli occupation. He was re-elected in April 2013.

Fighter for Social Justice: Since becoming head of Hamas, Mashal has seen the organization through multiple attempts at a roadmap to peace and a major Israeli siege of the Gaza Strip.

Pioneering Leader: Mashal has been recognized for his persistence with Hamas's effort. His determination is combined with a unique effort at diplomacy. Mashal has shown a willingness to negotiate with Israel to return to the 1967 borders and grant Palestinians a right of return, while importantly implying the necessary existence of the State of Israel, despite Hamas's historic denial of that possibility. Mashal has been one of the most direct, and candid leaders in dialogue and confrontation with Israel and this has garnered international recognition.

Changing Times: The fall of Morsi saw Hamas lose their biggest supporter, and the new rulers of Egypt have shown that opening and sealing the Gaza-Rafah border is very much in their control. The conflict in Syria first signalled an end to Hamas offices in Damascus, and then strained relations with Hezbollah and Iran. Hamas' new offices in Qatar along with support from Turkey show who their strongest backers are. A unity government agreement with the PNA, and a willingness to join the International Criminal Court will allow Mashal to build on the international support that he currently has.



Sheikh Abdul-Malik Al-Houthi (new) Leader of the Houthi Movement

Country: Yemen

Born: 1982 (age 32)

Influence: Political

School of Thought: Zaydi

Abdul-Malik Al Houthi is the current leader of the Houthi political, religious and militant movement in the Sa'dah governorate in Yemen. The Houthi movement was established in 1992 by Hussein Badr al Din al Houthi, a Zaydi Shia scholar and anti-Wahhabi who had written a number of books criticizing Wahhabism and the leading authorities of Yemen. The Zaidis believe that Muslims should be ruled only by a descendant of Prophet Muhammad, whom they call an Imam.

Rebellion: By May 2012, it was reported that the Houthis controlled the majority of Sa'dah, Al Jawf and Hajjah governorates, had gained access to the Red Sea and had started to put up barriers north of the capital Sana'a. The government of Yemen has accused them of having aims to overthrow its regime, and of receiving aid from Iran, but they have denied this.

Leader: Abdul-Malik has made major changes in Yemen through tactical and strategic plans that have enabled him to reach the position where he is today. Initially from his participation in the youth revolution and then engaging in dialogue and conference, he has been able to hold an iron grip over most of Yemen, and today the Houthis are at the door steps of the capital Sana'a.



2013: 43

His Highness Emir
Sheikh Tamim Bin
Hamid Al-Thani
Emir of Qatar

Country: Qatar

Born: 3 June 1980 (age 34)

Influence: Political.

School of Thought: Sunni, Muslim
Brotherhood



2009: 36

2010: 40

2011: 41

2012: 40

2013: 44

Maulana Mahmood
Madani

Leader and Executive
Member of Jamiat Ulema-
e-Hind, India

Country: India

Born: 3 March 1964 (age 50)

Influence: Scholarly, Political, Admin-
istrative. 10 million members of Jamiat
Ulema-e-Hind.

School of Thought: Traditional Sunni
(Hanafi, Deobandi)

Sheikh Tamim bin Hamad Al-Thani became the Emir of Qatar at the age of 33 after his father, Sheikh Hamad bin Khalifa Al-Thani, abdicated in June 2013. Qatar is the richest country in the world with a GDP per capita of \$93,352. It is the top exporter of liquefied natural gas, and the site of the third largest natural gas reserves in the world.

Family: Sheikh Tamim is Sheikh Hamad's fourth son and was chosen as Crown Prince in August 2003. His mother is the powerful Sheikha Moza, who still plays a prominent public role as an advocate for social and educational causes.

Education: Sheikh Tamim completed his studies at a private school in UK before going on to graduate at the Royal Military Academy in Sandhurst (in 1998). During his time as Crown Prince (2003-13), Sheekh Tamim, had exposure to a wide-range of posts including security (he was deputy commander of the armed forces), economics (chairman of the Qatar Investment Authority) and sports. Indeed he supervised Qatar's successful bid to host the 2022 FIFA World Cup

Expectations: Qatar exploded onto the world scene under his father's reign, and expectations are that Sheikh Tamim will try to consolidate these achievements.

Maulana Mahmood Madani, a leading Islamic scholar and politician in India, has gained influence for his forthright condemnations of terrorism and unfaltering support of the Indian Muslim community.

Religio-Political Heavyweight: Madani has served as Secretary General of the *Jamiat Ulema-e-Hind*, or Organization of Indian Scholars—one of the most prominent Islamic organizations in India. He has been outspoken in his opposition to the misuse of the term *jihad* as a tool of terrorism in India. Following fatal bomb blasts in 2008, he and others of the *Darul Uloom Deoband* institution hosted events condemning terrorism as inherently un-Islamic.

Defender of the Faith: As a respected political leader and Islamic scholar of India, Madani represented the *Jamiat Ulema-e-Hind* and the esteemed community of scholars from Deoband when he addressed the Pakistani government, and Pakistani High Commissioner Shahid Malik in particular, in an open letter regarding the commissioner's remarks in December 2008 at the UN Security Council about terrorism stemming from 'mullas in Deoband'. Maulana Madani is also a strong opponent of government interference in the *madrassa* system.



His Eminence
Sheikh Professor Dr
Mustafa Cerić
Grand Mufti Emeri-
tus of Bosnia

Country: Bosnia and Herzegovina
Born: 1952 (age 62)
Influence: Administrative, Scholarly,
Political.
School of Thought: Traditional Sunni

2009: 39
2010: 43
2011: 44
2012: 46
2013: 49

Mustafa Cerić is a guiding light for Islam in Europe and the leading Islamic authority there; he became Grand Mufti of Bosnia in 1993 and formally retired from the office in 2013. Cerić is outspoken on interfaith initiatives in the Muslim world and is considered one of the most influential Muslim leaders of current times.

Advocate of Cross-Cultural Engagement: In 2006, Cerić issued the ‘Declaration of European Muslims’ to the European Union stating that European Muslims are dedicated to the common values of law, tolerance, democracy and human rights, the value of life, faith, freedom, property, and dignity. In 2008, Cerić led the Muslim delegation of the ‘A Common Word’ initiative to the Vatican, which included a meeting with the Pope. He is widely sought-after in interfaith matters. In May 2009, Cerić disregarded warnings of possible violent protest by visiting Serbia, and gave a sermon about peace in the town of Tutin.

Peace Activist: Cerić joined the International Religious Advisory Council of the TB Faith Foundation in 2008, committing himself to its mission of promoting respect and religious pluralism through discussions on social injustice. He is President of the World Bosniak Congress, which hopes to connect Bosniaks, home and abroad.

Presidential Bid: Cerić has launched a bid as an independent candidate for the Bosniak (Bosnian Muslim) seat of Bosnia and Herzegovina’s tripartite presidency, with elections being held on October 12.



Her Excellency President
Atifete Jahjaga (new)
President of the Re-
public of Kosovo

Country: Kosovo
Born: 20 April 1975 (age 39)
Influence: Political and Administrative.
School of Thought: Traditional Sunni

HE President Jahjaga assumed her position in 2011, thereby becoming not only the youngest, but also the first female Kosovan president. She is the fourth President since Kosovo became independent in 2008, and the first not to have affiliation to any political party. She was elected president in the first round of voting with 80 out of 100 votes cast in her favour.

Background: After earning a law degree from the University of Prishtina in 2000, she continued her studies in the UK and the USA. She then served in various governmental positions including the rank of being Major General for the Kosovo Police.

EU: President Atifete’s main aim since assuming office has been pursuing a membership for her country in the European Union as well as reserving a seat for her country in the United Nations.

Issues at Home: She has also concentrated her efforts on establishing an Anti Corruption Council aimed at reducing corruption. She also hosted an International Women’s Summit under the title “Partnership for Change—Empowering Women”. One of the outcomes of the summit was the “Pristina Principles” which affirm the rights of women’s participation in politics, economic resources, the access to security and justice, and calls for actions that will take these rights to the whole world.

Interfaith: She has been active in interfaith dialogue and has visited mosques and a Serb Orthodox monastery in her efforts to build bridges between the various ethnic communities.



**His Highness Amir
Sheikh Mohammed bin
Rashid Al-Maktoum**

Political

Country: UAE

Born: 12 July 1949 (age 65)

Influence: Political, Philanthropy

School of Thought: Sunni

2009: 450

2010: HM

2011: HM

2012: HM

2013: 48



**Sheikh Usama Al-
Sayyid Al-Azhari**
Scholarly

Country: Egypt

Born: 16 July 1976 (age 38)

Influence: Scholarly

School of Thought: Traditional Sunni

2012: 450

2013: HM

Leader: Sheikh Mohammed bin Rashid al-Maktoum is the constitutional monarch of Dubai, as well as the Prime Minister and Vice President of the United Arab Emirates. After taking a heavy hit during the financial crisis of 2007-2010, Dubai's economy is back in full swing, and stands out as an regional leader. Al-Maktoum is a well-respected politician in the Middle East.

Philanthropist: He has launched multiple charity initiatives from Dubai, such as 'Dubai Cares', which has donated over \$450 million to youth education initiatives in impoverished countries since its inception in 2007. In 2008, Sheikh Mohammed launched 'Noor Dubai', an initiative that aims to help the World Health Organization in achieving the goals of VISION 2020: the Right to Sight. Noor Dubai will offer health services to one million people suffering from treatable blindness and visual impairment in developing countries.

Visionary: In 1995, Sheikh Mohammed was appointed Crown Prince of Dubai, with a chief objective of overseeing the transformation of a small patch of desert into a resort and business destination. To that end, he helped develop the Palm Islands, the Burj al-Arab hotel, the Burj Dubai skyscraper, the Dubai World Cup and the Godolphin Stables.

Arts: Al-Maktoum and his children are patrons of the arts, including participating in poetry competitions, as well as horse and camel racing. In addition to authoring poems in the traditional Nabati style, Sheikh Mohammed produced an electronic compilation of Arabic poetry that includes the work of 3000 poets spanning more than 3.5 million lines of poetry.

Scholar: Sheikh Usama al-Sayed al-Azhari is an Azhari scholar, preacher, an academic and a Senior Fellow of Kalam Research & Media. He teaches Hadith, Logic, and Islamic Creed at the renowned Al-Azhar Mosque's Riwaq al-Atrak in Cairo, Egypt. He also holds a teaching post in the Faculty of Usul al-Din and Da'wah at Al-Azhar University, Egypt.

Sheikh Usama was chosen by the Grand Mufti of Egypt, Sheikh Ali Gomaa to deliver the Friday sermons on his behalf in the Sultan Hassan Mosque from 2005 and until late 2009. He studied with many esteemed scholars from all over the Islamic world, acquiring numerous ijazat all testifying to his accepted position in the unbroken-chains of transmission known as isnad essential in the field of Islamic sciences and scholarship.

Peace Activist: He is considered to be one of the most influential voices calling for and working towards reaching new understandings founded on the Islamic tradition and in ways that accomodate the contemporary condition. In this regard, he has presented a number of original and fresh ideas attempting to renew authentic Islamic outlooks, through his publishing and scholarly contributions. Some of the ideas include creating a relational map of Shari'ah sciences, and their relationship with other circles of sciences, creating "Islamic hermeneutics", reviving the tradition of auditing religious sciences and trasmitting them through a chain of transmission as a criterion of authenticity, the Qur'anic accommodation of different civilizations, among others.



Habib Luthfi bin Yahya Preacher

Country: Indonesia

Born: 10 November 1947 (age 67)

Influence: Scholarly, Spiritual Guide

School of Thought: Traditional Sunni

Leader: Habib bin Luthfi is currently: Ra'is 'Amm of the Jam'iyah Ahli Thariqah al-Mu'tabarah al-Nahdliyah, Head of MUI Middle Java, and the spiritual leader of the Ba Alawi tariqah in Indonesia. The Ba Alawi are descendants of the Prophet (PBUH) who migrated to Hadramaut in Yemen early on in Islamic history. They played a huge role in bringing Islam to the Far East, including Indonesia and Malaysia, and they hold high prominence to this day.

Seeker of Knowledge: Habib Luthfi started his quest for knowledge early in life, and first studied under the tutelage of Ba Alawi teachers in Indonesia. He then travelled to Makkah and Madinah for further education and received ijaaza (authorisation) in all the traditional fields of learning including hadith, and tasawwuf. His authorisation to be a spiritual master comes from more than one tariqah (spiritual brotherhood).

Spiritual Guide: He has established thousands of schools, mosques and zawiyahs in Indonesia, and has a following numbering millions. He emphasises spiritual practices, especially the recitation of litanies ('awraad').



Prof. Ali Mohyi Al-Din Al-Qaradaghi (new) Scholarly

Country: Iraq

Born: 1949 (age 65)

Influence: Scholarly, Political.

School of Thought: Traditional Sunni.

Prof. Ali Mohyi Al-Din Al-Qaradaghi: is the Secretary-General of the International Union for Muslim Scholars. Prof Ali is a descendant of al-Hussein bin Ali and was raised in a family of scholars, and was tutored by famous and renowned scholars.

Scholar: He received his PhD in Shari'a and Law at the University of Al Azhar in the field of contracts and financial transactions. His thesis was highly acclaimed and translated into several languages of the world. Prof. Ali later joined the Qatar University and became part of its teaching cadre and was promoted to Professor in 1995.

Awards: He was a recipient of the Ajman Award 2001, -an award dedicated to global figures who have had a significant role in community service- as well as being granted the State Incentive Award in Islamic Comparative Jurisprudence, awarded by the State of Qatar and the Weqaya Award for best Takaful insurance research. Prof Ali is currently the Vice-President of the European Council for Fatwa and Research and the Chairman of the Supreme Consultative Council for Bringing Islamic Madhahib Closer Together of the ISESCO in addition to many other professional positions. He has more than 30 written works.



Dr Aref Ali Nayed
Scholar and Libyan
Ambassador to the UAE

Country: Libya

Born: 1962 (age 52)

Influence: Scholarly, Political, Scholarly. Interfaith scholar and influential figure in the new Libyan government.

School of Thought: Sunni

2009: 450

2011: 50

2012: 49

2013: 40

Nayed was the first post-Gaddafi Libyan Ambassador to the UAE for Libya's National Transitional Council. He led the Tripoli Stabilisation Team. Prior to the Libyan revolution he worked as an important scholar in the field of Muslim-Christian relations, and is the founder and director of Kalam Research & Media (KRM).

Religious Scholar: Nayed is a former professor at the Pontifical Institute for Arabic and Islamic Studies (Rome), a former professor at the International Institute for Islamic Thought and Civilization (ISTAC, Malaysia) and a senior advisor to the Cambridge Interfaith Program and the Faculty of Divinity in Cambridge, UK. Prior to the Libyan revolution he lectured on Islamic Theology, Logic, and Spirituality at the restored Uthman Pasha Madrasa in Tripoli, Libya, and supervised Graduate Students at the Islamic Call College there. He is also a member of the Board of Advisors of the Templeton Foundation.

Political Leader: Nayed's other strengths have not gone unnoticed, and when he submitted his resignation from the post of Ambassador to the UAE, it was rejected, and he was asked to take the position again. He is viewed in many circles as a man of integrity, wisdom and strength; virtues that are needed at the highest level to put Libya back on track.

Top 50: Ins

His Excellency President Joko Widodo, President of Indonesia – NEW to 7

HE Prime Minister Ahmed Davatoglu, of the Republic of Turkey – HM to 26

Shaykh Ibrahim Salih, Grand Mufti of Nigeria –NEW to 36

Abdul Malik Al-Houthi, Leader of Al-Houthi, Yemen – NEW to 41

Her Excellency President Atifete Jahjaga, President of Kosovo – NEW to 45

His Highness Amir Sheikh Mohammed bin Rashid Al-Maktoum, UAE – HM to 46

Shaykh Usama Al-Azhari, Scholar, Egypt - HM to 47

Habib Lutfi Yahya, Preacher, Indonesia – HM to 48

Prof. Ali Mohyi Al-Din Al-Qaradaghi the Secretary General of the Islamic Union of Muslim Scholars, Iraq – NEW to 49

Top 50: Outs

His Excellency President Susilo Bambang Yudhoyono, President of Indonesia (7 to Out)

His Excellency President Abdullah Gül, President of the Republic of Turkey (20 to Out)

Sheikh Mohammad Ali Al Sabouni, Scholar of Tafsir (26 to HM)

Dr Mohammed Badie, Supreme Guide of the Muslim Brotherhood (36 to Top 450)

Sheikh Mehmet Nazim Adil Al-Qubrusi Al-Haqqani, Leader of Naqshbandi Sufi Order, (42 to Obituaries)

His Excellency Dr Abdulaziz Othman Altwaijiri, Secretary General of IESCO (45 to HM)

Her Highness Sheikha Mozah Bint Nasser Al-Missned (46 to Top 450)

Professor Timothy Winter (Sheikh Abdal-Hakim Murad) (47 to HM)

HE Shaykh Dr Tahir Al-Qadri (48 to HM)

✧ Honourable ✧
MENTIONS



**Sheikh Mohammed
Ali Al-Sabouni**
Scholarly

Country: Syria
Born: 1 Jan 1930 (age 84)

Al-Sabouni is influential because of his easy-to-read, simplified commentaries of the Holy Qur'an. They are now thought of as some of the most popular short commentaries in history after those of Jalalayn, Baydawi, Ibn Kathir and Ibn Juzayy. One of al-Sabouni's most influential commentaries is the Tafsir Ayat Al-Ahkam, an exploration of the Qur'anic verses that pertain to legal rulings. The Institute of Scientific Research and Revival of Islamic Heritage at the Umm Al-Qura University in Makkah, Saudi Arabia commissioned al-Sabouni to investigate the ancient tafsir manuscript of Abu Jaafar al-Nahas (d. 949 CE/338AH). Al-Sabouni's landmark achievement of verifying the only surviving manuscript of the text has come to fruition as a six volume work published by the university.



**HE Grand Ayatollah
Abdullah Jawadi Amoli**
Scholarly

Country: Iran
Born: 1933 (age 81)

Grand Ayatollah Amoli is a leading theologian and interpreter of the Qur'an. He is a prolific scholar having published over 300 articles and books. He is most well-known for his commentary of the Qur'an the Tafsir al-Tasnim, which has been widely lauded by his peers. Amoli has remained a very public figure throughout his career, having led a diplomatic mission to the USSR, and continues to speak publicly on current affairs.



**His Eminence Grand
Ayatollah Mohammad
Ishaq Fayadh**
Scholarly

Country: Iraq
Born: 1930 (age 94)

Grand Ayatollah Fayyad, originally from Afghanistan, is one of the four marjas of the Hawza Seminary in Najaf, Iraq—one of the two most important seats of learning in Twelver Shi'ism. Fayadh is known for his quietist approach to politics and is well-respected especially amongst the Shi'a population of South Asia.



**Shaykh Dr Tahir
Al-Qadri**
Scholarly

Country: Pakistan
Born: 15 August 1951 (age 63)

Al-Qadri is a professor of law, and the founder of Minhaj ul Qur'an International Worldwide, and the Minhaj Welfare Foundation. During its March 2011 session, the United Nations Economic and Social Council granted special consultative status to Minhaj-ul-Quran International. Al-Qadri has authored some 450 published works and given more than 6,000 lectures on various subjects which are aired on international satellite channels. In March 2010, Qadri issued a 600-page fatwa, which declared terrorists and suicide bombers to be unbelievers. On August 14, 2014 he led a mass march and sit-in in Islamabad, demanding the resignation of incumbent Prime Minister Nawaz Sharif on vote-rigging and corruption charges.



Professor Timothy Winter (Sheikh Abdal-Hakim Murad)

Scholar

Country: UK

Born: 1960 (age 54)

Winter teaches theology at Cambridge University and is the director of Studies in Theology at Wolfson College in Cambridge. He is also the Dean of the Muslim College in Cambridge. He has written on various topics including British Muslim history and theological discourse. Winter is the force behind establishing the Cambridge Muslim College. He is also Chair of the Muslim Education Trust, which is overseeing the building of the new Cambridge mosque. With its emphasis on sustainability and almost total reliance on green energy, the new Cambridge mosque will be Europe's first eco-mosque. Other pioneering projects include: a Muslim Choir and publication of "Muslim Songs of the British Isles". He has also founded and is working on "Travelling Light" which is a 40-episode lecture series.



Dr Ingrid Mattson

Scholarly

Country: Canada

Born: 24 August 1963 (age 51)

Ingrid Mattson is the first chair of Islamic studies at Huron University College at the University of Western Ontario in Canada. Previously she had worked for 14 years as professor at the Hartford Seminary in Hartford, Connecticut. In 2001 she was elected Vice President of ISNA and in 2006 she was elected president, becoming the first woman and the first convert to hold such high positions within the organisation. She is the author of the highly acclaimed 'The Story of the Qur'an.' Dr. Mattson is frequently consulted by media, government and civic organizations and has served as an expert witness.



Sabah Al-Ahmad Al-Jaber Al-Sabah (new)

Political

Country: Kuwait

Born: 16 June 1929 (age 85)

HH Sheikh Sabah Al-Sabah is the fifth Emir of Kuwait and the Commander of the Military of Kuwait. He had previously been Foreign Minister for 20 years, from 1963 to 2003, making him one of the longest-serving foreign ministers in the world. During his role as Foreign Minister, he restored Kuwaiti international relations after the Gulf War as well as restoring the country after the Iraqi invasion. During his reign as Emir of Kuwait, he instituted one of the strongest press freedom laws in the Arab world. He also sponsored the 27-article UN resolution 2178 that focuses on eliminating DA'ISH and related militants.



Ismail Haniyah

Political

Country: Palestinian Territories

Born: 29 January 1963 (age 51)

Haniyah is a senior political leader of Hamas and one of two disputed prime ministers of the Palestinian National Authority, a matter under political and legal dispute. After being dismissed by President Mahmoud Abbas, Haniyah continued to exercise prime ministerial authority in the Gaza Strip. Haniyah is a popular figure able to broaden the appeal of Hamas in Gazan politics. The recent bombardment of Gaza has strengthened the popularity of Hamas, and especially Haniyah. Despite having his house blown up, he was still seen regularly leading prayers throughout the bombardment.



Prince Zeid bin Ra'ad Al-Hussein (new)
Political

Country: Jordan
Born: 26 January 1964 (age 50)

Prince Zeid Bin Ra'ad was Jordan's permanent representative and ambassador to the United Nations before moving to his new position as the UN High Commissioner for Human Rights, making him the first Muslim and Arab to hold the post. He is reputed for his role in promoting peace, human rights and was nominated by UN Secretary General Ban Ki-moon for a four year mandate. Prince Zeid has a PhD from Cambridge University and played a key role in the establishment of the International Criminal Court.



HE Prime Minister Nawaz Sharif
Political

Country: Pakistan
Born: 25 December 1949 (age 65)

Mian Muhammad Nawaz Sharif is the current Prime Minister of Pakistan. His party (the Pakistan Muslim League) formed a coalition government following the 2013 general elections, which were noted as being the first civilian transfer of power in Pakistan's history. There have been accusations of widespread ballot rigging and this has brought Sharif into a headlong confrontation the opposition. Sharif has previously twice served as Prime Minister: from November 1990 to July 1993 and from February 1997 to October 1999. The latter term ended when General Musharraf Pervez overthrew the government, and forced Sharif into exile (in Saudi Arabia) until 2007. Sharif was a prosperous businessman before he entered politics. He is the owner of Ittefaq Group, and one of the country's wealthiest men.



Mohamed Bechari (new)
Political

Country: France
Born: 17 December 1967 (age 47)

Bechari, born in Morocco, is a leader and prolific and dynamic public figure in the landscape of European Islam. He is the president of the French National Federation of Muslims, one of the leading entities organizing Islam in France. He is also the secretary general of the Islamic European Conference, a Europe-wide umbrella organisation that seeks to be a single organisation representing European Muslims at a European level. Bechari is the founder of the Avicenna Institute in Lille and is the Vice President of the French Council of the Muslim Faith.



Sheikh Mahmud Effendi
Spiritual Guide

Country: Turkey
Born: 1929 (age 85)

Sheikh Mahmud Ustaosmanoglu, also known as Sheikh Mahmud Effendi, is one of the most popular Islamic teachers in Turkey today. He has hundreds of thousands of followers and has established various religious, social and charity organisations such as the Marifet Association, the Federation of Marifet Associations and Ahle Sunnah wal Jamaah Confederation. Although he himself has moved to the suburbs of Istanbul, his stronghold is still the Fateh area where his followers are easily recognised by their traditional dress. He emphasises service to humanity on the basis of sincerity.



Dr Zakir Abdul Karim Naik
Preacher

Country: India
Born: 18 October 1965 (age 49)

Zakir Abdul-Karim Naik is a well renowned public intellectual who has made it his mission to teach the world about Islam. He hosts huge public events where he speaks on the subject, highlighting misconceptions and promoting understanding about the faith. Naik also challenges leaders in other faiths to public debates that are broadcast around the world on Peace TV—a satellite channel that he helped to found. He is also the founder of the Islamic Research Foundation, which runs United Islamic Aid. He was listed as one of the most powerful Indians in 2010.



Nouman Ali Khan
Preachers and Spiritual Guides

Country: USA
Born: 4 May 1978 (age 36)

Nouman Ali Khan is the founder and CEO of Bayyinah and serves as a lead instructor for several programs including Dream, traveling seminars and Bayyinah TV. Nouman served as a professor of Arabic at Nassau Community College until 2006 when he decided to take Bayyinah on as a full-time project. Since then he has taught more than 10,000 students through traveling seminars and programs. With 785,000 followers on Facebook and 97,000 Twitter followers and over 7.6 million YouTube video views, Nouman is one of the most influential young western scholars.



Iyad Madani (new)
Administration of Religious Affairs

Country: Saudi Arabia
Born: 2 March 1946 (age 68)

His Excellency Iyad Ameen Madani took office as the 10th Secretary-General of the Organization of the Islamic Cooperation (OIC) on 1 January 2014. He held various jobs ranging from management to editor-in-chief of the *Saudi Gazette*, before being appointed as Hajj Minister and, six years later, as Minister of Culture and Information. He has written many articles in both English and Arabic, and has received a number of decorations.



Dr Muhammad Al-Arifi
Administration of Religious Affairs

Country: Saudi Arabia
Born: 16 July 1970 (age 44)

Dr al-Arifi is a well-known scholar and lecturer from Saudi Arabia. He is a founding and honorary member of various Da'wa organisations, as well as being a member of their advisory committees. He is also a professor in King Saud University of Riyadh. He takes a special interest in Hadith literature and has received licenses for the chains of transmission for various Hadith texts from a number of scholars. Has over 14 million followers on Facebook and almost 9 million on Twitter.



**Sheikh Abdul-
Rahman Al-Sudais**
Qur'an Recitor

Country: Saudi Arabia
Born: 10 February 1960 (age 54)

Al-Sudais is the chief of the Imams at the Grand Mosque of Makkah. He memorised the Qur'an at the age of 12, and studied Shari'ah at Riyadh University, Imam Muhammad bin Saud Islamic University, and Umm al Qura University. Al-Sudais is also popular for his sermons and stance on peaceful conflict-resolution. Additional Information: In 2005, he was named by the Dubai International Holy Quran Award (DIHQA) Organising Committee as its 9th annual "Islamic Personality Of the Year" in recognition of his devotion to the Quran and Islam.



Sami Yusuf
Arts and Culture

Country: United Kingdom
Born: 19 July 1980 (age 34)

Sami Yusuf is an internationally renowned singer-songwriter and master musician. Although not the sole indicator of his achievements, his music has revolutionised the nasheed industry. Yusuf's music is about the perennial truths that enlighten and strengthen the listener. He is also known for his extensive involvement in global charitable initiatives. His songs appeal all age groups, ethnicities and beliefs across the Middle East, Europe, Asia, and North America, thus rightfully earning him the title of 'Islam's Biggest Rockstar'. He has over 6 million followers on Facebook.



Uthman Taha
Arts and Culture

Country: Syria
Born: 1934 (age 80)

Uthman Taha is an internationally acclaimed Arabic calligrapher. After training with the world's top calligraphers, Taha began working on producing copies of the Qur'an, or mushafs with the King Fahd Complex for the Printing of the Holy Qur'an. Of the copies he has worked on, over 200 million have been distributed and are continually sought by students of the Qur'an and Muslims across the globe.



Maher Zain
Arts and Culture

Country: Sweden
Born: 16 July 1981 (age 33)

A Swedish R&B singer, songwriter and music producer of Lebanese origin, Maher Zain sings mainly in English. He also occasionally sings in French, Arabic, Urdu, Turkish and Malay, among others. In January 2009, Maher Zain signed up and began working on an album with Awakening Records. Maher's debut album 'Thank You Allah' reached the number 1 spot on Amazon.com World Music charts and number 9 on the R&B charts. He has over 21 million fans on Facebook. In 2013, he took part in the Colours of Peace project constituting songs based on works by Fethullah Gülen.

❧ The Final ❧

450

THE LISTS

1. **Scholarly** page 105
These scholars, thinkers, and educators are well-respected leaders who have made significant contributions to the study and cultivation of Islamic knowledge and Muslim culture.
2. **Political** page 115
These leaders possess high positions of power over substantial groups of people and exert influence from their status, reputation, or political clout.
3. **Administration of Religious Affairs** page 123
These agents of change are responsible for founding and/or directing institutions that influence the religious affairs of Muslims.
4. **Preachers & Spiritual Guides** page 131
Preachers rely on charisma to inspire millions through multimedia while spiritual guides traditionally teach through live study circles and individualized directives to their disciples.
5. **Philanthropy, Charity & Development** page 137
These activists work in the field, affecting the world through poverty alleviation programmes, emergency aid, charitable giving, sponsorships of various initiatives for people and communities to become self-reliant.
6. **Social Issues** page 141
These individuals address various social issues such as health, education, women's rights, the environment, human rights and conflict resolution.
7. **Business** page 149
These entrepreneurs head and direct key organisations in the business world pushing innovation and financial development forward.
8. **Science & Technology** page 153
These are the main figures from the world of science and technology.
9. **Arts & Culture** page 157
These are artists and cultural ambassadors whose work has become part of people's daily lives.
10. **Qur'an Reciters** page 157
The recitation of the Qur'an is a special art that is valued by Muslim communities across the world. The word al-Qur'an literally means 'the recitation' referring to its origins as an oral text.
11. **Media** page 163
In an age of impulsive news and innovative media, these personalities have garnered influence from their activity in the media world.
12. **Celebrities & Sports Stars** page 166
These instantly recognisable figures have a huge public following due to their prominence in popular culture and sport.
13. **Top Extremists** page 169
These individuals are responsible for heinous acts and controversial statements that are rejected by Muslim orthodoxy, separating them clearly from others engaged in armed conflict.

SCHOLARLY

Middle East and North Africa

ALGERIA

Cherif, HE Ambassador Prof. Dr Mustafa

Professor Mustafa Cherif is a former minister of higher education and ambassador. He is a philosopher and researcher specializing in international relations and dialogue between cultures. Co-founder and co-chair of the Muslim Christian Friendship in France and the Mediterranean, Cherif has written numerous works on religion, civilization and dialogue between cultures. He was awarded the UNESCO-Sharjah prize for Arab Culture and the Ducci Foundation peace prize in 2013.

BAHRAIN

Yaquby, Nizam

Nizam Yaquby is one of the most respected scholars of Islamic finance and sits on many advisory boards including Arab Banking Corporation, Citigroup Inc, Abu Dhabi Islamic Bank, Barclays, BNP Paribas, Credit Agricole CIB, Dow Jones Islamic Index, Lloyds TSB and HSBC Amanah. A highly sought-after expert with an immense breadth of experience with the Muslim community, Yaquby has received the Annual Islamic Finance Summit's Outstanding Contribution to Islamic Finance Award.

EGYPT

Al-Awa, Sheikh Dr Mohammed Salim

Mohammed Salim is the former secretary-general of the International Union of Muslim Scholars and the head of the Egyptian Association for Culture and Dialogue. He is also founder of Egypt's moderate Islamic political party, Al-Wasat, and regularly appears on Egyptian television and on the Al-Jazeera channel.

Emara, Mohamed

Dr Emara is an intellectual and scholar who has authored over 200 books. He is currently a member of the Al-Azhar Al-Sharif Islamic Research Academy, The International Institute for Islamic Thought and

The Supreme Council for Islamic Affairs. He was chosen to be part of the team re-writing the Egyptian constitution before the fall of the Muslim Brotherhood. Dr Emara is outspoken on his views against Western intervention and influence over the Muslim world, calling upon all Muslims to unite and form an Islamic State under moderate Islamic rule.

IRAN

Amoli, HE Grand Ayatollah Abdullah Jawadi
Read bio on page 98 in Honourable Mentions

Damad, HE Ayatollah Dr Seyyed Mostafa Mohaghegh

Damad is one of very few high-level clerics in Iran to have been educated in international law in the West. Damad is a forceful advocate for a more progressive interpretation of Sharia. He is a very well-respected scholar, Dean of the Department of Islamic Studies at The Academy of Sciences of Iran and a professor of Law and Islamic Philosophy at Tehran University. In October 2010, at the Pope's behest, he addressed the Synod in the Vatican, stressing the Muslim view towards Christians as one of friendship, trust and mutual understanding.

Shirazi, HE Grand Ayatollah Nasir Makarim

Grand Ayatollah Shirazi is a leading theologian teaching at the seminary in Qom, one of the two most important centres of learning for Twelver Shia. He is most influential for his Tafsir Al-Amthal, which is a very popular simplified commentary of the Qur'an. He has also spearheaded the creation of schools and magazines devoted to young people. He has been outspoken in his support for Palestinians. His official website (www.makarem.ir) is in six languages, including English.

Sobhani, HE Ayatollah Jafar

Sobhani is a leading member of the Council of Mujtahids in the Seminary of Qom, one of the two most important centres of learning in Twelver Shiism. He is the director of the Imam Sadiq Institute, Iran. His work in all areas of the Islamic sciences is widely known and receives critical attention. Sobhani is a prolific writer, having published over 300 scholarly works.

IRAQ

Al-Najafi, HE Grand Ayatollah Bashir

Grand Ayatollah Bashir Al-Najafi is one of the four *maraji'* of the Hawza Seminary in Najaf, Iraq, and one of Iraq's most powerful Shia clerics. As a *marja'* of the Hawza in Najaf, Iraq's premier Shia institution, Najafi holds a position of immense authority. Najafi, originally from Pakistan, holds less sway amongst Iraq's population than the other *maraji'* but has significant clout in South Asia. His website (www.alnajafy.com) is available in five languages.

Al-Sadr, HE Ayatollah Al Faqih Seyyed Hussein Ismail

Ayatollah Al-Faqih Seyyed Hussein Ismail Al-Sadr is the most senior Shia cleric in Baghdad, Iraq. He heads the Ayatollah Seyyed Hussain Ismail Al-Sadr Foundation Trust, which runs humanitarian, development and peace and reconciliation projects in Iraq. His role as a social leader and humanitarian has increased significantly during the recent hostilities in Iraq. The issue of reconciliation and dialogue between Iraq's different religious and ethnic communities has featured heavily in the Ayatollah's recent efforts.

Fayyad, HE Grand Ayatollah Mohammad Ishaq
Read bio on page 98 in Honourable Mentions

Hakim, HE Grand Ayatollah Mohammed Said

Grand Ayatollah Hakim is one of the four *maraji'* of the Hawza Seminary in Najaf, Iraq, and, accordingly, is one of Iraq's most important Shia clerics. His family is very prominent in Iraq, holding key positions in Shia social and religious organizations and also in government. Hakim leads around five percent of the Iraqi Shia population. His influence stems partly from his relationship to Grand Ayatollah Mohsen Al-Hakim, a former religious leader of the Twelver Shia in Iraq.

JORDAN

Khasawneh, HE Sheikh Abdul Karim

Sheikh Khasawneh was appointed by royal decree to the post of Grand Mufti of the Hashemite Kingdom of Jordan in February 2010. Sheikh Khasawneh is the former mufti of the Jordanian Armed Forces.

LEBANON

Qabbani, HE Dr Mohammad Rashid

Mohammad Rashid Qabbani is the Grand Mufti of Lebanon and the country's leading Sunni scholar.

Qabbani speaks out regularly against sectarianism and violence.

MOROCCO

Abdurrahman, Prof Dr Taha

Taha Abdurrahman is a Moroccan philosopher famous for his work in trying to create an ethical humanistic modernism on the basis of the ethics and values of Islam. He has taught logic in Muhammad V University for over 30 years. Abdurrahman has won the Moroccan Book Prize twice, and was awarded the ISESCO Prize for Islamic Philosophy in 2006. He is the president of the Wisdom Circle of Thinkers, Morocco, and a member of the International Union of Muslim Scholars.

Al-Maghrawi, Muhammad (new)

A scholar of Islam who was a *hafiz* of the Qur'an at the age of 10, Al-Maghrawi established the Da'wah to the Qur'an and the Sunnah Association from his home in Morocco. It is still active to date after founding dozens of Qur'an teaching schools. Sheikh Muhammad lectured for more than three decades in several cities in Morocco and has over 24 written works.

OMAN

Al-Khalili, HE Sheikh Ahmad

Sheikh Al-Khalili is the Grand Mufti of Oman. He is a strong advocate for religious tolerance and works hard to ensure harmony between the different religious schools of thought in Oman.

PALESTINIAN TERRITORIES

Abu Sway, Prof Mustafa

Professor Abu Sway was appointed as the first holder of the Integral Chair for the Study of Imam Ghazali's Work at Al-Masjid Al-Aqsa and at Al-Quds University in 2012. He has been Professor of Philosophy and Islamic Studies at Al-Quds University in Jerusalem, Palestine since 1996. He taught at the International Islamic University in Malaysia (1993-96) and was a visiting Fulbright Scholar-in-Residence at the Wilkes Honors College at Florida Atlantic University, as well as a visiting professor of Islamic Studies at Bard College, NY.

Al-Tamimi, HE Justice Sheikh Dr Tayseer Rajab
Al-Tamimi is a leading scholar and Chief Islamic Justice of Palestine. Popular as an outspoken thinker

and leader on Palestinian-Israeli relations, Al-Tamimi is the head of the Palestinian Centre for Religion and Civilization Dialogue.

Nusseibeh, Prof Sari

Sari Nusseibeh, who comes from one of Jerusalem's oldest and most prominent families, is a professor of philosophy. He recently announced his retirement as president of the Al-Quds University in Jerusalem after holding the post for more than twenty years. In 2008, Nusseibeh was voted the 24th in a list of Top 100 Public Intellectuals by Prospect Magazine (UK) and Foreign Policy (US).

SAUDI ARABIA

Al-Madkhali, Sheikh Rabee Ibn Haadi 'Umayr

Sheikh Rabee Ibn Haadi 'Umayr Al-Madkhali is one of the most radical thinkers in the Salafi movement. He is an influential writer and speaker whose influence has led to an independent faction within Salafism. Al-Madkhali's adherents are known as Madkhali Salafis and make up one of the most significant and influential branches inside the Salafi movement.

Al-Saffar, Hasan Musa

Hasan Musa Al-Saffar is a Saudi Shia reformist leader who has made significant progress in communicating with Salafi leaders and other senior officials in Saudi Arabia. This is important as sectarian tensions throughout the Muslim world have risen with increased Sunni-Shia hostilities in Iraq.

SYRIA

Al-Nabulsi, Dr Mohammed Ratib

The son of a well-known Syrian religious scholar who left a large collection of books and manuscripts, Dr Al-Nabulsi is known for his lectures on Islam. Al-Nabulsi has represented Syria all over the world in many Islamic conferences. Muslims know him through the lessons, orations, symposiums and interviews broadcast on radio and television. He has written a number of Islamic books, many of which have been translated into English.

Al-Sabouni, Sheikh Mohammed Ali

Read bio on page 98 in Honourable Mentions

Al-Yaqoubi, Sheikh Muhammad

Sheikh Al-Yaqoubi traces his lineage back to the Prophet Muhammad's grandson Al-Hassan. He comes

from a well-known family of scholars. Al-Yaqoubi's influence has spread as far as Europe, where the Islamic Society of Stockholm elected him as the Mufti of Sweden. He also has a significant following in the UK. His criticism of the Syrian government's response to protests made his stay in Syria untenable, and so he had to flee the country.

Al-Zuhayli, Dr Prof Wahba Mustafa

Dr Al-Zuhayli is a leading scholar of Islamic law and legal theory and is noted for his extensive scholarship. He is also considered an expert on Islamic international law and is Chairman of Islamic Jurisprudence at the College of Shari'ah at Damascus University. Al-Zuhayli is a popular preacher and a proponent of traditional orthodox Sunni Islam.

Hassoun, HE Sheikh Dr Ahmad Badr Al-Din

Hassoun has been the Grand Mufti of the Republic of Syria since 2004 when he succeeded the late Sheikh Ahmed Kuffaro. He is an advocate of interfaith dialogue and is very vocal in his opinion that states should be ruled on a civil, rather than religious, basis, believing that secularism is not synonymous with atheism, a sentiment that holds great sway in Syria's religiously diverse society. He has remained loyal to the Syrian regime, calling upon Syrians to remain united and fight against 'foreign-backed enemies'.

Itr, Sheikh Dr Nuruddin

Sheikh Itr is an Al-Azhar-trained sheikh based in Syria. A leading scholar of the Qur'anic sciences and Hadith, he is credited for participating in the Qubeysiat, a female-only Sufi network which is the leading Islamic movement in Syria—with Sheikh Itr as the principal instructor.

TUNISIA

Djait, Hisham

Professor Hisham Djait is a well-known pan-Arab intellectual from Tunisia. A professor of history at the University of Tunis, he has written important works such as: *Al-Fitna, L'Europe et l'Islam* and his most recent book on the *Seerah* (biography) of the Prophet (PBUH).

Sub-Saharan Africa

BURKINA FASO

Dokori, Dr Abu Bakr

Abu Bakr Dokori is the President of the Islamic University of Ouagadougou. He is a major scholar and advisor to the president. Dokori is also Burkina Faso's representative to ISESCO. He is one of the leading Muslim scholars in a country with around 10.2 million Muslims.

ETHIOPIA

Idris, HE Hajji Omar

Omar Idris is a mufti and leader in Ethiopian Muslim politics. A proponent of Muslim unity, he is the current chair of the Addis Ababa Majlis and also the chair of the Addis Ababa Ulema Unity Forum.

GAMBIA, THE

Jah, HE Ambassador Prof Dr Omar

Jah is an important figure in the Muslim community of Gambia and in Gambian scholarship on Islam. Jah was the former Gambian Ambassador to Saudi Arabia. He is now Secretary of the Muslim Scholars Council, Gambia, and a professor of Islamic Civilization and Thought at the University of Gambia where he is the dean of the Humanities faculty.

KENYA

Mazrui, Dr Ali Al'amin

Dr Mazrui is a prominent scholar of African and Islamic studies and an outspoken commentator on Islam. Noted for his stance on the applicability of Sharia law within a democratic system and his denunciations of violence in the name of religion, he is a widely-respected academic. A prolific writer, Dr Mazrui is an Albert Schweitzer Professor in the Humanities and the Director of the Institute of Global Cultural Studies at the State University of New York at Binghamton.

MAURITANIA

Al-Hajj, Sheikh Murabit

Sheikh Murabit Al-Hajj is a Mauritanian ascetic and scholar who has devoted his life to worship, learning and teaching Islamic sciences. Based in a remote village in Mauritania, he has trained hundreds if not

thousands of scholars, most notably Sheikh Hamza Yusuf (p. 88). At the age of 110 he still continues his daily routine of teaching.

NIGERIA

Ahmed, Dr Ibrahim Datti

Dr Ibrahim Datti Ahmed is the President-General of the Supreme Council for Sharia in Nigeria (SCSN). The SCSN is the focal Islamic religious institution that deals with Sharia in Nigeria and is also a representative body of Nigeria's Muslim scholars. Recently, the SCSN has petitioned for fair treatment of Muslim military officers and has spoken out against prejudice and violence against Muslims. He has been touted as a mediator between Boko Haram and the government.

Zakzaky, Sheikh Ibraheem

Sheikh Ibraheem is the leading force behind the most influential Shia movement in Nigeria (5–10 million) and heads its Islamic Movement. The movement has witnessed rapid growth and is based on the model of Hezbollah, focusing on social services, education, charity, etc, but also including military training. He has given lectures in several countries including: Nigeria, Sierra Leone, Niger, Algeria, Britain, France, Spain, the United States, Lebanon, Azerbaijan and Iran. He suffered personal loss when three of his sons were amongst a number of his group killed by Nigerian troops during the annual Al-Quds rally.

SOUTH AFRICA

Desai, Mufti Ebrahim

A prominent Deobandi sheikh, Mufti Desai runs askimam.org, issuing numerous fatwas online through the Camperdown-based Islamic institution Darul Iftaa, Madrassah Inaamiyyah where he is the principal mufti and a senior lecturer.

Esack, Farid

Farid Esack is a Muslim scholar who has authored many famous written works, a gender equality commissioner appointed by Nelson Mandela, a politician, a worker against apartheid and an advocate of interreligious dialogue. Through the organization of Muslim Call, Esack calls out to hundreds of people and has created close ties with interfaith groups opposing apartheid. He is also active in helping Muslims infected with HIV in South Africa and currently holds the position of Professor of Islamic Studies at the University of Johannesburg, South Africa.

Hendricks, Sheikh Seraj

Hendricks is the Mufti of Cape Town, as well as the imam and teacher at the Zawiya Mosque. He is a leading scholar on Sufism in South Africa and a patron of Dome Publications. Hendricks is seen as one of the highest authorities on Islamic scholarship for South Africa's large and affluent Muslim population.

UGANDA

Mamdani, Mahmood

Mamdani is the Herbert Lehman Professor of Government in the Departments of Anthropology and Political Science at Columbia University in the United States, and Director of Makerere Institute of Social Research in Kampala, Uganda. In 2008, Mamdani was named one of the world's top 20 intellectuals by *Foreign Policy* (New York) and *Prospect* (London) magazines. He is a former president of the Council for Development of Social Research in Africa in Dakar, Senegal. Mamdani is well-known for his book *Good Muslim, Bad Muslim: America, the Cold War, and the Roots of Terror*, which became significant in liberal policy circles in the US. His books have won several awards and have been included in many 'best of' lists.

Asia

AZERBAIJAN

Pashazade, Sheikh ul-Islam Haji Allahshukur Hummat

Pashazade is not only the Grand Mufti of Azerbaijan, but also the mufti, by election, of the whole Caucasus region. Pashazade is also the world's only Sunni-Shia Grand Mufti, giving each group fatwas according to their relevant madhab, reflecting Azerbaijan's Sunni-Shia mix. He co-chaired the World Summit of Religious Leaders, held in Azerbaijan in April 2010.

INDIA

Al-Mustafa, Allamah Zia

Allamah Zia Al-Mustafa Sahib is a well known scholar who has taught Hadith for over 40 years in India. He has memorized 60,000 Hadiths with their chain of narrators and authenticity. His students, who have become scholars in their own right, number in the thousands. He has been nominated as successor

(*khalifa*) of Mufti Azam-e-Hind Mustafa Akhtar Rida Khan.

Khan, Wahiduddin

Wahiduddin Khan is an Islamic scholar who strongly advocates peace, interfaith and coexistence. He is the author of over 200 books including a translation and commentary of the Qur'an into simple English. He is also the co-founder, along with his son, Saniyas-nain Khan, of Goodword, the popular publisher of children's books.

Nadvi, Rabey Hasani

Nadvi is an Islamic scholar and a bilingual author of around 30 books in both Arabic and Urdu. His influence emanates from being the fourth president of All India Muslim Personal Law Board, Rector of Darul-Uloom Nadwatul Ulama and a founding member of Rabita Aalam-e-Islami, Makkah Mukar-ramah. He is also the president of multiple Islamic centres and academics.

Nadwi, Bahauddeen Muhammed Jamaluddeen

Bahauddeen Muhammed Jamaluddeen Nadwi has published over 100 books in Arabic, English and Malayalam covering: Qur'anic Sciences, Islamic Jurisprudence, Prophetic Hadith, Comparative Religion, Arabic Language and Literature, as well as other topics. He is the founder Darul Huda Islamic University, the Editor in Chief of an international Journal of Islamic Studies and a member of many regional (Kerala), national and international organizations.

Sadiq, Maulana Kalbe

Sadiq is a well-known scholar of Shia Islam. His aim is to break down the existing barriers between Hindus and Muslims in India. Currently, Sadiq is also the Vice President of the All India Muslim Personal Law Board, focused on Sharia law in India. He runs a chain of schools and colleges in Uttar Pradesh.

INDONESIA

Baswedan, Anies

In 2007, Baswedan was selected as rector of Paramadina University, making him the youngest university rector in Indonesia. He received the Nakasone Yasuhiro Award from The Institute for International Policy Studies (IIPS) in Japan in 2010. Baswedan was also named one of the World's 100 Public Intellectuals in 2008 by *Foreign Policy* Magazine, as well as Young Global Leader 2009 by the World Economic Forum.

Bisri, Kyai Haji Achmad Mustofa

Kyai Haji Achmad Mustofa Bisri is widely revered as a religious scholar, poet, novelist, painter and Muslim intellectual. He has strongly influenced the NU's (Nahdlatul Ulama) social and political development over the past thirty years. He heads the prestigious Raudlatuth Tholibin Islamic Boarding School in Rembang, Central Java. Mustofa Bisri's role in combining spirituality with artistic expression is widely admired in Indonesia, where he is regarded as a cultural icon. Often called the "President of Poets," he is celebrated for his courage in defending artistic and religious freedom in the face of radical onslaughts.

Maarif, Syafii

Maarif is one of Indonesia's most famous scholars whose political comments regularly attract significant attention. In 2008 he won the prestigious Magsaysay Award for guiding Muslims to embrace tolerance and pluralism. This former president of the influential Muhammadiyah organization is actively involved in interfaith and peace movements both domestically and internationally, largely through his Maarif Institute for Culture and Humanity. He was recognized for his role in promoting interfaith dialogue and religious harmony at the Habibie Awards. Maarif is also a professor of history at the National University of Yogyakarta and a productive author and columnist, currently writing two regular columns in 'Republika' newspaper and also in Gatra Magazine.

MALAYSIA

Al-Akiti, Dato Dr Muhammad Afifi

Al-Akiti is a young scholar, a trained theologian and philologist. He is a lecturer of Islamic studies with the Faculty of Theology at Oxford University, a KFAS Fellow in Islamic Studies, and a fellow at Worcester College. He is internationally acclaimed for his 2005 fatwa, 'Defending the transgressed by censuring the reckless against the killing of civilians', written in response to the 7 July London bombings, which was praised by scholars of Islam and gained a massive readership on the Internet. Al-Akiti was appointed Privy Councillor to the State of Perak, Malaysia by the Crown Prince of Perak. In 2012, he was the sole recipient of the Darjah Dato' Paduka Cura Si-Manja Kini (DPCM) — which carries the Malaysian title of Dato' — in the Sultan of Perak Birthday Honours List.

Al-Attas, Dr Syed Muhammad Naquib

Dr Al-Attas is considered by many to be a giant of

scholarship in the Muslim world. An influential philosopher and thinker, he has written on the traditional Islamic sciences as well as Sufism, metaphysics and philosophy. He has served at various global academic institutions as an educator and lead administrator and is also a noted calligrapher.

Bakar, Dr Osman

Dr Osman Bakar is Chair Professor and Director of the Sultan Omar 'Ali Saifuddin Centre for Islamic Studies (SOASCIS), Univeristi Brunei Darussalam, and Emeritus Professor of Philosophy of Science, University of Malaya, Kuala Lumpur. He has published 18 books and over 300 articles on Islamic thought and civilization, particularly on Islamic philosophy and science. He also writes on contemporary Islam and inter-religious and inter-civilizational dialogue. His writings have been translated into many languages. He has served as advisor and consultant to a variety of international academic and professional organizations and institutions, including UNESCO and The Qatar Foundation. He served as the Deputy Vice-Chancellor at the University of Malaya (1995–2000) and was awarded a Datukship by the Malaysian King in 2000.

Kamali, Prof Mohammad Hashim

Originally from Afghanistan, Kamali was dean and professor at the International Institute of Islamic Thought and Civilization (ISTAC) and the International Islamic University in Malaysia. Kamali is currently Founding CEO of the International Institute of Advanced Islamic Studies in Malaysia. He is the world's leading expert on comparative studies between Islamic and modern law, and one of the most prolific producers of quality scholarship on Islam in the world today. Kamali received the King Abdullah II bin Hussein International Award for the year 2010 in recognition of his intellectual and academic contributions towards serving Islam and Muslims. In Feb 2010, he worked on the new constitution of Somalia.

PAKISTAN

Ahmed, Dr Akbar

Dr Akbar Ahmed is the Ibn Khaldun Chair of Islamic Studies at the American University, Washington DC. He has also taught at Cambridge, Princeton and Harvard. An anthropologist by training, he was inducted into the Anthropology's Hall of Fame in July 2004. He produced the *Discovering Islam* TV series for the BBC as well as *Journey into America; the Challenge of Islam*, a more recent documentary. He is regularly

interviewed by leading media and has authored many books about Muslim societies.

Hashmi, Dr Farhat

Hashmi is an influential lecturer and scholar. She has been instrumental in the burgeoning field of the role of women in Islam and has contributed greatly to its literature. Hashmi is the founder of Al-Huda International, an NGO actively promoting Islamic education and welfare since 1994.

Najafi, HE Grand Ayatollah Muhammad Hussain Grand Ayatollah Hussain Najafi is the only *marja'* in South Asia. Based in the Sargodha district of the Punjab province in Pakistan, he was the first scholar from that country to be given the status of *marji'yya* and is one of only two ayatollahs from Pakistan.

Al-Qadri, Shaykh Dr Tahir

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Europe

BOSNIA AND HERZEGOVINA

Karic, Dr Enes

Dr Enes Karic is a professor of Qur'anic studies and history of the interpretation of the Qur'an at the Faculty of Islamic Studies with the University of Sarajevo. He previously served as the Minister of Education, Science, Culture and Sports with the Republic of Bosnia and Herzegovina from 1994–1996. Dr Karic has written extensively on the Qur'an and Islamic studies in English and Bosnian and delivered lectures worldwide including at: Ljubljana University, Yale University, Boston University, Zagreb University, Istanbul University, Leiden University and King Faisal Center for Research and Islamic Studies (Riyadh).

FRANCE

Bencheikh, Sheikh Sohaib

Bencheikh is a theologian, a modernist former Grand Mufti of Marseilles and one of the most influential social leaders and scholars of Islam in France. Bencheikh is also head of the Higher Institute for Islamic Studies. Marseilles is a cosmopolitan city with a huge population of Muslims of North African ancestry. Bencheikh is a passionate advocate for integration of the Muslim

population, hijab rights and women's involvement as imams in the Muslim community.

GERMANY

Hoffman, HE Ambassador, Dr Murad

Hoffman is an author and Muslim intellectual, respected by both Muslims and non-Muslims. He is a prominent former German diplomat and author of several books on Islam, including *Journey to Mecca* and *The Future of Islam in the West and the East*, published in 2008. Many of his books and essays focus on Islam's place in the West and the United States, specifically in light of the post-9/11 climate.

RUSSIA

Gaynutdinov, HE Sheikh Ravil Ismagilovich

Sheikh Ravil Gaynutdinov is a Moscow-based Muslim scholar. Among various academic roles, he is Grand Mufti of Russia and Chairman of the Union of Muftis of Russia. He is probably the single most important figure in the schema of Russian Islam. As a member of the Russian president's Council for Relations with Religious Associations, he is a key figure in relations between the Kremlin and Russia's Muslim population.

SWITZERLAND

Ramadan, Dr Tariq

Ramadan is Europe's pre-eminent Muslim intellectual author about Islam in public life. He is: Professor of Contemporary Islamic Studies at Oxford University, Visiting Professor at Brunei University, Visiting Professor at the Faculty of Islamic Studies (Qatar) and the University of Malaysia, Perlis, Senior Research Fellow at Doshisha University (Kyoto, Japan) and Director of the Research Centre of Islamic Legislation and Ethics (Doha, Qatar). He is the president of the European Muslim Network think tank based in Brussels and is an advisor to the European Union on religion. Ramadan has written 15 books and produced over 100 recordings. Since a six-year bar on entrance to the US, Ramadan made his first public appearance in New York in April 2010. He hosts the popular 'Islam and Life' program on Press TV.

TURKEY

Kalin, Dr Ibrahim

Ibrahim Kalin, PhD, is Senior Advisor to the Prime Minister of Turkey in charge of Public Diplomacy. Dr

Kalin is the founding director of the SETA Foundation for Political, Economic and Social Research based in Ankara, Turkey and served as its director from 2005 to 2009. He is a fellow at the Prince Alwaleed Center for Muslim-Christian Understanding at Georgetown University. Dr Kalin has published widely on Islamic philosophy, relations between Islam and the West and Turkish foreign policy.

Karaman, Prof Dr Hayrettin

Karaman is one of the most prominent scholars of Islam in Turkey, and the pre-eminent scholar of Islamic law (Sharia) there. He publishes popular academic texts extensively and writes a weekly column in the newspaper *Yeni Safak* (New Dawn). His long career in academia has garnered him much respect. At the pinnacle of his career, Karaman was a dean at Turkey's premier university, Marmara University. He left this position at the height of the headscarf controversy in 2001.

Çağrıç, HE Prof Dr Mustafa

Mustafa Çağrıç is the mufti of Istanbul as well as a theology professor and is a respected figure among Turkish Muslims. He welcomed and prayed with Pope Benedict XVI in the Blue Mosque in 2006.

UNITED KINGDOM

Motala, Hadhrt Sheikhul Hadith Maulana Yusuf
Sheikh Motala is the founder of the Dar ul Ulum Al-Arabia Al-Ilamia in Holcombe, Bury, Lancashire. He is a scholar's scholar—many of the United Kingdom's young Deobandi scholars have studied under his patronage. Sheikh Motala has an expansive network of students and educational institutions which he has founded. He is also regarded as the spiritual *khalifa* of the famous scholar, Shaikh al-Hadith Muhammad Zakariyya al-Kandahlawi, and consequently acts as a spiritual guides for thousands of people.

Pirzada, Sheikh Muhammad Imdad Hussain

Shaykh Muhammad Imdad Hussain Pirzada is a scholar who has actively promoted education, community and charity work in the UK and abroad. He has written over three dozen books on educational, religious and contemporary affairs in Arabic, Urdu and English. He has authored a full five-volume *Tafseer Imdad-ul-Karam*, which is a modern and relevant exegesis of the Qur'an, and the first to be written in the UK. Currently he is working on a commentary to *Sahih al-Bukhari*. He is founder and principal of

Jamia Al-Karam, an educational institution, which has produced hundreds of young British scholars, male and female, who are actively serving the British community in many fields including teaching, chaplaincy, community leadership, as well as imams and managers in mosques and educational centres. He is the founder and chairman of Muslim Charity – Helping the Needy, which is serving humanity in seventeen countries whilst managing five hospitals in Pakistan.

Shah-Kazemi, Dr Reza

Dr Shah-Kazemi is a research associate at the Institute of Ismaili Studies in London. He is a specialist in Comparative Religion and has published many books including 'Paths to Transcendence' and 'The Other in the Light of the One: The Universality of the Qur'an and Interfaith Dialogue'. The Dalai Lama wrote a foreword to his pioneering study 'Common Ground between Islam and Buddhism'.

Winter, Professor Timothy (Sheikh Abdal-Hakim Murad)

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Oceania

AUSTRALIA

El-Imam, Sheikh Fehmi

El-Imam is one of Australia's most senior Islamic scholars and leaders. As a founding member of Victoria's Islamic community, he has had a major influence on the development of Islam in Australia. He is Secretary-General of the Victorian Board of Imams and also Senior Imam at the Preston Mosque in Melbourne's northern suburbs.

North America

CANADA

Mattson, Dr Ingrid

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UNITED STATES OF AMERICA

Abdullah, Dr Umar Faruq

Dr Umar is an American convert to Islam who

A Common Word:

The 'A Common Word Between Us and You' initiative (ACW) was launched on October 13th, 2007 initially as an Open Letter signed by 138 leading Muslim scholars and intellectuals (including such figures as the Grand Muftis of Egypt, Syria, Jordan, Oman, Bosnia, Russia, and Istanbul) to the leaders of the Christian churches and denominations of the entire world, including His Holiness Pope Benedict XVI. In essence it proposed, based on verses from the Holy Qur'an and the Holy Bible, that Islam and Christianity share, at their cores, the twin 'golden' commandments of the paramount importance of loving God and loving one's neighbour. Based on this joint common ground, it called for peace and harmony between Christians and Muslims worldwide, who together comprise over 55% of the world's population. ACW was and is an extended global handshake of interreligious goodwill, friendship and fellowship and consequently of world peace.

ACW is a document which uses religion as the solution to the problems of interreligious tensions. By basing itself on solid theological grounds in both religions—the twin Commandments to love God and love the neighbour—ACW has demonstrated to Christians and Muslims that they have a certain common ground (despite irreducible theological differences) and that both religions require them to have relations based on love not on hatred.

During the seven years since its launch ACW has become arguably the most influential interfaith dialogue between Muslims and Christians in history. It has provided a common ground on which thousands of Muslim and Christian religious leaders have been brought together through:

- Initiating a multitude of conferences, seminars, workshops, training programs, university courses etc., including in: Jordan; the Vatican; the USA (Yale University; Georgetown University and the College of William and Mary; Fuller Theological Seminary; ISNA; Portland, Oregon; Richmond Virginia; South Carolina; New Orleans); the UK (Cambridge University, Oxford University, Heythrop College and Lambeth Palace); Oman; Malaysia; Egypt; Sudan; Pakistan; the UAE; the Brookings Institute in Qatar; the Mediterranean Dialogue of Cultures; Germany (the Munich School of Philosophy); the World Council of Churches in Switzerland; the Philippines and Australia (see: <http://bit.ly/acwfruits>).
- Being the subject of books, articles, PhDs and over 74 dissertations and reports (see: <http://bit.ly/acwpubs>).
- Founding the regular [every 3 years] Catholic-Muslim Forum which was first held at the Vatican in 2008 and then at the Baptism Site, Jordan, in 2011. The

third is due at the Vatican in November, 2014.

- Giving rise to a variety of other events, activities, initiatives and even legislative bills (see: <http://www.bit.ly/acwnewf>).

Thus HH Pope Benedict XVI, said of it (during the First Seminar of the Catholic-Muslim Forum held at the Vatican, November 4–6, 2008:

The Open Letter 'A Common Word between Us and you' has received numerous responses and has given rise to dialogue, specific initiatives and meetings, aimed at helping us to know one another more deeply and to grow in esteem for our shared values

Equally, HG Dr Rowan Williams, the Archbishop of Canterbury, said of it (in 2010):

"The appearance of the A Common Word [Open Letter] of 2007 was a landmark in Muslim-Christian relations and it has a unique role in stimulating a discussion at the deepest level across the world."

In so far as Muslim-Christian relations are concerned, Professor Miroslav Volf of Yale University said of it (in 2011):

"The A Common Word Initiative is the most significant initiative in Muslim-Christian relations since *Nostra Aetate* of the Second Vatican Council."

And in so far as Muslim initiatives towards Christians are concerned, Professor David F. Ford (Regius Professor of Divinity, University of Cambridge, U.K. and Director of the Cambridge Interfaith Program) said of it (in 2011):

"The Open Letter A Common Word Between Us and You (2007) was probably the single most important initiative ever taken by Muslim scholars and authorities towards Christians."

The A Common Word initiative was awarded the UK's Association of Muslim Social Scientists Building Bridges Award of 2008; Prince Ghazi, Habib Ali Al-Jifri and Grand Mufi Mustafa Ceric were awarded Germany's Eugen Biser Award for it in 2008, and Prince Ghazi was awarded the St Augustine Award for Interreligious Dialogue in the Mediterranean (Milan, Italy, 2012) and the Interfaith Harmony and Tolerance Prize by the International Islamic University of Malaysia, Jamia Ma'din and the National Unity and Integration Department, Malaysia.

founded and now directs the Nawawi Foundation, a Chicago-based non-profit organization that educates Muslims in the US about Islamic teachings, and conducts research on Islam in America. Abdullah has published *The Story of Alexander Russell Webb*, a biography of Muhammed Webb, one of the significant early American converts to Islam. He is a sought-after teacher and lecturer.

Al-Alwani, Dr Taha Jaber

Al-Alwani is an active academic and organizer in the international community of Sunni Muslim scholars. He is the President of Cordoba University, a former chairman of The Fiqh Council of North America, a member of the OIC's International Islamic Fiqh Academy, and a former president of the US office of the International Institute of Islamic Thought. Al-Alwani is also the author of acclaimed works such as: *Source Methodology in Islamic Jurisprudence*; *Towards a Fiqh for Minorities*; *The Ethics of Disagreement in Islam*; *Ijtihad*; and *The Quran and the Sunnah: The Time-Space Factor*.

Al-Ninowy, Sheikh Muhammad bin Yahya al-Husayni

Sheikh Al-Ninowy is the imam of Masjid Al-Madinah in Atlanta, Georgia and is considered by many to be a charismatic and influential contemporary scholar. Al-Ninowy traces his lineage back to Al-Imam Ibrahim Al-Mujab, whose lineage is traced to Fatima, the daughter of the Prophet Muhammad. He recently founded an interactive Islamic university, utilizing the latest technology to continue the tradition of Islamic scholarship.

Jackson, Sherman

Jackson is the King Faisal Chair in Islamic Thought and Culture and Professor of Religion and American Studies and Ethnicity at the University of Southern California. He is a well-respected scholar and author of works dealing with Islam, Sharia, and the African-American Muslim community. Jackson's most recent work is his translation *Sufism for Non-Sufis* (2012). Jackson is the co-founder of the American Learning Institute for Muslims (ALIM) and is featured on the *Washington Post-Newsweek* blog 'On Faith' and the *Huffington Post*. He is a former member of the Fiqh Council of North America and a former professor of Law, Near Eastern Studies, and Afro-American Studies at the University of Michigan.

Maghraoui, Sheikh Mokhtar (new)

Sheikh Mokhtar Maghraoui is a popular religious teacher working mainly at Al-Madina Institute. Originally from Algeria, he is thoroughly versed in the Islamic sciences and holds a doctorate in the fields of physics and engineering. His expertise includes the disciplines of *tazkiyah* and *fiqh*. He is best known for his enlightening retreats and seminars empowering Muslims on their spiritual quests. Sheikh Maghraoui is also an active participant of interfaith dialogue with the Jewish and Christian communities in the Capital district of New York State.

South America

ARGENTINA

Garcia, Prof Muhammad Isa

Garcia was born in Buenos Aires, Argentina. He studied Arabic, Islamic studies and theology at Umm Al-Qura University in Makkah. He is a specialist in the origins of Prophetic Tradition. Garcia has translated numerous books, with many only available to a Spanish-speaking readership in his translation. He is also the author of the series *Know Islam*.

POLITICAL

Middle East and North Africa

ALGERIA

Bouteflika, HE President Abdelaziz

Bouteflika is the incumbent president of Algeria. During his years of presidency, Bouteflika has succeeded in ending a civil war that ran throughout the nineties and was one of the bloodiest civil unrests of the 20th century in the Muslim world. Peace was reached through a process of reconciliation and amnesty that was strongly supported by the Islamist and Nationalist belligerents. Following constitutional amendments, Bouteflika won his fourth term as president in April 2014 although his opponents dismissed the elections as unfair. He suffered a stroke which has left him frail and confined to a wheelchair.

Brahimi, HE Lakhdar

Lakhdar Brahimi is a veteran politician and was UN and Arab League Envoy to Syria until he resigned in May 2014. He has spent much of life seeking peace and stability in troubled areas. Brahimi is a member of the ‘The Elders’ group which aims to promote peaceful resolution of conflicts. He played a major role in the ‘The Taif Agreement’, which managed to end 17 years of civil war in Lebanon. He then became Special Representative for the United Nations and was sent on missions to South Africa, Haiti, Nigeria, Cameroon, Burundi, Sudan, Afghanistan, Zaire, Yemen, Angola, Liberia, the Ivory Coast and finally to Syria after the resignation of Kofi Annan.

EGYPT

Al-Ayyat, HE Muhammad Morsi Isa

HE Muhammad Morsi Isa al-Ayyat was the first democratically elected president of Egypt after having won 51.7% of the vote in June 2012. But little more than one year later – on July 3, 2013, he was deposed from office and detained by the Egyptian armed forces. The coup followed massive anti-Morsi demonstrations on June 30th, described by the BBC as the largest ever in the history of Egypt. Morsi was a leading member of the Muslim Brotherhood, and became the first

President of its Freedom and Justice Party (FJP) in 2011. His critics accused him of trying to turn Egypt into an Islamist dictatorship while doing nothing to improve the dire state of Egypt’s economy. Morsi is currently on trial on charges of a prison break and incitement to violence.

Al-Shater, Khairat

Khairat Al-Shater is a prominent member of the Muslim Brotherhood. He was their first choice for standing in the presidential elections but was disqualified by the electoral commission. He has been an active member of the Brotherhood since the 1980s and consequently, during Mubarak’s regime, he was imprisoned several times. Charismatic and outspoken, he is known as the real powerhouse of the MB. He is also a very successful businessman and has financed many of the MB’s activities. During the recent ousting and crackdown on the MB, he was arrested and had his assets frozen. He is currently standing trial, alongside ex-President Morsi and many others, for charges ranging from incitement to violence and a prison break.

IRAN

Ebtekar, HE Dr Masoumeh

Dr Ebtekar was the first female Vice President of Iran in 1997, and has remained at the centre of the revolutionary movement in Iran since 1979. A scientist, journalist, and politician, she frequently writes on environmental, political, social and women’s issues in Persian and English. She is a considerable force in the reformist movement in Iran, and one of the founding members of the reformist Islamic Iran Participation Front. After Rouhani was elected President, she was appointed as Head of Environmental Protection Organization, a position she previously held for eight years under Mohammad Khatami. In January 2014, Ebtekar was awarded the Energy Globe Foundation Honorary Lifetime Achievement Award in Tehran. Previously she has been named as one of the seven 2006 Champions of the Earth by the United Nations Environment Program, and one of 50 environmental leaders by The Guardian newspaper.

Jafari, Major General Mohammad Ali

General Mohammad Ali Jafari is the Chief Commander of the Iranian Army of the Guardians of the Islamic Revolution (also known as the Revolutionary Guard), a 300,000 strong elite faction of the Iranian armed forces—separate from the army—that reports directly to the Velayat-e Faqih. The Revolutionary

Guard Corps occupies cabinet positions, parliament seats, and controls an extensive business empire, which it partially used to fund and direct Shia movements abroad such as Hezbollah and the Mahdi Army. Because of this, Jafari has a significant degree of influence in Iraq and Lebanon.

Khatami, HE Sayyid Mohammad

Khatami is a reformist politician who served as president of Iran from 1997 to 2005. Although he was ineffective at bringing around many of the changes from his mandate that were sought by Iranian society, he remains a figurehead of the reformist movement. Khatami was elected to the first *Majles al Shura* and is known internationally for his proposal of the UN 'Dialogue Among Civilizations' initiative, a movement he hopes will counter the prevailing sentiment that there was a 'Clash of Civilizations.' He continues his work in inter-civilizational dialogue and internal reform through two NGOs that he founded and heads. He recently issued a joint statement with ex-prime Minister of Malaysia, Dr Mahathir Muhammad, urging an end to Sunni-Shia violence.

Rouhani, HE President Hassan

In Iran's 2013 Presidential elections, Hassan Rouhani won 50.7 percent of the vote to secure an outright victory. With voter turnout estimated at 72% from over 50 million eligible voters, this was an impressive result and resulted in him becoming the 7th President of Iran in August 2013. Rouhani has held many high-level positions such as the deputy speaker of the Islamic Consultative Assembly (*Majlis* - Iranian Parliament), and the secretary of the Supreme National Security Council. Rouhani is also an accomplished scholar and has written 20 books (in Persian, Arabic and English). His academic involvement has remained active for he is the managing editor of three academic and research quarterlies in Persian and English, and still runs the Centre for Strategic Research. His personality as well as his policies have opened up new possibilities of international dialogue over various contentious issues.

IRAQ

Al-Sadr, Sheikh Muqtada

The son of the late Grand Ayatollah Mohammad Sadiq Al-Sadr, Muqtada is a highly influential political leader who inherited control over large social institutions that served millions in the slums of Baghdad. He gained prominence after the US invasion of Iraq by creating the Mahdi Army, an armed insurgency

movement that formed its own courts and system of law enforcement. Al-Sadr leads one of the largest parliament blocs, the Al-Sadr Bloc. Along with Grand Ayatollah Sistani, he is one of the two most important Shia leaders in Iraq. Over the past few years he has spoken increasingly for Shia-Sunni unity and has become critical of the Al-Maliki government.

Al-Dari, Harith

Al-Dari is the current leader of the Sunni Ulema Union, the largest association of Sunni Muslim scholars in Iraq, and is the leader of the Zoba' tribe. He has been a key figure in the movement to expel foreign troops from Iraq, a position that has run through his family as both his father and grandfather played a key role in expelling British troops from Iraq in the 1920s. He is also a fierce critic of Al-Qaeda for their senseless brutality and the Al-Maliki government which he perceives as "striving to establish a State of one man, one party, and one denomination". He currently resides in Amman, Jordan with other key members of his association.

Al-Saadi, Sheikh Abdul Malik (new)

Sheikh Abdul Malik al-Saadi is a Sunni cleric who opposed Saddam Hussein and has recently reemerged as the leading Sunni voice in Iraq. His power base is in the province of Anbar. He was offered the post of Grand Mufti in 2007 but refused. He is known for his calm and moderate stance and strives to keep a unified Iraq in the face of sectarian conflict.

Barzani, Masoud (new)

Has been the President of the Iraqi Kurdistan Region since 2005 and has also been the leader of the Kurdistan Democratic Party since 1979. He entered the political arena at the young age of 16 under the wing of his late father the Kurdish nationalist leader Mustafa Barzani. He had a major role in shaping the new Iraq through his political position and by becoming a member of the Iraqi Governing Council in April 2004 after the fall of Saddam Hussein's regime. He received the Atlantic Award from the Italian Atlantic Committee and the Italian Delegation to NATO Parliamentary Assembly in 2011 and has made several official visits to various heads of states.

ISRAEL

Salah, Sheikh Raed

Raed Salah is the head of the northern branch of the Islamic Movement in Israel. He is widely respected

in the Islamic World as a religious leader. From 1989 to 2001, Salah also served as the mayor of Umm Al-Fahm, an Israeli-Arab city. He has been arrested and imprisoned by the Israeli government on a number of occasions.

JORDAN

Abu Rashta, Ata

Ata Abu Rashta is the global leader of the Islamic political party Hizb ut Tahrir. Having worked closely with the founder of Hizb ut-Tahrir—Taqiuddin an-Nabhani—Abu Rashta became prominent in Jordan during the First Gulf War when he contested the Iraqi invasion of Kuwait; in 2003 he became the leader of the party. Hizb-ut Tahrir is popular in the Levant, the former Soviet Union, South and Southeast Asia, and Western Europe.

Al-Abdullah, HRH Crown Prince Hussein (new)
HRH Prince Hussein bin Abdullah is the eldest son of His Majesty King Abdullah, making him heir to the throne. He was named Crown Prince in 2009. HRH holds the rank of First Lieutenant in the Jordanian Armed Forces and has accompanied his father on several military and political occasions. His efforts to develop the Jordanian youth community started with the “Haqeq” (achieve) initiative an activity targeting school-aged children. Prince Hussein, who completed his secondary education at King’s Academy in Jordan, is currently studying international history at Georgetown University.

Al-Hussein, Prince Zeid bin Ra’ad (new)
Read bio on page 100 in Honourable Mentions

KUWAIT

Al-Sabah, Sabah Al-Ahmad Al-Jaber
Read bio on page 99 in Honourable Mentions

LIBYA

Haftar, Khalifa (new)

Haftar has held the rank of Major General in the Libyan army since 2011. He rose to prominence after the uprising against the late General Gaddafi and was the person who announced that the Libyan government had been suspended. He recently announced the launch of “Al-Karamah Operations”, aimed at cleansing Libya of political assassinations, terrorism,

militias, gangs and outlaws. He is committed to establishing a democratic process in Libya.

PALESTINIAN TERRITORIES

Haniyah, Ismail

Read bio on page 99 in Honourable Mentions

SUDAN

Al-Bashir, HE President Omar

Al-Bashir is the current president of Sudan and head of the National Congress Party. He came to power in a coup in 1989 and has since instituted elements of Sharia law throughout the country, including Christian and animist areas. The International Criminal Court has accused him of crimes against humanity in Darfur. The 20-year-old civil war between the north and south of the country ended in 2005, and the referendum to create a new nation in south Sudan was successful with the new nation declaring its statehood on July 9, 2011.

Al-Mahdi, HE Imam Sayyed Al-Sadiq

Al-Mahdi is the president of the moderate Islamic Umma Party, and the imam of the Al-Ansar Sufi order. He was prime minister of Sudan until the government was overthrown and he was forced into exile. Al-Mahdi has now returned and is working to restore peace and democracy in the Sudan. He derives a significant portion of his authority from the fact that he descends from Muhammad Ahmad, who claimed to be the Mahdi, a prophesied figure that many Muslims believe will return to revive the Islamic faith.

SYRIA

Al-Assad, HE President Bashar

Al-Assad is an ethnically Alawite Shia and president of the Syrian Arab Republic. Because of its strategic position, Syria is regarded as a major player in any peace agreement in the Middle East. Since 2011, the regime has been fighting an assortment of groups who are mainly gathered under the umbrella of the ‘Free Syrian Army’, and now DA’ISH. Over 200,000 people have been killed and over three million Syrians have become refugees in a growing humanitarian crisis which is also having a destabilising influence on neighbouring countries. Claims of atrocities and misinformation abound on both sides. With deep animosity between the different parties; the strong support of Assad by Russia, China, and Iran; and the presence of Al-Qaeda and DA’ISH amongst the rebels

it has been hard for Western countries to develop a case for attacking Assad directly, and the prospects for a long, drawn-out war seem likely.

TUNISIA

Ghannouchi, Rachid

Ghannouchi is one of the world's leading Islamic thinkers and one of the most influential Tunisian politicians in the post-revolution transition period. He has influenced Tunisian politics since the 1980s when he founded the Ennahda (Renaissance) Party. He was subsequently jailed and fled to Europe in 1988. With the fall of President Ben Ali, Ghannouchi returned to Tunisia in January 2011 after a 20-year exile. The Ennahda (Renaissance) Party is an Islamic political party whose principles and ideals have been widely accepted by Tunisians. In the October 2011 elections, his party received 37% of the vote, winning 90 seats out of 217; the nearest rival won 30 seats.

Marzouki, HE President Moncef

The current interim president of Tunisia has been a human right activist, a physician and a politician. In 1997 he founded the National Committee for Liberties and was also the first president of the Arab Commission for Human Rights. He also founded the Congress of the Republic which was the reason of his exile from Tunisia in 2002. He returned to Tunisia with the fall of Ben Ali in 2011.

UNITED ARAB EMIRATES

Al-Nahyan, HH Sheikh Khalifa bin Zayed

Sheikh Khalifa Al-Nahyan is the president of one of the fastest-growing nations in the world. Under his leadership, the UAE has seen significant economic growth and the renaming of the Burj Dubai to Burj Khalifa is considered a symbol of Al-Nahyan's financial power. According to *Forbes*, Sheikh Khalifa is the world's third wealthiest monarch, with an estimated wealth of US\$15 billion. He has made substantial donations to many health institutions around the world, and finances a major housing programme in the Gaza Strip.

Al-Qasimi, Sheikha Lubna

Sheikha Lubna bint Khalid bin Sultan Al-Qasimi is the UAE's Minister of Foreign Trade where she is currently working hard to sign off the US Middle East Free Trade Area. She is the first woman to hold a ministerial post in the UAE where she served as the Minister

of Economic and Planning from 2000–2004. She developed the technology to reduce cargo turnaround from one hour to ten minutes at one of the world's busiest ports. In 2000, she founded Tejari, the Middle East's first business-to-business online marketplace which now has franchises in Kuwait, Jordan, Iraq, Lebanon and Syria. The minister ranked first in the list of the Most Powerful Arab Women in 2012 by *Arabian Business*.

Sub-Saharan Africa

CHAD

Deby Itno, HE President Idriss

Deby is the president of Chad and the head of the Patriotic Salvation Movement. He took power in 1990, leading a predominantly Muslim army. Muslims make up around 55.7 percent of Chad's 13.2 million people. Deby holds great domestic authority through his ability to consolidate power in Chad. Chad was previously affected by a high frequency of coups d'état. He participated in the negotiated peace agreement in February 2010 between the rebel groups of the Justice and Equality Movement and the Sudanese government.

SOMALIA

Adan, Fowsiyo Yusuf Haji (new)

Fawsiyó's influence stems from the fact that she was the first woman to be named as Foreign Minister and Deputy Prime minister of Somalia. She had a significant role in revitalizing the Somali economy by recovering national assets that were frozen, as well as signing an agreement with Sheikh Abdullah bin Zayed Al Nahyan for bilateral cooperation. A similar agreement was also signed with China. Fowsiyo launched a TV channel named RAADTV aimed at providing a better image of the unstable and war-torn Somalia.

Aweys, Sheikh Hassan Dahir

Aweys is an influential Somali leader. He is a Salafi and the former head of the Shura Council of the Islamic Courts Union of Somalia. In April 2009 Aweys returned to Somalia and declared war on the African Peace Keeping Forces (AMISOM). Although marginalized from mainstream Somali politics, he continues to enjoy significant support from the Al-Shabab resistance movement in Somalia.

Mohamud, Hassan Sheikh

Mohamud, a former university professor and dean, became the new Somali president on September 10, 2011 by defeating former president, Sharif Sheikh Ahmed, by 190 votes to 79. He stayed in Somalia throughout the civil war, contributing to society with academic, charitable and political work. He inherits a host of problems, including how to tackle the Al-Shabab militants.

Asia

AFGHANISTAN

Ahmadzai, HE Ashraf Ghani (new)

The former Finance Minister and chancellor of Kabul University, Ashraf Ghani assumed the office of President of Afghanistan on 29 September 2014 after months of uncertainty following recounts in the elections. Previously, he had worked at the World Bank from 1991 to 2001. After the September 11 attacks, he engaged intensively with media, appearing regularly on NewsHour, BBC, CNN and US National Public Radio. In 2013, he ranked second in an online poll of the world's top 100 intellectuals conducted by Foreign Policy and Prospect magazines.

Haqqani, Sirajuddin

Haqqani heads militant forces based in Waziristan, fighting against American and NATO forces in Afghanistan. His group is reportedly closely allied with Pakistani Taliban. He was one of the leaders on the Taliban's Quetta Shura.

Hekmatyar, Gulbuddin

Former prime minister of Afghanistan (1993–1994, 1996), Gulbuddin Hekmatyar is also founder of the Hezb-e-Islami political party that was founded as a mujahedeen force against the Soviet occupation of Afghanistan. Since then, it has continued fighting, first against other mujahedeen forces, and more recently against foreign invaders. He has recently changed his political position and now supports elections.

AZERBAIJAN

Aliyev, HE President Ilham

Aliyev is the current president of Azerbaijan and the chairman of the New Azerbaijan Party. Although not outwardly religious, he is a Muslim and his advocacy

of a moderate cultural Islam is representative of the demands of the population of the country. Azerbaijan, with a population of 9.3 million Muslims is an active member of the Organization of the Islamic Conference.

BANGLADESH

Nizami, Motiur Rahman

Motiur Rahman Nizami is the leader of Jamaat-e-Islami, the third largest political party and the largest Islamic party in Bangladesh. He has played an active role in pushing the mission of the organization through political and social reforms and propagating Islamic educational initiatives. His arrest in July 2013, along with eight other leaders of the Jamaat, for war crimes committed in the 1971 war of independence has led to widespread protests and claims of political persecution.

Wazed, HE Sheikh Hasina

Sheikh Hasina Wazed is the current prime minister of Bangladesh and the president of one of Bangladesh's major political parties, the Awami League. Poverty alleviation has become a priority for one of the poorest but most populous Muslim countries in the world, under Wazed's leadership. Wazed is the daughter of Mujibur Rahman, the first president of Bangladesh.

CHINA

Kadeer, Rebiya

Kadeer is the de facto leader of the movement for social justice for the 15-million-strong Uighur ethnic-population of China. She was formerly a successful businesswoman and philanthropist in China but was imprisoned in 1999 for leaking state secrets and now lives in exile in the United States. Before her arrest, Kadeer was running the 1,000 Families Mothers' Project, which helped Uighur women start businesses. She now presides over both the World Uighur Congress and the Uighur American Association. She is well-known for her work in Europe and North America publicizing the plight of the Uighur ethnic group, and is partially responsible for raising the issue's status both in China and abroad. The Chinese government sees Kadeer as an agitator. She was nominated for the Nobel Peace Prize in 2006.

INDIA

Farooq, Dr Mohammad Umar (new)

Dr Farooq inherited the 14th *Mirwaiz* (Kashmiri term for traditional preacher of Muslims in Kashmir) in 1990 at the age of 17 after the assassination of his father. At the young age of 20 he became chairman and founder of the All Parties Hurriyat Conference, a grassroots coalition of pro-freedom parties in Jammu & Kashmir. He has raised the Kashmiri problem at the UN, the EU parliament and the IOC advocating dialogue with both India and Pakistan so that the aspirations of the Kashmiri people may be realized.

INDONESIA

Matta, Anis (new)

Anis became the president of the Justice Party (PKS) in 2013 after having been the Secretary General of PKS for four consecutive terms (1998 - 2013). He has spoken on the need for interfaith dialogue, and campaigns on the basis of conservative values. The PKS won 40 seats in the 2014 elections (a decrease of 17 seats from the 2009 elections).

Sukarnoputri, Megawati

Megawati Sukarnoputri was Indonesia's first female president and the fourth woman to be the leader of a nation dominated mostly by Muslims. She is the current head of the opposition party despite losing three presidential elections (2004, 2009, 2014).

MALAYSIA

Ibrahim, HE Dr Anwar

Ibrahim is a Malaysian politician of global stature. He is the former Deputy Prime Minister of Malaysia, former Finance Minister and is currently the leader of the Malaysian Opposition Coalition. In 2010 he was awarded the lifetime achievement award from The Association of Muslim Social Scientists (AMSS UK). He is well-known for his liberal Islamic stance on politics, and is influential as a leader and role model for young people. In the 2013 elections, Anwar was re-elected to parliament after a decade's absence, and his coalition won 89 seats, losing to Najib Raza's BN party, which won 133 seats.

Mat, Dato' Haji Nik Abdul Aziz Nik

Dato' Haji Nik Abdul Aziz Nik Mat is a Malaysian politician, an Islamic scholar and was the chief minister of the State of Kelantan for 20 years. He holds the position of *Mursyidul Am*—the religious

guide—within the Pan-Malaysian Islamic Party (PAS). As the religious guide of the Pan-Malaysian Islamic Party, Nik Mat is the spiritual leader of Malaysian Islamic politics and holds very important sway over the tenor of politics in the nation. Nik Mat's fundamentalist party has close to one million members and enjoys strong support from the northern rural and conservative states such as Kelantan and Terengganu.

Mohamad, Dr Mahathir

Dr Mahathir Mohamad was the Malaysian Prime minister for 22 years. He was the key figure behind the transition of the agricultural-based economy of Malaysia into a newly industrialised market economy. He is noted for his support for liberal Muslim values and has established Islamic institutions such as the International Islamic University of Malaysia. Mahathir established the Kuala Lumpur War Crimes Commission to focus on victims of abuse in Iraq, Lebanon and the Palestinian territories. In May 2012, Bush, Dick Cheney, Donald Rumsfeld and their legal advisers Alberto Gonzales, David Addington, William Haynes, Jay Bybee and John Yoo were found guilty of war crimes.

Razak, Najib Tun

Razak became the 6th prime minister of Malaysia in 2009. He is focused on domestic economic issues and political reform, promotes economic liberalisation, and has stated that Malaysia is led by Islamic principles and is not a secular state. Razak is also the president of the United Malays National Organisation. In the 2013 general elections, his party, Barisan Nasional, won a majority of the seats.

Shah, Sultan Abdul Halim Mu'adzam

Sultan Abdul Halim Mu'adzam Shah, aged 86, was crowned King of Malaysia again in 2011. Malaysia uses a rotating system where the kings of the nine states each take turns spending five years as the monarch, the Yang di-Pertuan Agong. The Yang DiPertuan Agong is the constitutional monarch of Malaysia, with a population of 30.3 million. As king, he is also considered the Head of Islam in Malaysia, plus the nominal chief of the military.

PAKISTAN

Fazlur Rahman, Maulana

Maulana Fazlur Rahman is the Secretary-General of the Muttahida Majlis-e-Amal coalition of religious parties in Pakistan's parliament. He is also the presi-

dent of the Deobandi religio-political organization, Jamiat Ulema-Islam, or Assembly of Islamic Scholars. Fazlur Rahman leads one of two main branches of the expansive organisation which is a member of the National Assembly of Pakistan. He is widely-respected as a dedicated scholar of Islam and is a seasoned politician.

Khan, Imran

A sportsman turned politician who is also a widely respected philanthropist, Khan founded and became the chairman of the Pakistan Tehreek-e-Insaf (Movement for Justice) party in 1996. Khan has helped establish the Shaukat Khanum Memorial Cancer Hospital & Research Centre and Mianwali's Namal College. In the 2013 general elections, his party emerged as the second largest party in the country, and were asked to form the provincial government in Khyber-Pakhtunkhwa (formerly NWFP). He has recently mobilised his supporters and joined Shaykh Tahir Al-Qadiri in marching on the prime minister's residence in Islamabad and demanding the prime minister's resignation over the issue of vote fraud in the 2013 elections.

Sharif, HE Nawaz

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PHILIPPINES

Misuari, Nur

Nur Misuari is a revolutionary leader of the Bangsamoro and began his campaign for better treatment of the people of Mindanao by the Manila government through the Mindanao Independence Movement (MIM) in the 1970s, which later became the Moro National Liberation Front (MNLF). Under Misuari's leadership the MNLF challenged the government until the Tripoli Agreement was negotiated in 1976.

SINGAPORE

Rasheed, HE Zainul Abidin

Rasheed was a former Senior Minister of State for Foreign Affairs for Singapore and mayor of the North Eastern district of Singapore. Rasheed's activities have a focus on Singapore's diplomatic relations with the Muslim world, and also on sharing knowledge about Singapore's experience of inter-cultural and inter-religious relations with nations with substantial Muslim populations. Rasheed is widely known domestically, having held numerous positions of

leadership throughout his career in journalism, organized labour and representing Singapore's large percentage of Muslims. In 2013 he was appointed as ambassador to Kuwait.

TURKMENISTAN

Berdimuhamedow, HE President

Gurbanguly Mälikgulyýewiç

Berdimuhamedow has been the president of Turkmenistan since 21 December, 2006. He is a moderate Muslim traditionalist who has sought to normalize life in Turkmenistan after the more unorthodox religious beliefs of his predecessor Niyazov. In the 2012 elections, he was re-elected with 97% of the vote. In August 2013, Berdimuhamedow suspended his DPT membership for the duration of his presidency in order to remain above partisan politics and promote a multiparty system.

Europe

FRANCE

Bechari, Dr Mohamed

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KOSOVO

Thaçi, HE Prime Minister Hashim

Thaçi was formerly a political leader of the Kosovo Liberation Army (KLA). The KLA was the guerrilla group that fought against Serb forces in the late 1990s. Thaçi is the Prime Minister of the Kosovan national government. Kosovo itself is significant as an important cause for international Muslim solidarity, and is the most recently recognized Muslim-majority country in the world.

NETHERLANDS

Aboutaleb, Ahmed (new)

Ahmed Aboutaleb has served as Mayor of Rotterdam since 2009. Born in Morocco and arriving in the Netherlands at the age of 15, Aboutaleb has also served as State Secretary for Social Affairs and Employment. He has balanced the racial/interfaith tensions that exist in Rotterdam and is favoured to be appointed for a second term.

RUSSIA

Kadyrov, HE President Ramzan

President of Chechnya, Ramzan Kadyrov is the son of former president, rebel leader and mufti, Akhmad Kadyrov. He maintains an iron grip on Chechnya's government and institutions. He has overseen a massive reconstruction of Chechnya, mainly from money from Moscow. Because of this he remains controversial.

Minnikhanov, HE President Dr Rustam

Dr Minnikhanov is the newly-elected president of the Republic of Tatarstan of the Russian Federation. Tatarstan is an affluent region in the centre of Russia, and its religious culture has been lauded as a model of the combination of Islam and European culture. President Minnikhanov is the former Prime Minister of the Republic of Tatarstan, and was nominated for the presidency by Russian President Dmitry Medvedev and on 25 March 25 2010, Rustam Minnikhanov formally assumed the office of President.

UNITED KINGDOM

Warsi, Lady Sayeeda

Warsi was the most senior Muslim in the Conservative Party. She was Minister of State for Faith and Communities and Senior Minister of State for Foreign and Commonwealth Affairs. On 4 September 2012, she was appointed as a minister in the Foreign Office. From May 2010 to September 2012 she was the Co-Chairman of the Conservative Party, and a Minister without Portfolio in David Cameron's Cabinet. She she resigned from her post in August 2014 citing her disagreement with HM Government's policy over the 2014 Israel–Gaza conflict.

Oceania

AUSTRALIA

Husic, Ed

In 2010 Ed Husic became the first Muslim to be elected to the Australian federal parliament. When Kevin Rudd announced the Second Rudd Ministry in 2013, Husic was named as Parliament Secretary to the Prime Minister, becoming the first Muslim sworn in to the Australian federal government frontbench, taking his oath on the Qur'an. As his profile has increased, the

Australian Muslim frontbencher has been subject to growing Islamophobic abuse.

North America

UNITED STATES OF AMERICA

Carson, Andre

Andre Carson is one of only two Muslims (the other being Keith Ellison) serving in the US Congress. He was first elected to Congress in 2008, and is now serving his third two-year term. He helped pass the health care reform and works to improve the lives of working families in Indianapolis.

Ellison, Representative Keith

Keith Ellison is the first Muslim to serve in the US Congress. He is the representative for the Fifth Congressional District of Minnesota in the United States House of Representatives. Ellison has been an outspoken advocate for American Muslims and his trips to the Muslim world, such as a visit to Palestine in the aftermath of the Israeli attacks in 2009, have garnered international support for his outreach to the Muslim world.

Hussain, Rashad

Rashad Hussain is the first Indian-American to be appointed Deputy Associate Counsel to the president; he was appointed by President Obama. He is a former trial attorney at the US Department of Justice, a former legislative assistant to the House Judiciary Committee, and a former editor of the Yale Law Journal. Hussain was subsequently named the US envoy to the Organization of the Islamic Conference in March 2010. He is lauded for his balance of secular and religious leadership as a young Muslim lawyer and *hafiz* (one who has memorised the entire Qur'an), playing a key role in advising the American President on US-Muslim world affairs.

ADMINISTRATION OF RELIGIOUS AFFAIRS

Middle East and North Africa

EGYPT

Allam, Shawki Ibrahim Abdel-Karim (new)

Allam is the 19th Grand Mufti of Egypt (succeeding Ali Gomaa). He was elected in February 2013 by Al-Azhar's Council of Senior Scholars headed by Sheikh Ahmad Al-Tayeb, an unprecedented act since the Grand Mufti had previously been chosen by the President of Egypt. He is also a Professor of Islamic Jurisprudence and Law at the University of Al-Azhar and has over 25 written works, many of which address issues pertaining to women.

Badie, Dr Mohammed

Dr Mohammed Badie succeeded Mohammad Mahdi Akef as the 8th Supreme Guide of the Muslim Brotherhood in January 2010. Following the military coup against Morsi's leadership, many Muslim Brotherhood leaders were arrested. Badie, whose son was shot dead during one of the protests, is currently in prison on charges of 'inciting violence' during the protests that followed the ousting of the Freedom and Justice Party dominated government, and attacks against police stations and churches in the Muslim Brotherhood strongholds in Upper Egypt that began immediately after security forces and the army had dispersed the pro-Morsi sit-in protests.

El-Araby, HE Nabil

Nabil El-Araby is an Egyptian diplomat who is currently the Secretary-General of the Arab League. He has previously held the post of Foreign Minister of Egypt as well as working in many well esteemed positions in the United Nations.

IRAN

Vaez-Tabasi, HE Ayatollah Abbas

Vaez-Tabasi is at the head of Iran's single richest institution, the Holy Estate of Imam Reza. The Holy

Estate owns hundreds of companies and resources. Its revenue is supplemented by the donations of the millions of pilgrims that make the journey to Mashhad, where Imam Reza (the eighth of the Twelver Imams) is buried.

MOROCCO

Al-Tawfiq, Ahmad

Al-Tawfiq is the Minister of Endowments and Islamic Affairs in Morocco. He is a strong supporter of Sufi groups. He is a writer for the Moroccan Association for authorship, publications and translation as well as the Vice President of the Moroccan institution for historical research. Al-Tawfiq is an advocate of inter-faith dialogue and is currently on the Board of World Religious Leaders for The Elijah Interfaith Institute.

Modghari, HE Dr Abd Al Kabir

Modghari is the director of the Casablanca-based Bayt Mal Al-Quds agency of the Organization of the Islamic Conference, which is devoted to safeguarding the city of Jerusalem and its religious, architectural and cultural heritage, and also providing development assistance to the Palestinian population and their institutions. Modghari was a former long-term Minister of Endowments and Islamic Affairs of the Kingdom of Morocco representing the late King Hassan II.

PALESTINIAN TERRITORIES

Sabri, HE Sheikh Dr Ikrima Sa'id

Sabri is head of the Supreme Islamic Council, and a former grand mufti of Jerusalem and all of Palestine. He remains an imam of the Blessed Al-Masjid Al-Aqsa, preaching there regularly. Sabri is an important figure who is well-respected by many in Palestine for his forthright views on Israel.

SAUDI ARABIA

Al-Arifi, Muhammad

Read bio on page 101 in Honourable Mentions

Altawijiri, HE Dr Abdulaziz Othman

Dr Abdulaziz Othman Altawijiri is the Director General of the Islamic Educational, Scientific and Cultural Organization (ISESCO), and the Secretary General of the Federation of the Universities of the Islamic World (FUIW). Dr Altawijiri is an accomplished academic with a keenly holistic vision for human civilization development, a senior lecturer and an eminent writer

and poet. Dr Altawajri played a vital part in the development, supervision and launch of sixteen strategies approved by the Islamic Summit Conference. He also established the Supreme Council of Education, Science and Culture, an alliance designated for work outside of the Islamic world. Dr Altawajri is also a staunch advocate of dialogue of cultures and alliance of civilizations.

Madani, Iyad (new)

Read bio on page 101 in Honourable Mentions

SUDAN

El-Bashir, HE Dr Issam

El-Bashir is the Secretary-General of the International Moderation Centre (IMC) in Kuwait. The IMC is an organization set up by the Higher Committee for the Promotion of Moderation of the Kuwaiti Ministry of Awqaf and Islamic Affairs; its aim is to promote Islamic moderation domestically and around the world. The centre has worked with communities in Britain and Russia, among other places, to promote moderation among the extremist elements of their Muslim population. Locally it trains over 700 imams at a time with a focus on practices of moderation.

Sub-Saharan Africa

CHAD

Abakar, Sheikh Hussain Hassan

Sheikh Hussain Hassan Abakar is the Imam of the Muslims of Chad and the chairman of the Supreme Council of Islamic Affairs in Chad. He is also a founding member of the Muslim World League (MWL). Abakar oversees the activities of the Supreme Council of Islamic Affairs in implementing educational and cultural programs through Islamic schools, educational books and training courses for imams. He has been important in fundraising for the education of Muslims in Chad.

KENYA

Khalifa, Sheikh Mohammed

Khalifa is the organizing secretary of the Council of Imams and Preachers of Kenya. He is also the head of the as yet unregistered Islamic Party of Kenya. Relations between the Muslim population of Kenya

and the broader society, especially the government, have frayed recently with the instances of demonizing Muslims as terrorists. There is widespread displeasure among the coastal Muslim population with the national government.

MOZAMBIQUE

Cheba, Sheikh Muhamad Aboulai

Cheba is the provincial director of 139 registered madrassas (Islamic schools), where pupils start learning about HIV/AIDS as early as six years of age. He raises awareness that the disease is not a divine punishment, and sees mosques as the perfect place for the dissemination of such knowledge. HIV/AIDS affects roughly 15 percent of the adult population of Mozambique.

NIGERIA

Ajibola, HE Prince Bola

Prince Bola Ajibola is the former head of the Nigerian High Commission in London and the president and founder of the Islamic Movement for Africa. He also served as the vice chairman of the International Court of Justice (ICJ) in The Hague between 1991 and 1994. In 1994 Prince Ajibola was appointed Judge ad-hoc to the Permanent Court of International Arbitration with respect to the court's deliberations on the land dispute between Nigeria and Cameroon. He also served as the Attorney General and Minister of Justice in Nigeria. Most recently he founded the Crescent University, in Abeokuta, Nigeria.

Mohamed, Imam Ustaz Musa

Imam Mohamed is the chief imam of the Abuja National Mosque in Nigeria. As the leading imam of the national mosque of Nigeria, Imam Mohamed is often the spokesperson for Islamic religious affairs in the country.

Oloyede, Prof Ishaq Olanrewaju (new)

Prof Ishaq Olanrewaju Oloyede is the Secretary General of the Nigerian Supreme Council for Islamic Affairs and co-Secretary of the Nigeria Inter Religious Council. He is also the former Vice-Chancellor of the University of Ilorin.

Sanusi, Alhaji Dr Sanusi Lamido (new)

The 14th Fulani Emir of Kano, Sanusi succeeded his late uncle Dr Ado Bayero in 2014. He is former governor of the Central Bank of Nigeria (CBN), and a respected Islamic scholar who has won numerous

awards. Kano was once the Hausa Kingdom of Kano, being conquered by Fulani Usman dan Fodio in 1805.

SOUTH AFRICA

Hendricks, Maulana Igsaan

Hendricks is the president of the Muslim Judicial Council of Cape Town. The Muslim Judicial Council is one of the central Islamic organisations in South Africa, doing educational work as well as social work for the Muslim community. The organization runs the International Peace University of South Africa (IPSA), and oversees the administration of Cape Town's Al-Azhar Institute. He is also the National Director of the Al-Quds Foundation South Africa and was head of the "Africa 1" Gaza Aid Convoy.

ZIMBABWE

Menk, Mufti Ismail Musa

Mufti Ismail Musa Menk is the director of the Daarul Ilm (Islamic Educational Centre) of the Majlisul Ulama. The Majlisul Ulama Zimbabwe is an Islamic welfare organization which caters to the needs of the Muslim population of Zimbabwe, especially in terms of Islamic education. Menk is a noted scholar in eastern Africa and also lectures internationally.

Asia

BANGLADESH

Rahman, Mohammad Fazlur

Rahman is the leader of the Islamic Foundation, Bangladesh. The Islamic Foundation is a quasi-governmental organization working under the Ministry of Religious Affairs in Bangladesh. Its chief aims are educational, organizational, researching, publishing, offering scholarships and also providing funding to maintain mosques. The head office of the Islamic Foundation is in Dhaka, and is supported by six regional offices and 58 district offices. The organization runs seven imam training centres and 29 centres for *da'wa*.

Sayeedi, Delwar Hossain (new)

Sayeedi is an Islamic scholar, politician, lecturer and chief of the the Jamaat-e-Islami, which is the largest Islamist political party in Bangladesh. From 1996 up to 2008, he was a member of the National Assembly

of Bangladesh; he also served as Member of Parliament in the 1996 and 2001. In 2009 Sayeedi was put on trial accused of committing war crimes during the Bangladeshi war of independence in 1971. He was handed a death sentence in 2013, a decision which led to violent protests. Many international observers criticized the impartiality of the trial, declaring it to be politically motivated.

CAMBODIA

Adam, HE Zakaryya

HE Zakaryya Adam is a member of the Cambodian parliament, and serves as a member of the Commission on Education, Youth, Sport, Religious Affairs, Culture and Tourism. Previously, he held the position of Secretary of State in the Ministry of Cults and Religions. In addition to his government service, he serves as Vice President of the Highest Council for Islamic Religious Affairs, as the Vice President of the Cambodian Muslim Development Foundation (CMDF), general secretary for the Cambodian Islamic Centre (CIC), and as a director of Cambodian Islamic Voice Radio. Adam has translated the Qur'an, as well as other Islamic books, from Arabic into the Khmer language for Cambodian readers; he has also written a Melayu-Khmer dictionary.

CHINA

Guangyuan, Imam Chen Chen

Guangyuan is the Grand Imam of China as well as the president of the Islamic Association of China and the president of the Chinese-Islamic Institute. He has a very important position, with China's 24.6 million Muslims coming almost exclusively from minority groups. Guangyuan has also recently spoken out in opposition to violence against Uighurs.

INDIA

Ahmad, Sheikh Aboobakar

Sheikh Aboobakar Ahmad is the General Secretary of the All India Muslim Scholars Association and founder and Vice Chancellor of Jamia Markus Ssaquafathi Ssunniyya (Sunni Cultural Centre), Karanthur, Kozhikode, Kerala. He is also chief patron of the Sunni Youth Society and General Secretary, Jamiat Ulema (Kerala). He was awarded with the Shaik Muhiyudheen Abdul Khadar Jeelani Award in 2009. Aboobakar is known in India and in Arab countries by the title of "Abul Aytam", meaning 'the

Father of Orphans', for the services he has rendered to the orphans and destitute.

Al-Bukhari, Sayyid Ibrahimul Khaleel

Sayyid Ibrahimul Khaleel Al-Bukhari has founded and directed numerous educational and charity initiatives in India over the past 25 years. His Ma'din Islamic Academy has grown into a mass movement with 25 educational institutions and has participated in international interfaith celebrations.

Noorie, Maulana Shakir Ali

Maulana Noorie is the President of Sunni Dawate Islami (Non-Political Religious Organisation) in Mumbai, India. Under his leadership this organization has been very successful in reviving Sunni Islam in India by conducting various religious events including full day congregations at state and national levels in India. The Annual Congregation is one of the largest Sunni Muslims assemblies held in India attracting around 300,000 people every year in the heart of the Financial Capital of India, Mumbai. The mission has been growing year on year with thousands of members & volunteers joining the organization from across the states. He has also been very successful in establishing schools providing both modern and religious education and providing a platform for creating new set of Muslim leaders in the country.

Owaisi, MP Janab Asaduddin Owaisi (new)

Barrister Asaduddin Owaisi is an eminent parliamentarian of India and president of All India Majlis-e-Ittehadul Muslimeen. Asaduddin Owaisi was elected as president of All India Majlis-e-Ittehadul Muslimeen (AIMIM) in 2008. Under Asaduddin Owaisi's stewardship, the party won seven Assembly seats each in 2009 and 2014. An outspoken parliamentarian, Asaduddin Owaisi has been instrumental in persuading the Indian Government to establish an exclusive Ministry of Minority Affairs to look after the welfare of religious minorities, including Muslims, in India. The Dar-us-Salam Educational Trust (DET) is the branch of the AIMIM which oversees various social, educational and welfare programs.

INDONESIA

Hidayat, Nurwahid

A former parliament president, Hidayat Nurwahid, is now the chair of the Prosperous Justice Party (PKS) at the House of Representatives. The Prosperous Justice Party (PKS) is looking to reclaim its past

glory in the capital. It used to be the most powerful political party in the city of around 10 million people, garnering support from 23 percent of the votes in the 2004 legislative elections, before losing the council's majority to the Democratic Party in 2009.

Mahfudz, Sahal

Mahfudz was re-elected as chief of the consultative body (syuriah) of the Nahdlatul Ulama in March 2010; this is his third term since 1999. Since 2000 he has been head of the Indonesia Ulema Council, which comprises both the Muhammadiyah and Nahdlatul Ulama, Indonesia's most influential Islamic organizations. The Ulama Council grants halal food certification and also actively produces fatwas. Besides being a Dean of Nahdlatul Ulama Institute, Jepara, Sahal also manages Maslakul Huda, a Pesantren that actively supports the economic development of the surrounding neighbourhood through its microfinance program.

Umar, Dr Nasaruddin

Nasaruddin is the vice-minister of religious affairs at the Indonesian Ministry of Religious Affairs. He is also a rector at the Institute for Advanced Qur'anic Studies in Indonesia and Secretary General of the Nahdhatul Ulama Consultative Council. He is also founder of the Indonesian interfaith organization Masyarakat Dialog antar Umat Beragama. He has published 28 books (many on gender issues), numerous journal articles, and is a regular columnist for five daily newspapers.

IRAN

Rashad, Prof Ali Akbar (new)

Professor Dr Ali Akbar Rashad founded the Islamic Research Institute for Culture and Thought and has been its president since its establishment in 1994. Professor Dr Ali Akbar Rashad is a philosopher and a scholar in the field of Philosophy of Religion and Islamic studies. Dr Ali has written over 35 books and 69 articles in addition to translated works and ongoing research activities. He is also active in international scholarly activities and conferences especially in the field of interfaith dialogues.

MALDIVES

Saeed, Mohamed Shaheem Ali

Saeed is the Minister of State for Islamic Affairs for the Republic of Maldives. His knowledge of Islam has provided good leadership to his ministry, especially in

the drafting of regulations under the Religious Unity Act of the Maldives which, he believes, would provide a legal framework to protect Islam. Saeed is also collaborating with the Maldives National Broadcasting Corporation to introduce a new television channel which would focus on relating Islam to the broader issues of society. He was a member of the World Islamic People's Leadership and the Islamic Fiqh Academy in the Maldives and has advocated for a study regarding comparative religion.

PAKISTAN

Khan, Mawlana Saleemullah

Mawlana Saleemullah Khan—student of the late Indian politician and scholar, Sheikh al-Islam Mawlana Husayn Ahmad Madani—is the Sheikh al-Hadith (seniormost Hadith lecturer) at Jamia Farooqia in Pakistan. He is also the head of Wifaq al-Madaris al-Arabia Pakistan, the primary *madrassa* board of education in Pakistan. Wifaq al-Madaris administers the curriculum of more than 70,000 *madrassas* in Pakistan with several hundred thousand students enrolled and producing thousands of scholars and graduates each year.

Naqvi, Ayatollah Sayed Sajid Ali (new)

Ayatollah Sayed Sajid Ali Naqvi leads the Shia Ulema Council (previously called Tehrik-e-Jafaria (TJP) of Pakistan). He was chosen by the Supreme leader of Iran, Ayatollah Syed Ali Khamenei, to lead the Shia Muslims in Pakistan and is now his religious representative.

Ul-Haq, Siraj (new)

From humble beginnings, Haq has worked his way up to senior leadership positions in both religious and political parties. He is a former finance minister of the Khyber Pakhtunkhwa Assembly in Pakistan, resigning in protest at US drone strikes. In 2014, Haq was elected Ameer of Jamaat-e-Islami, one of the most influential Islamic movements in Pakistan.

SRI LANKA

Mufthi, MIM Rizvi

MIM Rizvi Mufthi is the head of All Ceylon Jamiyyathul Ulama (ACJU), an organization that plays an active role as the Islamic religious higher authority of Sri Lanka with 3,000 active members under its 22 districts and 15 divisional branches. ACJU has recently established a Halal Certification Authority in Sri

Lanka and also publishes a quarterly 'Halal Guide' which lists the organizations/products that are certified as Halal by the authority. One of the pioneering scholars in the field of Islamic banking and finance, Mufthi is a member of the Sharia advisory councils for a number of Islamic financial institutions in Sri Lanka.

UZBEKISTAN

Alemov, HE Usman

Alemov has been the chief mufti of Uzbekistan since 2006. He is respected for his moderate stance and proven record in coping with extremists in the Samarkand region where he was formerly a mufti. Alemov was instrumental in making Tashkent the ISESCO Capital of Islamic Culture for 2007.

Europe

BULGARIA

Hadzhi, HE Mustafa Alish

Hadzhi is Bulgaria's chief mufti. Bulgaria has recently been referred to as 'Istanbulgaria' because of the importance of Turkish-Bulgarian relations. Hadzhi is important as the leader of the Muslim community in a predominantly Christian state with a large influx of Muslims. He has recently had to defend his community from extreme nationalists who went so far as to attack mosques and worshippers.

GERMANY

Köhler, Ayyub Axel

Köhler is chairman of the Central Council of Muslims in Germany. Ayyub Axel Köhler has numerous articles primarily in Islamic magazines such as *Al Islam* of the Islamic Centre of Munich, and *Al Fajr* of the Islamic Centre of Hamburg and has published newsletters for the Muslim League in which he is mostly concerned with the integration of Islamic ways of life into German society.

ITALY

Pallavicini, Imam Yahya Sergio Yahe

Pallavicini is an important figure in the religious life of Italian Muslims as well as in European relations with the Muslim world. He is Vice President of COREIS (Comunità Religiosa Islamica; the Islamic

Religious Community), Italy, the chairman of the ISESCO Council for Education and Culture in the West, and an advisor for Islamic affairs to the Italian Minister of Interior. Pallavicini is also the imam of the Al-Wahid Mosque of Milan in Via Meda, where he organizes the training of imams in Italian. His father is Abd Al-Wahid Pallavicini, the noted preacher and head of the Ahamadiyyah Idrissiyyah Shadhiliyyah brotherhood in Italy.

KOSOVO

Ternava, HE Sheikh Naim

Naim Ternava is the Grand Mufti of Kosovo. He is the leading religious figure in Kosovo, which emerged after an ethno-religious war that caused widespread loss of life and destruction. Ternava is a key figure in the attempts of the country's Muslim population to overcome the horrors of war. He was instrumental in the creation of the Inter-Religious Council Organization for Interfaith Relations.

PORTUGAL

Vakil, Abdool Magid Abdool Karim

Abdool Magid Abdool Karim Vakil is the founder and president of the Islamic Community (Comunidade Islâmica de Lisboa), the co-founder and president of the Abraham Forum of Portugal (Forum Abraâmico de Portugal) and a member of the Committee for Religious Freedom of the Ministry of Justice of Portugal. He is one of the leading economists from the region and has received several awards for his work from the Portuguese government.

RUSSIA

Nasibullahoglu, Mufti Cafer

Cafer Nasibullahoglu is the imam of the St Petersburg Mosque. He is also the mufti of St Petersburg, which is home to close to one million Muslims. His diverse congregation consists of Muslims of Tatar, Kazakh, Uzbek, Tajik, and Arab origin, among others, and the sermon at St Petersburg mosque is often conducted in Arabic, Tatar, and Russian.

SWITZERLAND

Maizar, Hisham

Hisham Maizar is president of the Federation of Islamic Organizations of Switzerland. The FIOS was established as an umbrella organization for

Islamic movements in Switzerland and has member organizations representing over 100 ethnic groups including Swiss, Albanians, Arabs, Bosnians, Turks, and Africans. Switzerland has approximately 465,000 Muslims and is considered to have some of the most anti-Islamic sentiments in Europe.

TURKEY

Görmez, Mehmet

Görmez holds the position of (Presidency of Religious Affairs) which is the highest Islamic authority in Turkey and the Turkish Republic of Northern Cyprus. He earned his PhD from Ankara University later to become professor in 2006. He frequently gives lectures at the Hacettepe University and has mastered three languages: Arabic, English and Turkish. He is a strong advocate for building mosques in Turkey and beyond.

UNITED KINGDOM

Ahsan, Dr Manazir

Ahsan is the rector of the Markfield Institute of Higher Education in Leicester, which is one of the oldest centres working for integration and understanding of Islam in the UK. It has many publications and offers many courses.

Al-Shaikh Ali, Dr Anas

Anas Ali Al-Shaikh, CBE, is the chair of the small but dynamic Association of Muslim Social Scientists (AMSS) and the director of the International Institute of Islamic Thought (IIIT) London Office. Al-Shaikh has been at the forefront of a number of international campaigns for better relations between faiths, specifically in promoting the *A Common Word* initiative and also the fight against the demonization of Islam in media, founding the UK's Forum Against Islamophobia and Racism.

Muhammad, Shaykh Shams Ad-Duha (new)

Shaykh Shams Ad-Duha Muhammad is the founder and principal of Ebrahim College, an institute based in London offering education to thousands. He is a *hafiz* of the Qur'an and has undergone traditional religious training as well as holding a postgraduate degree from London University. Shaykh Shams is also a well-known speaker on a wide range of topics.

Oceania

NEW ZEALAND

Ghani, Dr Anwar

Ghani is president of the Federation of Islamic Associations of New Zealand (FIANZ). His work leading FIANZ has been considerable; building bridges with the government as well as with the broader New Zealand population and leaders of other faiths.

North America

CANADA

Valiante, Wahida

A social worker and therapist by profession, Wahida Valiante is a founding member, and currently, the president of the Canadian Islamic Congress. The CIC is made up of 24 organizations and the CIC's newsletter has 300,000 subscribers worldwide. She is a published author of books on theories of family therapy and community issues. She is an outspoken advocate of the rights of Canadian Muslims and also serves as the chair of the Islamic History Month in Canada.

UNITED STATES OF AMERICA

Crane, Dr Robert Dickson

An American Muslim activist since the early 80s, Dr Crane is the former adviser to the late President of the United States Richard Nixon. Dr Crane was Director of Da'wa at the Islamic Centre in Washington, DC, and served as Director of Publication in the International Institute of Islamic Thought. From the early 90s, he headed his own Centre for Policy Research and was a board member of the United Association for Studies and Research, as well as being a Managing Editor of its Middle East Affairs Journal. He has more than a dozen books which he has authored or co-authored. Dr Robert Crane is currently full professor at the Qatar Faculty of Islamic Studies at Hamad Bin Khalifa University.

Ghazi, Drs Abidullah and Tasneema

Dr Abidullah Ghazi, a prominent writer, speaker and poet is cofounder of the IQRA' International Educational Foundation with his wife Dr Tasneema Ghazi. IQRA' is a non-profit organization that creates

Islamic studies textbooks and educational materials especially for children. The institution has produced a complete system of Islamic education for part and full time schools and a comprehensive *madrassa* integrated program for the Singapore *madrassa* system. IQRA's programs and educational materials are used in the United States, and worldwide.

Caribbean

JAMAICA

Muhammad, Mustafa

Muhammad is a spokesperson for the Muslim population of Jamaica and has been the president of the Islamic Council of Jamaica for the past 14 years. His work involves education and halal certification. He oversees the eleven mosques in Jamaica that are attended regularly by more than 2,000 Muslims.

TRINIDAD AND TOBAGO

Ali, Imam Yacoob

Ali is the president of the largest and most influential Muslim organisation in Trinidad and Tobago, the Anjuman Sunnat ul Jamaat Association (ASJA) which was founded in 1936. Ali's organization runs numerous schools and focuses on the importance of education for Muslim youth.

South America

ARGENTINA

Hallar, Muhammad Yusuf

Hallar is an active figure in Argentina involved in community development for Muslims. He has conducted comprehensive research on Muslims in Latin America and holds a number of positions including Secretary-General of the Islamic Organization of Latin America and the director of the Office of Islamic Culture and is a member of the Expert Committee on Minority Rights for the Organization of the Islamic Conference (OIC).

ECUADOR

Suquillo, Juan

Suquillo is an imam and the director and co-founder of the Islamic Centre of Ecuador. He has received awards in recognition of his services to the nation, and has translated many books into Spanish. These have become very popular since the 9/11 attacks when non-Muslims became interested in learning about Islam. Suquillo's books have become bestsellers since then. He is very well respected, especially by South American Muslim scholars.

Free IslamicCalligraphy

FreeIslamicCalligraphy.com is a new and rapidly-growing website that is doing much to make high quality Islamic calligraphy available to the masses.

Having noticed that the Divine Names, key Qur'anic verses and sacred formulas were not available free online in the most perfect and beautiful styles of Arabic calligraphy, the Prince Ghazi Trust for Qur'anic Thought commissioned prize-winning calligrapher Mothana Al-Obaydi and other calligraphers to draw them and digitize them onto JPG, vector files and 'Word document' files so that they can be adapted, coloured and printed out by anyone according to their taste from the website. Thus, instead of paying for decorating their home with drawings or Western posters, or instead of paying for expensive name-brand calligraphy, any Muslim in the world can adapt the most beautiful pieces .

FreeIslamicCalligraphy.com is a non-profit website owned by the Prince Ghazi Trust for Qur'anic Thought, an Islamic charity (waqf) set up by HRH Prince Ghazi bin Muhammad bin Talal in 1433 AH / 2012 CE. of calligraphy and decorate his or her home with it for the price of a piece of a paper. This, God willing, will not only make people's homes more beautiful, but also their lives more beautiful as they see and remember God's Name more often.

The calligraphy pieces featured in this publication are used courtesy of www.FreeIslamicCalligraphy.com.

PREACHERS & SPIRITUAL GUIDES

Middle East and North Africa

ALGERIA

Al-Khairi, Sheikh Abdul-Nacer

Sheikh Abdul-Nacer is a master of the Shadhili tariqah and has a wide following in his native Algeria, as well as Egypt, Malaysia and various countries in Europe. He is a descendant of the famous Sufi Sayyid, Abdul Salam Mashish.

Belkaid, Sheikh Abdellatif

Sheikh Abdellatif is well-known in Algeria, Egypt and Europe as a spiritual teacher who inherited the spiritual gifts of his father. His students include many in high positions in the Algerian government, and also included the famous Egyptian scholar, Sheikh Sha'rawi before the latter's death.

EGYPT

Abdelkafy, Sheikh Dr Omar

Abdelkafy is an Egyptian preacher and *da'wa* practitioner. He is very well-respected by his peers as a *hafiz* of the Qur'an (one who has memorised the entire Qur'an). He is also the director of the Qur'anic Studies Centre at the Dubai International Holy Qur'an Award. As well as working in his native Egypt, he travels abroad to help Muslim communities, working specifically with the Muslim community in Canada.

Hosny, Mustafa (new)

Mustafa Hosny is a well known televangelist and Islamic preacher who presented his first show back in 2004. Mustafa had a turning point in life when he changed careers from the field of marketing and embarked upon the world of preaching. He is a presenter and producer of over 17 programs on Iqra's channel and is the Chairman of the Board of Directors Foundation 'Omar Al Ard' (The developers of Earth) in addition to many other positions. He has also contributed to many charitable projects. He has

nearly 13 million fans on Facebook in addition to almost another million on twitter.

IRAQ

Kubaisi, Sheikh Dr Ahmed

Kubaisi is a very popular Sunni cleric and preacher in Iraq, who preaches for the end of foreign occupation in Iraq and the institution of an Islamic state. To this end he is a spokesperson of the Sunni Ulema Council, an important association of Sunni Muslim scholars in Iraq. Kubaisi leads prayers that are televised worldwide from the state mosque of Abu Dhabi.

JORDAN

Keller, Sheikh Nuh

Sheikh Nuh Keller holds the distinction of translating the first Islamic legal work into a European language to receive certification from Al-Azhar University. He also possesses a number of ijazas in various disciplines, most notably as an authorized sheikh of the Shadhiliyyah Sufi order and teaches students from his zawayah in Jordan as well as at annual gatherings all over the world. His most recent work is *Sea Without Shore*, an extensive modern manual on Sufism written in English.

MOROCCO

Al-Boutchich, Sidi Hamza Al-Qadiri

The Tariqa (Path to God) under the leadership of Sidi Hamza al-Qadiri Boutchich has attracted disciples from all over the world, but especially from Europe. The Bouchichiya Tariqa was founded by his grandfather who organized armed resistance against the French occupation of Morocco.

PALESTINIAN TERRITORIES

Al-Rifa'i, Sheikh Muhammad Said Al-Jamal

Sheikh Al-Rifa'i is a guide of the Shadhiliyyah Path, founded by Sheikh Ali Abu-l-Hassan al-Shadhili in Egypt in the thirteenth century. In 1997 he restored the 1,000 year old Sufi Council in the Holy Land and became head of the Council. He is a teacher and central figure at the Holy Al-Aqsa Mosque, one of the three holiest sites in Islam. The sheikh has students and followers not only in the Holy Land but in America and Europe also.

QATAR

Philips, Dr Abu Ameenah Bilal

A notable convert and Salafi scholar, Philips is founder of Preston International University in Chennai, India, and most notably founder and chancellor of the virtual educational institution, Islamic Online University, which currently has over 100,000 registered students studying Sharia in English from all 215 countries in the world. He also reaches mass Muslim audiences through his television appearances on the Indian-based satellite channel Peace TV, Egyptian-based Huda TV, and the UK-based Islam Channel. Dr Bilal is also the author of over 50 published books on various Islamic topics.

SAUDI ARABIA

Al-Qarni, Dr Aaidh

Dr Aaidh al-Qarni is a prominent Saudi scholar, author, and activist preacher, best known for his popular self-help book *Don't Be Sad*. Dr al-Qarni has garnered a substantial following through a preaching career which spans various modes of broadcast media from audio lectures to a comprehensive website, *alislamnet.com*. He lectures at mosques, colleges, and Islamic institutions and hosts a popular weekly television show. He was found guilty of plagiarism in 2012 and has since lost some of his standing.

Al-Qarni, Dr Awad

Awad al-Qarni is one of the most prominent Islamic preachers in Saudi Arabia. He lectures frequently, gives many TV interviews, has written several popular works and has a large social media following. Al-Qarni received his PhD in Islamic traditional law and is amongst the list of signatories of two famous statements, one against the occupation of Iraq and the other in support of the Palestinian people and Hamas, both of which have been signed by internationally renowned preachers. He is also a trainer and member of the World Federation of neuro-linguistic programming and heads the Saudi Federation of NLP.

Al-Shugairi, Ahmad

Al-Shugairi is a televangelist with a huge following around the world. He is at the forefront of a religious revivalist movement that is affecting young people across the Middle East. In addition to his work as a television host, Al-Shugairi is the founder of the youth-centric coffee shop, Andalus Cafe. With no formal Islamic training and an MBA, his popularity comes from repackaging a balanced understanding

of Islam for his throngs of fans of all ages. He has 9.5 million fans on Facebook and was listed amongst the World's 500 most influential Arabs by *Arabian Business* in 2012.

YEMEN

Al-Zindani, Sheikh Abd al-Majid

Al-Zindani is an active Yemeni politician and preacher, founder of Iman University in Yemen, founder of the Commission on Scientific Signs in the Qur'an and Sunnah in Makkah, Chairman of the Shura Council of the Islah party (the Yemeni Congregation for Reform), and heads the Muslim Brotherhood political party in Yemen. He has been a vocal critic of terrorism and any killings of civilians but is outspoken against US policies and called for jihad against any army that potentially invades Yemen as the right of citizens to act of self-defence. The US treasury has labelled him as a "Specially Designated Global Terrorist" for his indirect association with al-Qaeda. Despite that, he is a respected scholar and has a large number of followers who the Wall Street Journal labelled as "a charismatic Yemeni academic and politician."

Sub-Saharan Africa

NIGERIA

Katsina, Sheikh Yakubu Musa

Sheikh Yakubu Musa Katsina is a popular preacher in Nigeria. He is also the leader of the Izala revivalist sect in Katsina. The Izala, or Jama'at Izalatil Bidiawa Iqamatus Sunnah (Movement Against Negative Innovations and for Orthodoxy) is an activist Sufi brotherhood which calls for a return to the practices of the Prophet Muhammad and a true practice of Islam. Hailing from Katsina, the predominantly Muslim city in northern Nigeria, Sheikh Katsina is outspoken against corruption in the country.

SENEGAL

Mbacke, Serigne Sidi Al Moukhtar (new)

Serigne Sidi Al Moukhtar Mbacke has been the leader of the Tariqah Muridiyyah since 1 July, 2010. The *tariqa* was founded by the religious leader and mystic Amadou Bamba, who died in 1927 and was buried at the mosque in Touba, Senegal. Sidi Mbacke is the second grandson to inherit the leadership. It

is estimated that over a sixth of all Senegalese are members of the *tariqa*.

Asia

INDIA

Azmi, H. Hazrat Allama Maulana Qamaruzzaman

Maulana Azmi is the Khalifa of Imam Ahmed Raza Khan Bareilvi's son. He is a prolific speaker and according to the *Times of India*, has millions of followers all over the world. At the age of 18 he established the Islamic university, Al-Jame-atul-Islamia, which is currently recognized as one of India's top Islamic universities. He has for over 50 years been building many organizations and institutions, mosques, colleges and universities all over the world.

Madani, Arsad (new)

Madani is the President of the 86-year old Jamiat Ulama-i-Hind, a group which strongly opposed the creation of a separate Muslim state of Pakistan. Maulana Syed Arshad Madani succeeded his brother, Maulana Syed Asad Madani in 2006, but since 2008, the group has been split into two factions. Maulana Arshad is also a noted scholar, and recently gave a speech in Arabic in the presence of King Abdullah of Saudi Arabia. He also does much social work and heads a number of Islamic seminaries and bodies.

Naik, Dr Zakir Abdul Karim

Read bio on page 101 in Honourable Mentions'

Qaudri, Professor Sayid Ameen Mian

Professor Sayid Ameen Mian Qaudri is leader of the Indian Bareilwis and a sajjada nashin, or Sufi disciple of the Barkatiya Sufi tradition which stems from the Qadiriyyah tradition of eminent Sufi master, 'Abd Al-Qadir Al-Jilani (1077–1166 CE). Qaudri is also a professor of Urdu at India's esteemed Aligarh Muslim University.

Saifuddin, Syedna Mufaddal (new)

The 53rd Dai Al-Mutlaq, or "Unrestricted Missionary", of the Dawoodi Bohras, a subgroup within the Mustaali, Ismaili Shia branch of Islam. He succeeded the office after his father, Syed Mohammed Burhanuddin, passed away recently. Mufaddal Saifuddin is also one of the four *Omara* (Rectors) of Al Jamea

tus Saifiyah. He is the spiritual leader of 2-5 million people living in 100 countries.

Shuaib, Sheikh Dr Thaika

Sheikh Dr Thaika Shuaib of Tamil Nadu is the head of the Arusiyya branch of the Qadiri Sufi order, a prominent Tariqa in South India and Sri Lanka and whose adherents are spread in UAE and the Far East.

INDONESIA

Alawiyaah, Prof Dr Tuti

Alawiyaah was the Indonesian Minister of Women's Empowerment in President Suharto's last cabinet. Alawiyaah is currently the dean of one of Indonesia's oldest and most prominent Islamic educational institutions, the As Syafi'iyah University. She is a prolific preacher and broadens her reach through her regular television appearances on almost all Indonesian television channels.

Gymnastiar, Abdullah Aa Gym

Abdullah Gymnastiar, more commonly known as Aa Gym (Elder Brother Gym), was for a long time Indonesia's most popular preacher. With his style of modern, youthful, enjoyable preaching he built a substantial following and a large media empire with a regular audience of over 80 million Indonesians and an approval rating that peaked at 91% leading to being courted by several political parties as a potential Vice President nominee. In 2006 Gym announced a polygamous marriage and immediately saw a huge backlash from his mainly female audience: his ratings dropped with his commercial enterprises taking a huge hit. Over the past seven years, Gymnastiar has been slowly regaining his popularity using his unique preacher/performer style; he is an attractive, funny and charismatic man who tells engaging stories and sings nasheeds (religious songs).

Shihab, Quraish

Quraish Shihab is an Indonesian expert on Qur'anic exegesis who regularly preaches on national television. He is noted as a progressive scholar who teaches Qur'anic exegesis using actual context and simple language. He is an author of many Islamic books, including *Tafsir Al-Misbah*. He served as Indonesian Minister of Religious Affairs in 1998 and also as chairman of the Indonesian Ulama Council since 1984. Shihab was also a director of State Islamic University, Syarif Hidayatullah 1992–1998.

MALAYSIA

Ibrahim, Dato Mashitah

Ibrahim is a prominent motivational preacher in Malaysia, and a lecturer at University Islam Antarabangsa Malaysia. Sultan Pahang awarded her with the honorary title 'dato' for her devotion to *da'wa* initiatives in 2000. Her views and opinions on contemporary Islamic issues receive wide attention.

MrGlani, Sheikh Dr Mahmoud

A native of Madinah, Sheikh MrGlani has settled in Malaysia, where he has built up a huge following on the basis of his spiritual teachings of excellence (ihsan) in all fields. His students often have very successful working careers, but this does not impede their dedication to their spiritual development, which is based upon meetings of Khatm Quran, and Majlis Salawaat (abundant recitation of blessings upon the Prophet (ﷺ)). Although himself following the Shadhili way, he aims to promote all authentic groups and to this end has opened many zawiyas in the Far East, which attract members of all sufi orders. He is a frequent speaker at conferences, on TV and on radio channels.

PAKISTAN

Akhtar, Dr Ahmad Rafique

A university professor for many years, Dr Rafique has now dedicated himself to giving lectures on various aspects of Islam. He is particularly popular in middle-upper class circles.

Awan, Ameer Muhammad Akram (new)

He is a lecturer, a leader, a philosopher, and a reformist with followers worldwide. Sheikh Muhammad is the *Mufassir* of 4 *tafsirs* and is the spiritual leader of the Naqshbandia Owaisiah Order, which has over a million murids. He is currently the dean of Siqarah Education System which aims at making its students practical and enlightened young Muslims. He is also Patron of Al Falah Foundation and of Al Murshid Magazine; the former aimed at helping the poor especially in rural areas, and the latter aimed at providing guidance for the seekers of truth.

Bukhari, Khanum Tayyaba (new)

Bukhari is one of the very few female religious scholars in Pakistan that has significant influence. She is a sought-after speaker who excels in six languages; Urdu, Arabic, Persian, English, Punjabi and Siraiki. Alongside Pakistan she also has a large following in

Europe/North America/Australia. Ms Bukhari is also the founder the well known charitable organization, Bukhari Relief Foundation, a non-governmental organization which aims at helping people all over Pakistan who have been displaced by major natural disasters.

Qadiri, Sheikh Muhammad Ilyas Attar

Sheikh Muhammad Ilyas Attar Qadiri is a leader of the Qadiriyyah, Radaviyyah, Attariya branch of the Qadiriyyah Sufi order. He is also the founder of Dawat-e-Islami, a Sunni Barelwi revivalist movement centring on the propagation of Islamic knowledge. Qadiri is a widely-respected sheikh with a significant global following.

Sahab, Maulana Tariq Jameel

Tariq Jamil is a prominent Islamic scholar who is also one of the most popular preachers in Pakistan. He belongs to the Tablighi Jamaat group and his lectures focus on the subject of self-purification, avoidance of violence, observance of Allah's orders and to pursue the way of Prophet Muhammad (peace be upon him). He has been very effective in influencing all types of the community ranging from businessmen and landlords to ministers and sports celebrities.

Europe

ITALY

Pallavicini, Sheikh Abd al-Wahid

Sheikh Abd Al-Wahid Pallavicini is a noted preacher from Milan, Italy. After converting to Islam in 1951, he joined the Ahamadiyyah Idrissiyyah Shadhiliyyah Sufi order and is now head of the brotherhood in Italy. His son is Imam Yahya Sergio Yahe Pallavicini, the chairman of the ISESCO Council for Education and Culture in the West and imam of the Al-Wahid Mosque of Milan.

SWEDEN

Mousa, Hassane (new)

Sheikh Hassan Mousa is head of the Swedish Council of imams, Sweden. He is also a preacher and the leading imam of the Stockholm Mosque at Medborgarplatsen which is run by the Islamiska Förbundet i Stockholm.

TURKEY

Effendi, Sheikh Mahmud

Read bio on page 100 in Honourable Mentions

Topbaş, Osman Nuri (new)

Osman Nuri Topbaş is an author, philanthropist and spiritual leader of a Naqshbandi Sufi Order based in Istanbul. His group is known as Eronkoy (named after the town where he was born) and like other sufi groups in Turkey focus heavily on charitable work. He has written works in history, literature, religious sciences as well as poetry, some of which have been translated into English as well as other languages.

UNITED KINGDOM

As-Sufi, Sheikh Abd al-Qadir

Sheikh as-Sufi is the founder of the Murabitun World Movement. Born Ian Dallas in Scotland, As-Sufi converted to Islam in 1967. He has written on a wide-range of subjects, and is especially well-known for his criticisms of modern banking and modern education.

Nakshawani, Ammar (new)

Dr Sayed Ammar Nakshawani is a popular speaker. He studied Islamic Studies at Shahid Beheshti University in Iran and pursued further studies at the Islamic Seminary in Damascus, Syria. Currently he is a visiting scholar at the Centre of Islamic Studies, University of Cambridge. He is the author of five books.

Siddiqui, Khwaja Pir Mohammad Alauddin

Khwaja Pir Mohammad Alauddin Siddiqui is a world-renowned Islamic scholar and sheikh of the Naqshbandi Tariqa. He was born in Azad Kashmir on 1st January 1938, and spent his early life serving and studying with top traditional scholars of his time, including his father Khwaja Ghulam Mohiuddin Ghaznavi. In the late 70s and early 80s he began travelling to the UK to support its early Muslim community, and has since established various charitable, religious, educational and media institutions such as: the Al-Ehya Trust now known as Mohiuddin Trust, Noor TV and more recently, Mohiuddin International Girls College. He also leads an anti-Islamophobia movement.

North America

CANADA

Rabbani, Sheikh Faraz

Sheikh Rabbani is the founder, education director, and instructor at SeekersGuidance an educational institute featuring a very popular Q&A service, online courses, and occasional retreats. In August 2011 he helped launch SeekersHub in Toronto with affiliated branches being developed in Australia and elsewhere. He was formerly a central figure with SunniPath and has continuously been at the vanguard of effectively utilizing the latest web technologies and services to teach Islam in the West for over a decade.

UNITED STATES OF AMERICA

Estes, Sheikh Yusuf

Sheikh Yusuf Estes is a well-known preacher of a Salafi background who lectures all over the world. He is the former national Muslim chaplain for the US Bureau of Prisons and uses multimedia to spread Islam in an accessible manner. In 2012, he was awarded the “Islamic Personality of the Year Award” by the 16th Dubai International Holy Quran Award (DIHQA). His videos have been seen millions of times on YouTube alone.

Kabbani, Shaykh Muhammad Hisham

Sheikh Kabbani established the American branch of the Haqqani Educational Foundation, dedicated to the promotion of the fundamental Islamic teachings of tolerance, respect and peace. Since Sheikh Muhammad Nizam Adil's death, Kabbani has become the leader of the Naqshbandi Haqqani Sufi Order. In 1991, Kabbani moved to the United States and has since founded 23 study and meeting centres in the United States and Canada as well as an Islamic retreat centre in Michigan focusing on spreading Sufi teachings.

Khan, Nouman Ali

Read bio on page 101 in Honourable Mentions

Shakir, Imam Zaid

Shakir is an influential Islamic scholar who has long been active in the American Muslim community. He founded Masjid al Islam in Connecticut, the Tri-State Muslim Education Initiative and the Connecticut Muslim Coordinating Committee. He has worked with Sheikh Hamza Yusuf to develop the first American Islamic seminary, which graduated its inaugural

class in 2008. They have since co-founded Zaytuna College, which aspires to become a fully accredited institution. He launched the annual 1 Billion Salawat initiative in 2012.

Wahhaj, Siraj

Siraj Wahhaj is imam of the Al-Taqwa Mosque in Brooklyn, a prolific lecturer, community activist, the leader of the Muslim Alliance in North America, and former Vice President of ISNA. He first became famous for his successful efforts in fighting drugs and crime in his neighbourhood. In 1991, he became the first Muslim to recite the Opening Prayer of the Qur'an (Al-Fatiha) at the US House of Representatives.

Webb, Imam Suhaib

Suhaib Webb was a student at Al-Azhar University in Egypt from 2004–2010 and has come to prominence as a young American preacher and activist from Oklahoma. He has a substantial following of Muslim youth who visit his website and attend his lectures in throngs due to his unique appeal and moderate approach to Islam. His website, www.SuhaibWebb.com, was voted the best “Blog of the Year” by the 2009 Brass Crescent awards and his tweets won him the vote of “Best Muslim Tweeter” of 2010.

Central America

EL SALVADOR

Qattan, Dr Ahmad

Qattan is a Muslim convert of Palestinian origin. He is the cofounder of the Arab Islamic Centre in Salvador. Qattan has been an educator and *da'wa* activist for the past 17 years, and has published more than 100,000 copies of an introductory text on Islam, which has been read by an estimated 250,000 people.

MEXICO

Rojas, Isa

Rojas is a *da'wa* activist and author of numerous articles about Islam in Spanish and French. He is also a student of religion at Al-Madinah University, Saudi Arabia. Around 4 million people or more have read his articles and translations which have been published on various Islamic websites. He is one of the writers and editors at Islamweb.net.

TRINIDAD AND TOBAGO

Hosein, Sheikh Imran

Sheikh Imran N Hosein is an Islamic Scholar specialising in contemporary interpretations of Islamic eschatology. Having given up his career as a diplomat in 1985 to dedicate his life to the mission of Islam, Sheikh Imran is a tireless missionary who often travels for 2–3 years at a time in the cause of Islam and calls for Muslims to retreat to faith-based eco villages until such time as Imam Mahdi appears. He is also a respected commentator on International monetary economics, and advocates the establishment of free-markets and currency with intrinsic value as a means of savings and aversion of a pending collapse of the “world of paper money.” He has very popular videos on YouTube with millions of views, especially on the end of time, politics, and the economy.

PHILANTHROPY, CHARITY & DEVELOPMENT

Middle East and North Africa

IRAQ

Al-Khoei, Sayyed Jawad

Sayyed Al-Khoei is the Secretary-General of the London-based Al-Khoei International Foundation, an international charity promoting the welfare of Shia communities throughout the world. He spends his time between the United Kingdom and his native Iraq. As a researcher in Islamic Affairs, Sayyed Jawad has authored various studies and articles on the religious minorities in Iraq and the need for interfaith dialogue.

LEBANON

Al-Sadr, Rabab

Rabab Al-Sadr is a social and human rights activist and a philanthropist. She is a dynamic thinker and is the president of the Imam Al-Sadr Foundation, one of the most successful humanitarian organizations working in Lebanon. The foundation's projects focus on training, development and poverty alleviation across Lebanon. She is the sister of Imam Musa Al-Sadr.

Daouk, Amine M.

Daouk is the head of the Makassed Philanthropic Islamic Association of Beirut. Makassed is one of the oldest modern Islamic development organizations in Lebanon. It started as an initiative to make free education available to girls and has developed into a major Muslim development organisation, focusing on education, healthcare, and social issues.

QATAR

Al-Missned, Her Highness Sheikha Mozah Bint Nasser

Her Highness Sheikha Mozah is the mother of the current Emir of Qatar, and chairperson of the Qatar Foundation for Education, Science and Community Development. The Foundation has brought some

of the leading US university programs to Qatar. It also promotes international research, and provides scholarships around the world. Sheikha Mozah also serves as the President of the Supreme Council for Family Affairs and is Vice Chairperson of both the Supreme Education Council, and the Supreme Health Council. She plays a very active role in promoting a wide range of issues at home, in the Gulf region and internationally.

Al-Thani, HH Emir Sheikh Hamad bin Khalifa

The former Emir of Qatar, Sheikh Hamad bin Khalifa Al-Thani oversaw the emergence of Qatar as a major player on the world stage. With an estimated 15% of the world's known gas reserves, this tiny emirate (local population of 250,000) boasts the highest per capita income in the world (\$100,000). A sovereign wealth fund of \$85 billion has been used to propel projects like: the Qatar Foundation, Al Jazeera, hosting the 2022 football world cup, arts, property investment around the world, and many more. On June 25, 2013 he abdicated the throne to his son, Sheikh Tamim.

SAUDI ARABIA

AbuSulayman, Muna

Muna AbuSulayman is the former Director of the Alwaleed Bin Talal Foundation, and was the first Saudi woman to become a regional TV personality. She is one of the founding co-hosts of the show 'Kalam Nawa'em' which was ranked number one across the Arab World for seven years in a row. She was also chosen as the first Saudi UN Goodwill Ambassador for the UNDP as well as a Young Global Leader at the World Economic Forum in the same year. Recently AbuSulayman has successfully launched, managed, and scaled multiple businesses and is running a consultancy that focuses on finding "Big Ideas that Work" to solve problems in Education, Gender Issues, Media, and Entrepreneurship.

Al-Madani, HE Dr Ahmad Mohamed Ali

Al-Madani is the president of the Islamic Development Bank, which aims to provide short and long-term solutions to poverty alleviation in the Muslim world. The Islamic Development Bank is the principal financing institution of the Organization of the Islamic Conference. Previously, Al-Madani served as the deputy minister of education in Saudi Arabia, and as Secretary-General of the Muslim World League. He currently serves as a Member of the Board of

Trustees of King Abdullah University of Science and Technology.

Al-Rajhi, Sulaiman Abdul Aziz

Al-Rajhi owns the biggest stake in the world's largest organization for Islamic banking and finance, Al-Rajhi Bank, with roughly 60 outlets in Saudi Arabia and additional outlets in Malaysia. As Saudi Arabia's richest non-royals, members of the Al-Rajhi family are among the world's leading philanthropists. They also run the SARR Foundation: a network of charities and research organizations. He has been listed as one of the "Richest Arabs 2010" by *Arab Business* and *UAE Mega Projects*.

UNITED ARAB EMIRATES

Al-Hussein, HRH Princess Haya

HRH Princess Haya bint Al-Hussein of Jordan is married to HH Amir Sheikh Mohammed bin Rashid Al-Maktoum, Vice President and Prime Minister of the United Arab Emirates and the ruler of Dubai. Princess Haya is recognized for her efforts in developing initiatives in humanitarianism, sports, health, science, culture and business, as well as advancing the Millennium Development Goals toward the alleviation of hunger and poverty. She chairs Dubai's International Humanitarian City which is now the world's largest operational centre for the delivery of aid in emergencies. She was an ambassador for the World Food Programme 2005–2007, and then appointed a UN Messenger of Peace in July 2007 by Secretary-General Ban-Ki Moon. She was a founding member of former Secretary-General Kofi Annan's Global Humanitarian Forum based in Geneva, writes editorials and articles on hunger, nutrition and the UN Millennium Development Goals, and serves on the boards of many non-profit organizations.

Al-Qassimi, Sheikh Dr Sultan bin Mohammed
Sheikh Sultan is the ruler of the Emirate of Sharjah. He had the educational vision to start 'University City' which included the American University of Sharjah, the University of Sharjah, and other colleges. Since then, his vision has inspired neighbouring emirates and countries to emulate his endeavour of bringing world-class university education to the region. He is known for his philanthropic activities and has endowed Chairs for Arabic and Islamic studies in Western universities (e.g. Exeter University).

Sub-Saharan Africa

SOUTH AFRICA

Sooliman, Dr Imtiaz Ismail

Sooliman is the founder of the Gift of the Givers Foundation. It is the largest disaster relief organization of African origin on the African continent. His organization has delivered over \$37 million in aid to 25 countries around the world. The organization has also designed and developed the world's first and largest containerised mobile hospital, which has been deployed in Bosnia. It also runs 24 development projects in South Africa and Malawi. He was awarded South Africa's Order of the Beobab for distinguished service in April 2010.

Asia

INDIA

Prenji, Azim

Prenji is an Indian business tycoon and philanthropist who is the chairman of Wipro Limited, a leader in the software industry. According to *Forbes*, he is currently the third wealthiest Indian as well as being the richest Indian Muslim. The Azim Premji Foundation supports programs that reach more than 2.5 million children. His recent \$2 billion donation to his foundation was the largest charitable contribution in the history of modern India. In 2011, he was awarded Padma Vibhushan, the second highest civilian award by the Government of India. In April 2013 he said that he has already given more than 25 per cent of his personal wealth to charity.

Qasmi, Maulana Badruddin Ajmal

Maulana Badruddin Ajmal is a prominent businessman in India who runs the Ajmal Group of Companies, which sells attar perfume, oils and textiles. He is a proponent and member of various social service organizations and is also a scholar of Islam, having studied at the Darul Uloom Deoband. Qasmi is also a politician who founded the Assam United Democratic Front political party. He is noted for his contributions to charitable hospitals, orphanages, and educational institutions including a women's science college.

INDONESIA

Bagir, Haidar

Haidar Bagir is the founder and director of Mizan, a large publishing company that significantly shapes the development of Islamic discourse in Indonesia. Bagir has founded and lectured in many educational institutions, and his philanthropic contributions include work on community development. He has written extensively on Sufism.

MALAYSIA

Al-Bukhary, Syed Mokhtar

Syed Mokhtar al-Bukhary is the 8th richest Malaysian, according to *Forbes*. He owns a variety of companies including Malaysian Mining Corporation. He has established many humanitarian projects including rebuilding the lives of Afghan refugees, helping Pakistan's tsunami victims and establishing an AIDS

hospital in Uganda. He also supports many educational foundations.

PAKISTAN

Edhi, Abdul Sattar

Abdul Sattar Edhi is the founder of the Edhi Foundation; the largest and most organized social welfare system in Pakistan. For over 50 years, Edhi has devoted his time and resources to help the less fortunate by providing a range of services including a 24-hour emergency service across the country through 300 'Edhi centres', which provide free burial of unclaimed dead bodies. He also funds free hospitals and dispensaries, rehabilitation for drug addicts, shelter for the destitute, orphans and handicapped persons, and national and international relief efforts. In November 2011, Edhi was recommended for a Nobel Peace Prize by the Pakistani Prime Minister Yousaf Raza Gillani.

Altafsir.com

ALTAFSIR.COM is a completely free, non-profit website providing access to the largest and greatest online collection of Qur'anic Commentary (*tafsir* or *tafseer*), translation, recitation and essential resources in the world.

It was begun in 2001 by the Royal Aal al-Bayt Institute for Islamic Thought, Jordan, being the brainchild of HRH Prince Ghazi, the Chief Advisor for Religious and Cultural Affairs to H.M King Abdullah II. Today the website is fully operational in Arabic and English and provides the original Arabic texts of 150 or more books of Qur'anic Commentary, Interpretation and Explanation (*tafsir* or *tafseer*), recitation (*tajwid*) tutorials and Hadith collections, and other fields, pertaining to the study of Qur'anic exegesis. Translations of the meanings of the Qur'an are currently available in 24 different languages, and in several cases more than one translation is available. The site also includes audio Qur'an recitations; resources on Qur'an syntax; resources on the Contexts of Revelation (*asbāb al-nuzūl*); resources on the meanings of words found in the Qur'an, and other works on the Qur'anic sciences. It contains over a million pages of Qur'anic Commentary and translation. Some of the texts presented here exist only as manuscripts and

have never previously been published in book form despite their historical importance and influence. Altafsir.com is thus a complete website for the study of the Qur'anic Sciences.

In addition to presenting the standard Classical and Modern Commentaries on the Holy Qur'an (*tafsir* or *tafseer*) texts of all eight schools of jurisprudence, the site also contains works of various mystical, philosophical, linguistic and theological currents. Moreover, the first time in one place, comparative studies between the Shafi'i, Hanafi, Maliki, Hanbali, Ja'fari, Zaydi, Ibadi and Thahiri schools can be carried out complete with multi-screen displays and search programs.

In 2012 altafsir.com added the highly praised "Love in the Holy Qur'an" as a free downloadable pdf, and received 8 million visits bringing the total number of visits to over 27 million visitors.

In 2013, the Prince Ghazi Trust for Qur'anic Thought put up a sister website www.GreatTafsirs.com with a special emphasis for iPad and iPhone devices.

16 MILLION
The approximate number of visitors to
altafsir.com over the last 12 months.

North America

UNITED STATES OF AMERICA

Cheema, Dr Tariq H

Dr Cheema is the founder of the World Congress of Muslim Philanthropists, a Chicago-based organization seeking to promote effective and accountable giving. The organization is the premier community of Muslim philanthropists in the world, with a number of high-level stakeholders. Cheema is a physician by profession and in 1998 he co-founded Doctors Worldwide, which provides medical relief in 18 countries. In early 2010 Dr Cheema announced a new global awareness initiative, 'Empowerment through Enlightenment', aimed at achieving the UN Millennium Development goal of promoting gender equality.

South America

BRAZIL

Othman, Abdul-Baqi Sayed

Othman is the director of Rio de Janeiro's Charitable Society of Muslims (Sociedade de Beneficente Muçulmana). He has represented Brazilian Muslims in many international conferences. Othman is also a *da'wa* activist and runs the IQRA publishing centre in Brazil where he helps publish translations of various Islamic books.

Mushtaq, Chaudhary Faisal (new)

Mr Mushtaq has excelled at providing a quality education for millions of people, an initiative that has occupied fifteen years of his life. He encourages 'academic excellence', 'student achievement', 'social entrepreneurship' and 'opportunity for all'. He currently works in the capacity of Executive Director of Pakistan's Leading school system, Roots School System – now the third largest education system. He is also the founder and CEO of Roots Millennium Schools in Pakistan and simultaneously in many of the government's committees on education; he has helped students from various backgrounds live their dream of getting into the top universities. An attendee of the World Economic Forum, he is Pakistan's youngest national award winner of the Tamgha-I-Imtiaz and was voted as the best young entrepreneur of the year 2011 by the Prime Minister of Islamic Republic of Pakistan.

Rizvi, Prof Dr Adib

Dr Rizvi is one of Pakistan's leading humanitarians, having established the largest free health organization in Pakistan. He works as a doctor and an administrator at SIUT in Karachi, which was founded in 1971 as an eight-bed unit but is now the largest health organization in Pakistan, providing free and comprehensive services in urology, nephrology, transplantation and liver-related diseases. He is recipient of many awards for his life's work.

Europe

UNITED KINGDOM

Al-Banna, Dr Hany

Al-Banna is the co-founder and president of Islamic Relief, the largest Western-based international Muslim relief and development NGO. Established in 1984, the organization provides assistance in over 30 countries worldwide. Queen Elizabeth honoured Al-Banna's work, giving him an OBE for his services to the community.

Kazmi, Nadeem

Nadeem Kazmi is the Director for International Development of the Imam Al-Khoi Benevolent Foundation based in London. The foundation is notable for its humanitarian aid and for its community work in both the UK and the United States.

SOCIAL ISSUES

Middle East and North Africa

EGYPT

Abulmagd, HE Prof Dr Kamal

Abulmagd was the Vice President of the National Council for Human Rights in Egypt. He is an important intellectual in Egypt and the wider Arab World, and holds significant influence over media relations and public diplomacy in the Middle East. Shortly after September 11, 2001 Abulmagd was appointed the Commissioner Responsible for Dialogue between Civilizations by the Arab League. He is noted as one of the most influential 'new Islamist' thinkers.

IRAN

Ebadi, Shirin

Shirin Ebadi is a lawyer who, in 2003, became the first Iranian to win the Nobel Peace Prize. She is the founder of Children's Rights Support Association and has defended and supported the rights of children and women. Ebadi lectures about the human rights situation in Iran and espouses a liberal view of Islam appreciated by many Muslim feminists. Since the presidential elections of 2009, she has been forced to live in exile (in London) while her husband is barred from travelling out of Iran.

PALESTINIAN TERRITORIES

Abu Awwad, Khaled

Khaled Abu Awwad is the General Manager of the Israeli-Palestinian Bereaved Families Forum and Chairman of Al-Tariq (The Palestinian Institution for Development and Democracy). He was awarded the 2011 UNESCO-Madanjeet Singh Prize for the promotion of tolerance and non-violence.

Abu Elaish, Dr Izzeldin

Izzeldin Abu Elaish is a Palestinian physician and internationally recognized peace and human rights activist devoted to advancing health and education opportunities for women and girls in the Middle East. He is also known for using health as a vehicle for peace.

Dr Abu Elaish's book, *I Shall Not Hate: A Gaza Doctor's Journey*, an autobiography of his loss of his three daughters—Bessan, Mayar, and Aya—and their cousin Noor to Israeli shelling on January 16th, 2009 and his subsequent transformation, has achieved critical acclaim. Published in 2010, (currently in 17 different languages), the book has become an international best-seller. It has become a testament to his commitment to forgiveness as the solution to conflict, and the catalyst towards peace. He has received a number of national and international awards for his work.

Abu Sarah, Aziz

Aziz Abu Sarah is a Palestinian activist who is globally recognized for his work on peace and conflict resolution in the Israeli-Palestinian conflict. He is currently the Executive Director of the Centre for World Religions, Diplomacy and Conflict Resolution at George Mason University. He was named as National Geographic Explorer in 2011, being among only handful of Arabs and Muslims to get that position. He was given first prize of the intercultural innovation award by the UN. He continues to pioneer work in Palestine on the Israeli Palestinian conflict, but also been working in Afghanistan, Syria and other Muslim and Arab countries mainly on sectarian conflicts and Islamic approaches to conflict resolution.

Al-Faqih, Judge Kholoud (new)

Faqih made history when she became the first female Sharia judge in the Middle East (in Ramallah, Palestine). She has travelled internationally to speak about her struggles in succeeding in a male-dominated field, and has become an inspiration to many females outside the Middle East as well. She was ranked number 10 of the "100 Most Powerful Arab Women" in 2012, by the CEO Middle East magazine, *Arabian Business*.

QATAR

Al-Thani, HE Sheikha Aisha bint Faleh bint Nasser

Sheikha Aisha al-Thani is the founder of the Doha Academy and board member of Reach Out to Asia, Qatar. She is also a member of the Qatar Supreme Education Council, the highest educational authority in Qatar. She is a modernist development thinker, who promotes a more pronounced and well-judged engagement with people of faith. Sheikha Aisha's perspective resonates with the more concerted efforts by humanitarian organizations to look at the

networks of people of faith as a solution to practical development problems.

Al-Thani, Dr Abdulla bin Ali

Dr Abdulla bin Ali al-Thani is the President of the new Hamad Bin Khalifa University in the State of Qatar, and is Chairman of the World Innovation Summit for Education (WISE). Dr Abdullah, a member of Qatar's ruling family and a former university professor, is the man at the centre of many of Qatar's education initiatives, and is leading the way to transform Qatar's educational system.

SAUDI ARABIA

Faris, Mohammed (new)

Mohammed Faris is the CEO of ProductiveMuslim.com, a groundbreaking cyber initiative that inspired people worldwide by spreading Muslim values through examples from the Holy Quran, the biography of the Prophet (PBUH), and Islamic History, as well as modern productivity techniques to deliver his message in a succinct practical way. He delivers speeches virtually and personally to huge audiences in seminars and conferences. The website which was launched in 2008 has hundreds of articles and has won the Brass Crescent Awards several times. He is also a strong supporter of "Save an Orphan" initiative.

Obaid, Thoraya Ahmed

Thoraya Obaid is one of the Saudi women recently appointed by King Abdullah to the kingdom's traditionally all-male Shura Council. She was formerly the executive director of the United Nations Population Fund, the world's largest multilateral fund for population assistance. She was the first Saudi Arabian to head a UN agency and was also the chair of the principal inter-agency organization for coordinating management matters within the UN. She had underlined religion and culture as important aspects for the agency's development work.

SUDAN

Al-Turabi, Hassan Abdallah

Al-Turabi is a Sudanese religious leader. He is widely regarded as a moderate and uses Islamic teachings to foster social development. Al-Turabi is an advocate for women's rights, and believes Muslim fundamentalists place prohibitions above social development. He has recently stated that Sudanese president Omar

Al-Bashir should give himself up to the International Criminal Court for the sake of Sudan.

UNITED ARAB EMIRATES

Mattar, Dr Maryam (new)

Dr Mariam Mattar is Director-General of the Community Development Authority (CDA), a newly launched Dubai government authority that takes responsibility for setting up and developing frameworks for social development. She is also the founder and Executive Director of two non-profit civil associations, "UAE Down's Syndrome Association" and "UAE Genetic Diseases Association". She has also initiated several national community outreach programs such as "UAE Free of Thalassemia by 2012" and established a number of Wellness Centers. She was ranked the 83rd most powerful woman in the Arab world in 2012 by Arabian Business, and listed by Muslim Science as one of the top 20 Muslim female scientists.

YEMEN

Karman, Tawakul

Karman was one of three women jointly awarded the Nobel Peace Prize 2011. She is a Yemeni journalist and activist who has regularly led protests against the government. Over the past six years, this 32-year-old mother of three has campaigned for the release of political prisoners and advocated freedom of expression and other human rights. These activities have caused her to be jailed several times. She has repeatedly called for an end to US drone strikes in Yemen and was ranked no. 2 in the 2013 list of the Most Powerful Arab Women by *Arabian Business*.

Sub-Saharan Africa

BURKINA FASO

Aboubakary, Maiga

Aboubakary is the Secretary-General of the Burkina Faso Islamic Organization for Population and Development. His organization promotes family-planning in mosques around the country. The tremendous growth rate in Burkina Faso has put great strain on the economy there, and threatens to sharpen the already serious problem of poverty.

BURUNDI

Nkunduwiga, Haruna

Nkunduwiga is the secretary general of the Muslim Community of Burundi. He has been working recently to battle the HIV/AIDS pandemic in Burundi with other faith leaders to raise awareness, asking people to 'stay clean'. HIV/AIDS is a serious problem in Burundi, affecting close to 20 percent of the urban population and near to 10 percent of the rural population.

COTE D'IVOIRE

Abdoulaziz, Sheikh Sarba

Abdoulaziz is the leader of the Association Soulatine Pour Les Actions De Bienfaisance. He works in Cote d'Ivoire and Burkina Faso on the development of the Muslim community, and the fair treatment of Muslims. He has been active at major international conferences trying to deal with the problem of Islamophobia.

GAMBIA, THE

Bensouda, Fatou (new)

Bensouda is Chief Prosecutor of the International Criminal Court being the first African woman to hold such a position. She is a former Attorney General and Minister of Justice. In 2012, she was named in *Time Magazine* as one of the 100 Most Influential People in the World.

MALAWI

Chabulika, Sheikh Dinala

Chabulika is the Islamic Information Bureau's national coordinator. He is known as an Islamic rights activist and has taken it upon himself to present the need to address social issues as religious duties. Chabulika works on health issues, exploitation, and has built bridges with non-Muslims in Malawi. He has also fought against the forced teaching of religious texts to school children.

NIGER

Mindaoudou, HE Dodo Aichatou

Aichatou Mindaoudou was appointed as UN Special Representative for Côte d'Ivoire and Head of the United Nations Operation in Côte d'Ivoire (UNOCI) in May 2013. Ms. Mindaoudou is a former Nigerien Minister of Foreign Affairs, Cooperation, and African Integrity. She has served the government since

the mid-1990s and is the former secretary general for the Network for Rural Law. Aichatou has written extensively about economic development and women's issues. She is one of the most senior-level women politicians in West Africa.

NIGERIA

Ashafa, Imam Muhammad

Ashafa is the co-director of the Muslim-Christian Interfaith Mediation Centre in the city of Kaduna, Northern Nigeria, a leading task force that resolves conflicts across the country. He works with Christian Pastor James Wuye to promote peace between religions. Previously, both were leaders who encouraged hatred of the others but have turned a leaf after being injured and affected by inter-religious violence. Pastor Wuye and Imam Ashafa have gained a wide audience and mass interest in their particular story through speaking on the issue around the world and their successful work in resolving conflicts. In April 2013, they were awarded the first World Interfaith Harmony Week Prize by the Royal Aal Al-Bayt Institute for Islamic Thought in Amman, Jordan.

SENEGAL

Kane, Zeinaba (new)

Zeinaba Kane is the President of Women of the Rassemblement Islamique du Sénégal (RIS) / Alwahda, the largest Islamic organization in Senegal, which is composed of over forty Islamic associations. She works for the improvement of living conditions for rural women in Senegal. She has written many articles and is frequently interviewed by media.

SOMALIA

Abdi, Dr Hawa

Dr Hawa Abdi has for more than two decades been providing humanitarian assistance to the most vulnerable victims of the civil war in Somalia. She has saved tens of thousands of lives in her hospital, while simultaneously providing an education to hundreds of displaced children at the Waqaf-Dhiblawe school. Dr Abdi runs her 400-bed hospital, with the help of her daughters Deqo and Amina, who are also doctors, on her own savings and donations. She also helps to provide food and clean water, runs a school and a women's education centre and campaigns against female genital mutilation. In 2012, she was nominated for the Nobel Peace Prize in recognition of her work

in serving displaced persons and the rural population, providing equal access to healthcare, education, and food security for all.

Elmi, Asha Haji

Asha Haji Elmi is a peace activist in Somalia and a member of the Federal Parliament of Somalia. In 2008, she won the Right Livelihood Award (known as the alternative Nobel Prize). She is an activist for women's rights and formed the Six Clan 125 movement when women were excluded from the peace process in Somalia that involved the five traditional clans. Elmi is also the founder of Save Somali Women and Children (SSWC) and campaigns internationally against female genital mutilation in Somalia and in other areas of Africa.

Osman, Hibaaq

A Somali Muslim and women's rights activist, Hibaaq Osman is Special Representative to Africa for V-Day—a movement against violence against women. She is the founder of Karama, a regional movement working to end violence against women in the Arab World. She is also the founding CEO of the Arab Women's Fund and founder of the Centre for the Strategic Initiatives of Women (CSIW).

Asia

AFGHANISTAN

Joya, Malalai

A well-known activist, writer and a former politician from Afghanistan. She was a Parliamentarian in the National Assembly of Afghanistan, later to be dismissed for publicly condemning the Afghan parliament. She was the first ever to speak against the democratically elected Karzai administration and its western supporters, specifically the United States. Her actions have received international acclaim. She was listed in the 100 Times most influential people of 2010 as well as in the Guardian's top 100 women. She is renowned for her attempts to teach females how to read and write in the refugee camp where she resided during the Soviet Afghan war, later to be smuggled back to Afghanistan at the age of 16 to set up a secret school for girls.

BANGLADESH

Abed, Sir Fazle Hasan

Sir Fazle Hasan Abed is founder and Chairman of one of the largest non-governmental organizations in the world, the Bangladesh Rural Advancement Committee (BRAC). It was established over 40 years ago and now has more than 140 million students of all levels and ages and in nine countries. He was recognized for a lifetime's work bringing basic primary education to some of the world's poorest communities, from Afghanistan to South Sudan by being awarded the WISE Prize (established by the Qatar Foundation).

Hossain, Dr Hameeda

Dr Hossain has published many books and articles relating to human rights and women's issues in Bangladesh, in Islam, and worldwide. She is a founding member of Ain o Salish Kendra, a legal aid and human rights organization.

Yunus, Mohammad

Mohammad Yunus is the founder of the Grameen Bank. He developed the concept of microcredit for which he was awarded the Nobel Peace Prize in 2006. His efforts to create economic and social development and to help the impoverished escape poverty by providing loans on terms suitable to them and by teaching them a few sound financial principles have been recognized by many international organizations including the King Hussein Foundation, Jordan and UNESCO. In 2012, he was named the Chancellor of Glasgow Caledonian University, Scotland.

CHINA

Tohti, Ilham (new)

Ilham Tohti is a university professor who has supported the rights of ethnic Uighurs. He has recently been sentenced to life imprisonment on charges of separatism. Much of the evidence against him included his teaching materials, and interviews with foreign journalists. This sentencing comes in the midst of a general Chinese crackdown on Muslim practice in their eastern region. There are estimated to be over 10 million Uighurs living in northwestern China in the Uyghur Autonomous Region of Xinjiang.

INDONESIA

Muhammad, Husein

Husein Muhammad is a commissioner of Indonesia's National Commission on Violence against Women.

He is one of the founders of Fahmina Institute (in 1999), an NGO that advocates women's issues using an Islamic framework and reinterpretation of Islamic classical literature, tafsir and fiqh. Muhammad has also written many articles and books about gender and women's issues in Islam. Muhammad led an anti-trafficking media campaign, which included the distribution of 22,000 leaflets each week in mosques after Friday prayers, along with outreach to village health clinics. His scholarship highlights the Islamic perspective on victims' rights, the rights of women and children, and the immorality of human trafficking, while emphasizing that victims should not be criminalized and that communities have a responsibility to combat trafficking.

MALAYSIA

Anwar, Zainah Anwar is the founder and former executive director of Sisters in Islam, an organization committed to gender issues and increasing respect for women. She is also a journalist who has contributed to the *New Straits Times* and the *Star*, the country's two main newspapers, and has written a book about Islam in Malaysia. She also addressed prestigious overseas forums such as the World Economic Forum in Davos and has delivered a keynote address titled 'Islam, Human Rights, and Activism' at Harvard University.

NEPAL

Siddiqui, Mohammadi

Mohammadi Siddiqui is a pioneer female Muslim politician, social worker, and human rights activist. She established the Fatima Foundation in 2003 to ensure Muslim women's rights on two related fronts: the personal daily struggle of women against discrimination, and the social and legal practices that influence women's independence and access to basic rights. The foundation organizes Muslim women's groups and works with religious scholars and women leaders to educate women and raise awareness of their rights in order to advocate for the practice of 'actual' Islamic law and ensure social justice for women. The foundation also publishes books and translations of the Qur'an in the local language and provides services to the victims of domestic violence.

PAKISTAN

Jehangir, Asma

Asma Jehangir is a well known jurist, who has fought

many high-profile social justice cases. She is a former President of the Supreme Court Bar Association and founder Chair of the Human Rights Commission of Pakistan (HRCP). She refused an offer to become a caretaker Prime Minister.

Yousufzai, Malala

The teenager who was shot in a school bus by the Taliban since she wrote under the pseudonym Gul Makai, encouraging girls to go to school in Swat. After the assassination attempt, Malala was flown to England and hospitalized, an incident that triggered a UN petition in Yousafzai's name under the slogan "I am Malala" stating that all children worldwide must be schooled by the end of 2015. Malala was featured in the 2013 *Times* magazine being one of "The 100 Most Influential People In The World" and was granted Pakistan's first National Youth Peace Prize. In 2013, Yousafzai spoke at the UN, became the recipient of the prestigious Sakharov Prize and was nominated for the 2013 Nobel Peace Prize. She has been granted audiences with royalty and world leaders, and this along with her high-profile exposure has led some in her native Pakistan to question whether she has overreached.

PHILIPPINES

Rasul, Santanina Tillah

The first and only Muslim woman elected to the Philippine Senate, former Senator Santanina Tillah Rasul is also the last Muslim Senator of the Philippines. She is Chair and founder of the Magbassa Kita (Let us Read) Foundation Inc, which focuses on literacy and education. She is noted for her work towards women's empowerment, effective civil service, improved literacy for the Muslims of Mindanao and equitable treatment of Muslims of the Philippines. She authored much landmark legislation including: the Women in Development and Nation-Building Act that empowered women; allocated development funds for women's initiatives; and opened the Philippine Military Academy to women. A peace champion, she was a member of the government panel during the peace talks with the Moro National Liberation Front that lead to a peace agreement that was signed in 1996.

Rasul-Bernardo, Amina

Amina Rasul-Bernardo, advocate for peace and democracy, is President and co-founder of the Philippine Centre for Islam and Democracy (PCID) and a columnist with the *BusinessWorld*. Appointed

BOSNIA AND HERZEGOVINA

Mahmutcehajic, HE Prof Dr Rusmir

Rusmir Mahmutcehajic is a Bosnian academic, author, and former statesman. Considered one of Bosnia's leading intellectuals and public figures, he is the foremost advocate of the idea of diverse Bosnia. A scholar of the Muslim intellectual tradition and a contributor to contemporary Muslim thought and the liberal interpretation of Islam, Professor Mahmutcehajic has served his country as Deputy Prime Minister and as Energy Minister through the process of independence and much of the war (1991–5). For the past 15 years, he has been President of International Forum Bosnia, which is dedicated to the development of critical intelligence and a plural society in Bosnia. He is the author of more than 20 books in Bosnian, some 12 of which have been published in multiple languages, and author of several hundred academic articles and essays.

UNITED KINGDOM

Ahmed, Mudassar (new)

Muddassar Ahmed is Chief Executive of Unitas Communications Ltd, a leading British reputation management consultancy. He also founded and currently chairs the Concordia Forum, an annual transatlantic retreat for senior American & European Muslim leaders. Amongst other things he is President of the John Adams Society, Trustee/Director of the Adab Trust, European Network of American Alumni Associations (ENAM), the British Pakistan Foundation, HRH The Prince's Youth Business International and Faith's Forum for London. He's also a Fellow at the Royal Society of Arts, a Member of the US Atlantic Council and a NATO Young Atlantacist Fellow. Muddassar was recently appointed as an Independent Advisor to the UK Government on issues relating to the UK Muslim community.

Hasan, Mehdi (new)

Mehdi is a leading Muslim public figure who is inspiring many young Muslims to take action through social media and voting. He currently works as the political director of Huff Post UK and also presents 'Head To Head' on Al Jazeera English (AJE). He previously worked for the Guardian, BBC and Sky News.

Khalid, Fazlun (new)

Fazlun Khalid is the founder and director of the

Director of the Mindanao Development Authority, she was a member of the Cabinet of former President Fidel V Ramos, former Commissioner for Women, former Director of the Development Bank of the Philippines and Director of the Philippine National Oil Corporation. She has led the organizing of the National Ulama Conference of the Philippines, and the Noorus Salam (Light of Peace), a national network of *ustadz*as and Muslim women civil society leaders. She has also led the development of an Islamic Model for Peace Education for Mindanao. She was awarded as Mindanao Peace Champion by the UN-Act for Peace Programme in December 2010 "Muslim Democrat of the Year 2007" and in 2013, she won second prize of the World Interfaith Harmony Week Prize.

SRI LANKA

Ismail, Jezima

The founder of the Muslim Women's Research and Action Forum (MWRAF), and the President of the Sri Lanka Muslim Women's Conference (SLMWC) Jezima Ismail has been an educator for over three decades. She serves on various international committees on women's rights and is the recipient of various awards in recognition of her work.

Marsoof, Justice Saleem

Supreme Court Judge Saleem Marsoof was sworn in as the Acting Chief Justice before President Mahinda Rajapaksa in May 2013. Justice Marsoof is a former judge of the Supreme Court of Sri Lanka and former president of the Court of Appeals. He is an award-winning lecturer on law and development of legal studies and a prolific author with special interest in law reform in Sri Lanka.

THAILAND

Sabur, M Abdus

Sabur is the Secretary-General and co-founder of the Asian Resource Foundation and the Asian Muslim Action Network. He is also co-director of the School of Peace Studies and Conflict Transformation in Bangkok. In the nineties Sabur served as coordinator of the Asian Cultural Forum on Development (ACFOD). He has edited a number of publications on peace and dialogue in Southeast Asia including *Understanding Human Rights: Perspectives from South Asia*, *Interfaith Conference on the Culture of Peace*, *Globalization and Asian Perspectives for an Alternative Development and Towards Peace in Multi-Ethnic Asia*.

Birmingham based Islamic Foundation for Ecology and Environmental Sciences. Khaled is an expert on Islamic environmentalism, and has written extensively on religion and conservation. One of his major projects involved working with fishermen in Zanzibar, and persuading them, in light of Qur'anic teachings, to stop dynamiting the coral reefs to help their fishing.

Masroor, Ajmal (new)

An Imam, spokesperson, charity worker, fundraiser, and a budding politician, Ajmal provides consultancy and support to media and various government agencies on Muslim issues. Ajmal writes on regular basis for the *Guardian* online, *Evening Standard* and the *Huffington Post*. He has been a specialist consultant on programmes about Islam and Muslims for Channel 4, BBC, ITV and CNN. He also has his own weekly TV programmes on the Islam Channel and Channel S covering socio-political issues.

Oceania

AUSTRALIA

Ali, Imam Afroz

Imam Afroz studied in Saudi Arabia, Yemen, Mauritania and at Al-Azhar University before he established the Al-Ghazzali Centre for Islamic Sciences & Human Development. A professional architect, he offers commercial corporate training on Team Building, Personal Leadership, Spiritual Development, and Motivation and Goal Setting. He is involved in various community developments and sustainable environment projects in Australia and the Pacific and is a recipient of the International Ambassador for Peace award. Lately, he has worked extensively with SeekersHub Global where he serves as the Managing Director.

Chowdhury, Shaykh Tawfique

Chowdhury is the Founder, Chairman and CEO of Mercy Mission, which is now considered to be one of the world's fastest growing Muslim social enterprises. Its premier program is the AlKauthar Institute [alkauthar.org], established in 2005, growing from the UK and delivering weekend Islamic Courses to professionals and the public across the Western world and has now reached India, Bangladesh, Indonesia and Malaysia. Tawfique is a Medical Doctor by profession from Australia who has also been trained in Islamic Theology specialising in Islamic finance, personal law and Islamic Medical Ethics. He also runs a suc-

cessful multinational IT company, and is a corporate trainer and business coach to many successful people worldwide.

North America

CANADA

Kutty, Faisal

A leading North American Muslim lawyer, Faisal Kutty is outspoken on issues of human rights, Islamic thought and anti-terror legislation. He is a co-founder of KSM Law, a respected Toronto law firm with an international client base. He co-founded the Canadian Muslim Civil Liberties Association and served as its first legal counsel and previously served as the vice chair and legal counsel to the Council on American Islamic Relations (Canadian Chapter). He has written numerous op-eds, academic articles, papers, reviews and essays on topics ranging from national security to religion and law. He is currently an assistant professor of law at Valparaiso University School of Law in Indiana and serves as an adjunct professor of law at Osgoode Hall Law School in Toronto.

UNITED STATES OF AMERICA

Al-Hibri, Dr Azizah

Founder and Chair of Karamah Muslim Women Lawyers for Human Rights, Dr al-Hibri Esq leads a dynamic organization dedicated to the empowerment of Muslim women by focusing on the Qur'anic principle of 'adalah and its egalitarian message of gender-equity. Al-Hibri is also a Professor Emerita of Law at the T.C. Williams School of Law, University of Richmond, where she has published numerous articles on Islamic jurisprudence in American law journals. She was appointed by President Obama in 2011 for a two year term as a Commissioner on the US Commission on International Religious Freedom.

Awad, Nihad

Nihad Awad is the co-founder and Executive Director of the Council on American-Islamic Relations (CAIR). CAIR is the most prominent Muslim lobby group in the US and is frequently sought out by the media and politicians for the Islamic perspective on events. Awad is one of the signatories of *A Common Word Between Us and You* and participates regularly in the US Department of State's International Visitor Leadership Program. Awad coordinated the formal release

of the 'Open Letter to Al-Baghdadi', signed by over 120 leading Muslim scholars and academics, which rejected the teachings which DA'ISH are promoting.

Kavakci-Islam, Prof Dr Merve

Merve Kavakci is a professor of International Relations at Howard University and George Washington University. In 1999, she was barred from a position in the Turkish Parliament for refusing to remove her hijab. She is an important symbolic figure for the headscarf issue in Turkey and promotes Muslim women's rights at events all over the world, criticizing secular fundamentalism and Turkey's anti-Islamic policies. Kavakci is also a *hafiza* of the Qur'an. She is a consultant for the US congress on the Muslim world.

Khan, Salman

Salman Khan is the founder of an online educational website which features more than 4,000 mini lectures for anyone around the world. It is a free website which has video tutorials stored on websites such as YouTube teaching subjects such as Mathematics, History, Healthcare, Medicine, Finance, Physics, Chemistry, Biology, Astronomy, Economics, Cosmology, Organic Chemistry, American Civics, Art history, Macroeconomics, Microeconomics and Computer Science. They have over all delivered over 240 million lessons. He recently published the international best-seller, *The One World School House* in October 2012. He was featured on the *Forbes* magazine cover with the story "\$1 Trillion Opportunity" where he was described as "The Most Influential Person In Education Technology".

Mogahed, Dalia

Dalia Mogahed is the executive director and a senior analyst at the Gallup Centre for Muslim Studies and director of the Muslim- West Facts Initiative. She was appointed by President Obama to serve on the Advisory Council on Faith-Based and Neighbourhood Partnerships and is the first hijab-wearing Muslim woman to hold a White House position. Mogahed has also held high positions in the US-Muslim Engagement Project and is co-author of the book *Who Speaks for Islam? What a Billion Muslims Really Think*.

Mujahid, Abdul Malik

As President of the multimedia company Sound Vision he has created a critical educational resource for Muslims. His development of the Radio Islam nightly talk show in Chicago is not only a source of support for Muslims, but an important educational

link to non-Muslims in the greater Chicago area. During his tenure as Chair of the Council of Islamic Organizations of Greater Chicago and now in his role as Chair of the Parliament of the World's Religions, Mujahid speaks with eloquence not only about the destructiveness of Islamophobia but also of the need for all people to come together in a spirit of justice and peace.

BUSINESS

Middle East and North Africa

BAHRAIN

Al-Zayani, Afnan

Afnan al-Zayani is the CEO of the multi-million dollar company Al-Zayani Commercial Services (AZCS). She is recognized internationally as one of the most powerful businesswomen of this era. She is responsible for the passing of personal status laws in Bahrain that ensure the protection of Muslim women's rights in divorce and custody proceedings, something she oversaw during her leadership of the Bahrain Businesswomen's Society (BBS). Subsequently, Al-Zayani led the Middle East and North Africa Businesswomen's Network and in 2010 she received the Leadership in Public Life Award from Vital Voices, a women's empowerment organization. She was listed among the most powerful women by *Forbes* and *Arabian Business Magazine*. Al-Zayani was the first woman to publish bestselling cookbooks on Bahraini and Gulf cuisine, and she hosted eight popular cooking shows on television.

IRAN

Ansari, Anousheh

Anousheh Ansari is a prominent Iranian businesswoman who is chairman, CEO, and co-founder of Prodea Systems, a private US-based company which offers technological solutions for businesses. In 2004, along with other members of the Ansari family, she co-sponsored the 'Ansari X Prize' which awarded \$10 million to the first company that launched a reusable manned spacecraft. However, she garners most of her influence for being the first privately-funded woman, and the first Iranian, to explore space in 2006. She was lauded for leading a new era that financially advances scientific development while extending participation in space exploration to women and 'space tourists'. She recently received an Honorary Doctorate of Science from Utah Valley University.

JORDAN

Abu-Ghazaleh, Talal

Abu-Ghazaleh is the chairman and founder of the Talal Abu Ghazaleh Organization. He is accredited for introducing the concept of Intellectual Property into the Arab World. Abu-Ghazaleh has been selected as deputy chairman of the UN Global Compact, as well as being appointed by the UN as Chair of UN Global Alliance for ICT and Development. He is the only person listed in the IP Hall of Fame in Chicago, USA, who is not from one of the G8 countries.

KUWAIT

Al-Bahar, Sheikha

Sheikha Al-Bahar is the deputy CEO of the National Bank of Kuwait and is responsible for \$16bn. She is in charge of loans, investment banking, marketing and treasury. Al-Bahar is also the chairperson of Al-Watany Bank of Egypt and is the vice-chair at NBK Capital, a subsidiary of National Bank of Kuwait and sits on the board of the International Bank of Qatar. She attended business schools such as Harvard Business School, California University, Stanford University and Duke University.

Al-Ghunaim, Maha

Al-Ghunaim is an Arab Kuwaiti specialising in banking and finance. In 1998, she founded Global Investment House, one of the most renowned companies in the Arab World. She is well-known for taking the company international and into the London Stock Exchange in 2008, making it the first Kuwaiti company to be listed on the exchange. The firm is also listed on the Kuwait, Dubai and Bahrain stock exchanges.

LEBANON

Kassar, Adnan

Kassar is a renowned award-winning Lebanese politician and businessman who held the position of President of the Beirut Chamber of Commerce and Industry for over 30 years. He was the steering power behind Lebanon remaining open for business during its long years of war and conflict. Kassar acquired "Fransabank" and has made it the largest branch network in Lebanon. He has been awarded several orders as recognition for his efforts, some of which are: The Order Merit by France, Italy, and Hungary; Commander of the Rio Branco order granted by the President of Brazil; China Honorary Award; and Order of Friendship State Decoration of the Russian

Federation. Kassar was recently the recipient of the Business for Peace Award 2014.

MOROCCO

Bouhia, Hynd

A Moroccan-born, Harvard PhD holder, Bouhia was a helping hand in her country's bourse as well as being the Prime Minister's advisor on economic issues in 2004. Bouhia was in the forefront of securing foreign investment and attracted \$700m US grant to aid private enterprises. She was ranked as one of the most influential women in the world by *Forbes Magazine* as well as *Arabian Business*. Bouhia was a Special Assistant to the Vice President for Middle East and North Africa, specifically in economic, technical and diplomatic issues.

QATAR

Al-Ansari, Buthaina (new)

For her extensive and devoted work, Al-Ansari was voted *L'Officiel Qatar's* most inspirational Arab woman of the year in 2012, was named "Business Women of the Year 2011" by *Arabian Business Magazine* and rated 67 among the 100 most powerful women in the Middle East in 2011. She is manager of strategic programme planning in Qatar Telecom and founder and chairperson for Qatariat T&D holding company aimed to assist women to develop their knowledge. An entrepreneur at heart, she is a strong supporter of women who are determined to contribute to the society and economy of Qatar.

SAUDI ARABIA

Al-Amoudi, Sheikh Mohammed Hussein Ali

Sheikh Mohammed Hussein Ali Al-Amoudi is according to *Forbes*, the 63rd richest person in the world. He has a portfolio of businesses in oil, mining, agriculture, hotels, hospitals, finance, operations and maintenance in various countries including Saudi Arabia and Ethiopia. His charitable and philanthropic works are substantial, especially in Ethiopia. In 2014, *Forbes* listed him as the second wealthiest Arab and ranked him as sixty-first on its annual billionaires list.

Al-Saud, HRH Prince Al-Waleed bin Talal bin Abdul Aziz

Prince Al-Waleed bin Talal is an entrepreneur and investor who has built up a fortune through real-estate and the stock market. His philanthropic clout comes

from his position among the richest people in the world. Prince al-Waleed contributed \$20 million to found the Centre for Christian-Muslim Understanding at Georgetown University, which remains one of the key institutions globally working on Christian-Muslim relations. His net worth is estimated at \$20 billion, according to *Forbes*, making him the 30th richest person in the world on their list published in 2014. He has been nicknamed by *Time* magazine as the Arabian Warren Buffett.

Al-Saud, HRH Prince Mohammed Al-Faisal

Prince Mohammed Al-Faisal has been groundbreaking in the area of Islamic finance, setting up the first modern bank run in compliance with the rules of Sharia. The Faisal Islamic Bank of Egypt was set up in Cairo in 1977, and aimed to be a model of Islamic banking for future initiatives. The bank was set up in Egypt because at the time Saudi Arabia rejected the idea that interest went against Islamic teachings; Islamic banking is founded on the premise of lending without interest. Prince Al-Faisal remains the chairman of the board of directors of the bank.

Bin Laden, Bakr

Bakr bin Laden, half-brother of the deceased al Qaeda leader Osama bin Laden, is the chairman of the Saudi Binladin Group. Revenue of his company is estimated at \$6 billion. He was listed number three on the 2013 Construction Week Power 100 by *Arabian Business*. His company is responsible for construction projects in the Al-Haram Al-Sharif in Makkah such as the expansion and the Jamarat projects. The group has been involved with several major projects in the country, including the King Abdullah Economic City, the King Abdul Aziz International Airport, and the King Saud University. The property giant has also signed a \$1 billion deal with the Kingdom Holding Group to build Kingdom Tower, the world's tallest building, in Jeddah.

Olayan, Lubna

Lubna Olayan is internationally recognized as Saudi Arabia's top businesswoman. As a leading investor in the Saudi economy, chief executive officer of the Olayan Financing Company, and a board member for organizations such as Saudi Hollandi Bank, Rolls Royce and Citigroup, among others, she is one of the most influential businesswomen in the world. She has been listed as the 86th most powerful woman in the world by *Forbes* in 2014.

SUDAN

Ibrahim, Dr Mohamed ‘Mo’

Mohamed Ibrahim—more commonly known as Mo Ibrahim—is a Sudanese-born entrepreneur, currently based in the UK. He became successful as a businessman in the telecommunications industry, founding one of Africa’s biggest cellular phone companies, Celtel. He has recently come to prominence for his idea of the Ibrahim Prize for Achievement in African Leadership—which awards the recipient a \$5 million initial payment, plus \$200,000 a year for life. The prize was conceived as a way to curb corruption by African leaders, who often resort to corruption to obtain financial security when they leave office, and to promote good governance. The prize is believed to be the world’s largest, surpassing the \$1.3 million Nobel Peace Prize.

SYRIA

Alchaar, Dr Mohammed Nedal

Alchaar is the secretary general of the Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI). The AAOIFI is an independent international corporate organization supported by its 200 members from 45 countries around the globe which comprise the international Islamic banking and finance industry. It is one of the key organisations creating standards for the Islamic banking industry.

UNITED ARAB EMIRATES

Al-Abbar, Mohammed Ben Ali

Mohammed Ben Ali al-Abbar is a member of the Executive Board of the Government of Dubai and the Director of the Department of Economic Development. Under his leadership Dubai has been one of the fastest-growing economies in the world. He has been successful in increasing the financial regulations requiring transparency, making Dubai a more attractive place to invest and do business in. He is one of the main assistants of HH Sheikh Mohammed bin Rashid al Maktoum, and is the Chairman of Emaar, one of the world’s largest real estate companies. *Arabian Business* ranked him as the world’s fourth most powerful Arab.

Al-Jaber, Fatima

Al-Jaber is an Emirati businesswoman and Chief Operating Officer of the Al Jaber Group. She supervises more than 50,000 employees and manages around \$4.9 billion in assets. She speaks on a regular basis in economic-oriented conferences. Al-Jaber was the

first ever Emirati woman to be elected to the board of directors at the Abu Dhabi Chamber of Commerce in December 2009. She has received many awards and was listed as the 94th most powerful woman in the world by *Forbes*, 2104.

Lootah, Hajji Saeed (new)

Hajji Saeed Lootah is an accomplished entrepreneur, businessman, philanthropist and visionary community leader. In 1975, Hajji Saeed set up the first commercial Islamic bank in the world: Dubai Islamic Bank. He built his one construction company into a business empire that has holdings in almost all economic sectors. He maintains high ethical and Islamic standards throughout all his companies. He has been granted honorary degrees from universities in the USA and Russia. Hajji Saeed was also presented with EFICA Lifetime Achievement Award for contribution to Islamic banking.

Sub-Saharan Africa

KENYA

Merali, Naushad (new)

Merali is a business tycoon who has helped the commercial development in Kenya. He is best known for owning three of Kenya’s major companies; Sasini Ltd, battery manufacturer Eveready East Africa, and Sameer Africa. He is also chairman of the mobile phone company Bharti Airtel’s Kenya operations. Merali was listed in Africa’s 50th richest people by *Forbes*.

NIGERIA

Dangote, Alhaji Aliko (new)

He is the Chairman and CEO of Dangote Group, which is the largest industrial group in Nigeria. He is the richest man in Africa and the 23rd richest person in the world. In January 2009, Dangote was honoured for being the leading provider of employment in the Nigerian construction industry. In 2011, Dangote was also awarded Nigeria’s second highest honor, Grand Commander of the Order of the Niger (GCON) by the President of Nigeria. As a philanthropist, he has donated to the National Mosque, the Presidential Library and a host of charities.

Asia

INDIA

Abdur Rahman, BS

BS Abdur Rahman is perhaps the most important Tamil-Muslim billionaire business magnate and philanthropist. He was worth \$10 billion US dollars in 2010. He has a range of business interests in the UAE and India (in Tamil Nadu) including maritime shipping, real estate, insurance etc. Abdur Rahman founded numerous schools, colleges, and even a university, as well as promoting many social and health organizations.

INDONESIA

Indrawati, Sri Mulyani

Sri Mulyani Indrawati ranks among the most powerful women in the world. She is one of the few Indonesian policymakers with an international profile. During her time as Finance Minister, Southeast Asia's largest economy became a member of the group of 20 leading economies and was one of the fastest-growing economies in the region, partly thanks to the combination of sound economic policies and a more stable political situation. She was appointed Managing Director of the World Bank in 2010. She was ranked as the 38th most powerful woman in the world by *Forbes* magazine in 2014.

Europe

TURKEY

Sabancı, Güler

Sabancı is a renowned award-winning Turkish businesswoman and the chairperson of the family-controlled Sabancı Holding, a \$25 billion industrial and financial corporation, the second largest in Turkey. Ban Ki-moon appointed Sabancı as a member of the Board of United Nations Global Compact, the UN's highest-level advisory body involving business, civil society, labour and employers' organizations. She was recently honoured with the David Rockefeller Bridging Leadership Award for her philanthropic contributions. As of 2014, she is listed as the 60th most powerful woman in the world by *Forbes*.

Oceania

AUSTRALIA

Yassine, Talal (new)

Talal has spent 20 years in business, politics and charity work. He is the Founder and Managing Director of Crescent Wealth, the Worlds First Shariah Compliant Pension Fund. Talal also serves as the Chairman of the Australian Department of Foreign Affairs & Trade, Council of Australian-Arab Relations. He is also a Director of Australia Post (a 6 billion dollar revenue organisation with 35,000 staff) and serves on the Whitlam Institute Limited, an esteemed Prime Ministerial Board connected to the University of Western Sydney. Talal is also a Professorial Fellow at the Australian National University.

SCIENCE & TECHNOLOGY

Middle East and North Africa

EGYPT

Amer, Dr Ghadah Muhammed (new)

Dr Ghadah is the Vice-President of Global Awqaf Research Centre that aims to employ technology as well as to help poor communities through Waqf (a trust). She is also Deputy head of of Arab Science and Technology Foundation, and Head of Electrical Engineering, at the University of Banha. She has been listed in the top 20 of the most influential scientists in the Muslim world according to the Muslim-Science British Magazine. She has contributed to the field of electrical engineering and has been productive in supporting Muslim and Arab Women issues in the fields of Science, Technology and entrepreneurship.

El-Baz, Farouk

Farouk El-Baz worked with NASA as an assistant in exploring the moon as well as selecting landing sites for the Apollo missions and the training of astronauts in lunar observations and photography. He is well-known for discovering groundwater in arid land and in 1999, the Farouk El-Baz Award for Desert Research, was established by the Geological Society of America Foundation (GSAF) to annually reward excellence in arid land studies. Another award was established in 2007 by the GSAF, Farouk El-Baz Student Research Award to encourage desert research. He has received numerous honours and awards, including: Egypt's Order of Merit – First Class.

El-Naggar, Zaghoul

El-Naggar is an Egyptian geologist and scholar who writes and speaks on science and the Qur'an. He is a fellow of the Islamic Academy of Sciences, and is well-respected by the global scientific community for his work on geology. He has published close to 200 academic scholarly articles and scientific studies. He also works for the Arab Development Institute.

IRAN

Salehi, Dr Ali Akbar

Dr Ali Akbar Salehi was appointed as head of the Atomic Energy Organization in Iran in July 2009, after the resignation of Gholam Reza Aghazadeh. Salehi is an academic and politician who has been involved in developing Iran's nuclear energy program since before the Islamic revolution in 1979. He transitioned to leading the Atomic Energy Organization after serving as a permanent representative of Iran with the International Atomic Energy Agency. He is the former Minister of Foreign Affairs.

JORDAN

Dajani, Prof Rana (new)

Rana Dajani is a professor of Molecular Biology who obtained her degree from the University of Iowa through the Fulbright program. Dr Rana is also a renowned public speaker and has given speeches internationally. Her initiative "We Love Reading" garnered her the Synergos award for Arab world social innovators in 2009. Other awards include: a membership to the Clinton Global Initiative 2010, a place in the book of Innovation in Education: Lessons from Pioneers Around the World. She was also named one of the 20 most influential scientists in the Muslim world by the Muslim-Science British Magazine.

SAUDI ARABIA

Al-Namankany, Abeer (new)

Dr Al-Namankany made history when she became the first person in the world to create pediatric dentistry and psychology inquiries to measure and treat dental anxiety using drug-free psychotherapy methods, a method used to protect patients from the risks of general anesthesia and the side-effects of the medicine used for sedation. She is the winner of six Distinguished Clinical and Research Awards including from: The Royal College of Physicians and Surgeons of Glasgow; The British Society of Paediatric Dentistry (The Research Prize) and The Young Researcher's Prize of the Emirates Medical Association. Other than her medical excellence, Dr Abeer is a social activist and a defender of women's and children's rights.

Sindi, Hayat (new)

Hayat Sindi is a pioneer in the field of Medical Science with a number of significant groundbreaking scientific contributions. She was chosen amongst a

delegation of 15 of the best scientists in the world to explore the trends and the future of science. She was the first female member of the Consultative Assembly of Saudi Arabia, the first Saudi to complete her studies at Cambridge University in the field of biotechnology and the first Arab to complete a doctoral degree in the field. She was ranked by Arabian Business as the 19th most influential Arab in the world and the ninth most influential Arab woman in 2012. Sindi has been appointed by UNESCO as a Goodwill Ambassador in recognition of her efforts in promoting science education in the Middle East.

YEMEN

Thabet, Dr Manahel

Dr Manahel Thabet is a Yemeni scientist, mathematician, engineer, economist and women's rights activist. She was named "The Woman of the Year 2000" by The Women's Federation for World Peace and in December 2010. She was also awarded "L'Officiel Woman of the Year" in Dubai in appreciation of her efforts to empower women worldwide. She has also been awarded the "Excellence of Global International Environmental and Humanitarian Award" for her exceptional work in environmental and humanitarian projects in Africa while working with the United Nations. Manahel has recently been presented with "The World Genius Directory 2013: Genius of the Year Award" for her work in leading a ground-breaking formula in quantum mathematics.

Asia

INDIA

Abdul Kalam, Dr APJ

An engineer by profession, Dr APJ Abdul Kalam is a former president of India. Before becoming president, Kalam was the Scientific Adviser to the Defence Minister and Secretary of India's Defence Research and Development Organization from 1992 to 1999, during which he led the weaponization of strategic missile systems and nuclear testing in collaboration with the Department of Atomic Energy. This moved India from being a state with nuclear technology to a state with nuclear weapons. Kalam is also author of India 2020, which presents his vision of an Indian superpower by the year 2020.

INDONESIA

Mumpuni, Tri

Tri Mumpuni has spent 14 years on improving rural communities in Indonesia through rural electrification initiatives based on developments with micro-hydroelectric power plants. Her influential work, which offers economic incentives for implementation of the micro-hydro system, has been applied in 65 villages across Indonesia and a village in the Philippines. She was presented with the award for Community Power at the Ashden Awards in May 2012.

MALAYSIA

Shukor, Dr Sheikh Muszaphar

Dr Shukor, an orthopaedic surgeon by profession, became the first Malaysian in space when he was selected as one of two astronauts to be trained at Star City in Russia and subsequently selected to be the astronaut to further Malaysia's Angkasawan program, which sent him to the International Space Station in 2007. Images of him praying and celebrating Eid increased his popularity in the Muslim world. His launch also prompted the Malaysian National Fatwa Council to issue specific rulings regarding observance of religious obligations (praying and fasting) while in space. In 2010 Shukor was appointed as one of the ambassadors of Malaysia's nationwide reading campaign to encourage literacy among children.

PAKISTAN

Atta-Ur Rahman, Prof

Atta-Ur Rahman is the coordinator general of the OIC's COMSTECH, the Standing Committee on Scientific and Technological Cooperation for the promotion and cooperation of science and technology activities among the OIC member states. Rahman is also former Pakistani Federal Minister for Science and Technology, former chairman of the Higher Education Commission and president of the Pakistan Academy of Sciences. In 1999 he became the first Muslim scientist to win the UNESCO Science Prize. In July 2013, in recognition of his work in the field of science, the largest Malaysian university, 'Universiti Teknologi Mara', named its Research Institute of Natural Products after Professor Atta-ur-Rahman. He was given the International Cooperation Award, the highest award of the Chinese Academy of Sciences for Institution Building, in January 2014.

Khan, Dr Abdul Qadeer

Dr Abdul Qadeer Khan is the scientist who brought nuclear technology and nuclear weapons technology in the 1970s to Pakistan which was the first—and remains the only—Muslim-majority country to have nuclear weapons. This has made him a figure of great international interest. He has continued to use his financial success and stature to improve the quality of education in Pakistan through building educational institutions for metallurgical engineering. He has also formed a political party called ‘Tehreek-e-Tahafuzz Pakistan’ (Save Pakistan Movement) (SPM) but didn’t himself contest the general elections in 2013.

Saif, Umar (new)

An award-winning scientist, entrepreneur, innovator and a tech tycoon, Dr Saif studied at Cambridge and was a core member of the \$50 million Project Oxygen at MIT. He created the first startup incubators in Pakistan called the Saif Center of Innovation and is the founding Vice Chancellor of the Information Technology University Punjab and is one of the main forces behind the IT ecosystem in Pakistan. The MIT Technology Review named Saif among its list of the 35 “World’s Top Young Innovators for the year 2011” and he was named: “Young Global Leader by the World Economic Forum in 2010”. He is the recipient of many other awards.

THAILAND

Dahlan, Prof Dr Winai

Prof Dr Winai Dahlan is the director of the Halal Science Centre (HASCI) in Thailand, named the Best Innovation in the Halal Industry by Malaysia’s Halal Journal. HASCI promotes halal manufacturing and service through exhibitions and regional cooperation with Halal Centres in Indonesia and Malaysia. Dr Winai Dahlan is involved in scientific training and has written more than 30 original research articles published internationally and locally. He has also produced more than 2000 scientific and nutritional articles; writing weekly in 3 magazines since 1989. He is the only Thai Muslim Scientist ranked in “The World’s 16 most Influential Muslim Scientists” in Science and Technology.

Europe

FRANCE

Guiderdoni, Dr Bruno Abd al Haqq

Dr Guiderdoni is an astrophysicist and French convert to Islam. A specialist in galaxy formation and evolution, he has published more than 140 papers and organized several conferences on these subjects. Guiderdoni serves as Director of the Observatory of Lyon. Besides his extensive writings on science, he has also published around 60 papers on Islamic theology and mysticism and is now Director of the Islamic Institute for Advanced Studies.

UNITED KINGDOM

Al-Hassani, Dr Salim

Dr Salim Al-Hassani is a former professor of Mechanical Engineering at the University of Manchester Institute of Science and Technology, and the celebrated author of 1001 Inventions: Muslim Heritage in Our World—a best-selling account of scientific and technological developments in Islamic history. Dr Al-Hassani also serves as the chairman and founder of the Foundation for Science, Technology and Civilisation which partners with the Abdul Latif Jameel Foundation, a British charity, which showcased the ‘1001 Inventions Global Touring Exhibition’ across the UK, the United States, and Turkey in 2010.

North America

UNITED STATES OF AMERICA

Amanat, Omar

Omar Amanat is an entrepreneur, and successful businessman. He founded Tradescape Corporation before its sale to E*Trade in 2002 for \$280 million. Amanat is the founder of Summit Entertainment, a production and distribution studio in Hollywood worth \$1 billion that created the popular sitcom ‘Aliens in America’. *The Wall Street Journal* named Amanat one of the ‘Top Ten Most Influential Technologists’.

Elgamal, Taher (new)

Taher Elgamal, widely known as the “father of SSL (Secure Sockets Layer)”, is a world-renowned Egyptian-American cryptographer. In addition to being the driving force behind SSL, the technology used

to secure web browsing online, his work is also used as the basis for Digital Signature Algorithm (DSA) adopted by the National Institute of Standards and Technology as the Digital Signature Standard (DSS). He is a recipient of the RSA Conference 2009 Lifetime Achievement Award.

Khan, Mehmood (new)

Dr Mehmood Khan is Executive Vice President, Chief Scientific Officer, and Global Research & Development for PepsiCo. He previously consulted for the Mayo Clinic on diabetes and other diseases and was President of Takeda pharmaceuticals. He is one of the world's leading thinkers in food, nutrition and innovation. Dr. Khan sits on numerous boards.

Siddique, Prof Teepu (new)

Prof Siddique is a neurologist and scientist known for his groundbreaking discoveries concerning genetic and molecular abnormalities. He was head of the team that discovered the common cause behind the mysterious and deadly disorder of amyotrophic Lateral Sclerosis (ALS). He studied at Dow Medical College in Karachi and earned his medical degree in 1973 before moving to the USA. He worked his way up at the faculty of Northwestern University's Feinberg School of Medicine in Chicago becoming professor, in the departments of neurology and cell and molecular biology and then the director of the university's division of neuromuscular medicine.

Ying, Jackie

Jackie Y Ying received her PhD from Princeton University, and was Professor of Chemical Engineering at Massachusetts Institute of Technology. She is Executive Director of the Institute of Bioengineering and Nanotechnology (IBN), Singapore. Her interdisciplinary research is focused on nanostructured materials and systems for catalytic and biomedical applications. She has authored over 310 articles and has over 120 patents issued or pending. She is the Editor-in-Chief of *Nano Today*. She was elected as a Materials Research Society Fellow in 2013, and has been selected as an Inaugural Inductee for The Singapore Women's Hall of Fame in 2014.

Zewail, Dr Ahmed

Dr Zewail is a Linus Pauling Professor at the California Institute of Technology who won the 1999 Nobel Prize in Chemistry for his research in femtochemistry. He serves on Obama's Presidential Council of Advisors on Science and Technology. In January 2010 Dr Zewail was appointed one of the first US science envoys to the Muslim world. The group of scholars visited Muslim countries from North Africa to Southeast Asia to find opportunities to develop the fields of science and technology in the Muslim world.



"Allah is Beautiful and loves beauty."

Hadith

Calligraphy by Hasan Kan'an

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Middle East and North Africa

ALGERIA

Mosteghanemi, Ahlam

Ahlam Mosteghanemi is a best-selling author who has won numerous prizes including the Naguib Mahfouz Prize for “Memory in the Flesh”, a novel about Algeria’s struggle against foreign domination and the problems that plagued the emerging nation after its independence. The book, written in Arabic, has sold over a million copies. Although Algerian, she earned her PhD at Sorbonne in France, and now lives in Beirut (with her Lebanese husband). She is the first contemporary Arab author to sell millions of copies of her work and dominate book charts for years in Lebanon, Jordan, Syria, Tunisia and the UAE. She has over five million followers on Facebook. Has been called “the world’s best-known arabophone woman novelist”. She has been Identified by *Forbes Magazine* as: The most successful Arabic writer, having exceeded sales of 2,300,000. One of the ten most influential women in the Arab world and the leading woman in literature.

EGYPT

Al-Aswany, Alaa

Alaa Al-Aswany is considered to be one of Egypt’s best-selling novelists and a leading figure in current political reform movements in Egypt. A dentist by profession, Al-Aswany came to prominence for his 2002 novel *The Yacoubian Building*, which has since been translated into over 23 different languages. He was a founding member of Kefaya, a political movement for change. He writes a weekly article in *Al-Masry Al-Youm* on Tuesdays. His articles have been published in leading international newspapers such as the *New York Times*, *Le Monde*, *El Pais*, *The Guardian*, *The Independent* and others.

Badreya, Sayed

Badreya is an Egyptian born actor who played significant roles in some Hollywood movies. His production company “Zoom in Focus” emerged on the grounds

of seeking to show the world the Arab-American story. Much of his efforts with this regard have been publicized in prominent news networks, such as The New York Times, BBC, ABC and Fox News.

El-Wakil, Abdel-Wahed

Abdel-Wahed El-Wakil is an international architect considered by most as a contemporary icon for Islamic architecture. A student of the famous Hassan Fathy, El-Wakil has designed over 50 buildings all over the world, working for clients such as the Prince of Wales, and won various awards including the Aga Khan Award for Architecture twice and the First Prize for the Design of the Contemporary Mosque Architecture in Riyadh.

IRAN

Nazeri, Shahram

Shahram Nazeri is a world-famous icon of classical Persian, folkloric Kurdish and Sufi music. Hailed as ‘Iran’s Pavarotti’ by the *Christian Science Monitor*, Nazeri has released over 40 recordings to date and performed in major venues worldwide. In June 2014, it was announced that Nazari will received France’s National Order of Merit.

JORDAN

Al-Baghdadi, Abbas Shakir Al-Fattal

Abbas Al-Baghdadi is one of the world’s foremost exponents of Islamic calligraphy. He was born in 1951 in Baghdad and has had a distinguished career as a calligrapher and teacher of calligraphy. He adheres strictly to the rules of classical calligraphy and is averse to ‘modern calligraphy’, especially when its practitioners do not master the art in its traditional form. He is well-known for the balance, clarity and majesty of his works.

LEBANON

Assaf, Roger

Roger Assaf is a prominent Lebanese director, actor and playwright. With his actress wife Hanane Hajej-Ali, he co-founded Al-Hakawati (Storyteller) Theatre Company and the Shams Cultural Cooperative for Youth in Theatre and Culture; an organization which provides underprivileged individuals with a forum for self-expression through drama.

QATAR

Al-Thani, HE Sheikha Al-Mayassa bint Hamad

Sheikha al-Mayassa is the chairperson of Reach Out To Asia, an NGO that is under the Qatar Foundation, that contributes to the development of societies in Asia, including the Middle East, with specific emphasis on improving the quality of both primary and secondary education, in addition to achieving some of the goals of UNESCO's Education For All (EFA) and the United Nations Millennium Development goals (MDGs). She is the chair of the board of the Qatar Museums Authority and has spearheaded Qatar's recent massive investment in art. She was named as 'the most powerful person in the art world' by 'Art and Auction' magazine. As of 2014, she is listed as the 91st most powerful woman in the world by *Forbes*.

SYRIA

Taha, Uthman

Read bio on page 102 in Honourable Mentions

Sub-Saharan Africa

MALI

Keita, Salif

Known as the 'golden voice of Africa', Salif Keita is an Afro-pop singer-songwriter from Mali. His West African music is combined with influences from Europe and the Americas. In 1977 Keita received a National Order Award from Guianese President Sékou Touré. His music is very popular in the Francophone world, and more broadly in Europe. Keita's latest album, *La Différence*, was awarded Best World Music 2010 by the Victoires de la Musique.

SENEGAL

N'dour, Youssou

Youssou N'dour became Senegal's Minister of Tourism and Culture in April 2012. He is a world famous composer, singer, percussionist and UNICEF Good-will Ambassador. In 2005, N'Dour received a Grammy Award for Best Contemporary World Music Album for 'Egypt'. In 2011, N'Dour was awarded an honorary doctoral degree in Music from Yale University. In 2013, N'Dour won a share of Sweden's \$150,000 Polar music prize for promoting understanding between faiths as well as for his music.

SOUTH AFRICA

Bhikha, Zain

Zain Bhikha is a South African singer-songwriter and a pioneer performer of *nasheed* songs. He is known for his collaborative efforts with other prominent Muslim entertainers, including Yusuf Islam and Dawud Wharhaby-Ali. Bhikha also writes and directs plays as well as creative expression workshops conducted specifically within schools. He has over 350,000 fans on Facebook.

Asia

AZERBAIJAN

Qasimov, Alim

Alim Qasimov is an Azerbaijani musician and one of the most recognized singers of Islamic-folk music in the world. In 1999, he was awarded the prestigious International IMC-UNESCO Music Prize. Qasimov has recorded nine albums, and performed in many concerts around the world. According to *The New York Times*, "Alim Qasimov is simply one of the greatest singers alive." Back in 2010, Alim Qasimov was nominated for the United States National Public Radio's "50 great voices in recorded history" award.

CHINA

Noor Deen, Haji (Mi Guang Jiang)

Haji Noor Deen Mi Guang Jiang is a renowned master of Arabic calligraphy. He was born in 1963, in Yucheng in the Shandong Province of China. In 1997, Haji Noor Deen was awarded the Certificate of Arabic Calligrapher in Egypt, the first Chinese person to be honoured with this prestigious award. His work has been displayed in galleries and museums around the world – often as the first Chinese/Arabic artist – including the British Museum, San Francisco Asian Museum, National Museum of Scotland and Harvard University Art Museum. The focus of his work is writing Arabic using traditional Chinese calligraphic brushes and techniques of quick organic strokes which uniquely fuse both the Chinese and Arabic arts.

INDIA

Azmi, Shabana (new)

Azmi has been described as one of India's finest

actresses of film, television and theatre. She has been involved in over 120 movies both in Hindi and foreign languages, many to international acclaim. During her extraordinary career, Shabana has won the National Film Award for Best Actress 5 times and garnered several international honours. She has also received four Filmfare Awards. In addition to her successful career, Shabana is a social activist and supports issues such as women's rights, child survival, and fighting AIDS and injustice in real life via the use of mainstream media. She was appointed as a Goodwill Ambassador for India by the United Nations Population Fund in 1998. She is also a member of Rajya Sabha, the upper house of the Indian parliament.

Khan, Aamir

Aamir Khan is one of the leading stars of Bollywood. His phenomenal success has won him awards in India and international acclaim. His film *Lagaan* was nominated for Best Foreign Language Film at the Oscars while his venture *Dhoom 3* was the highest-grossing Bollywood film of all time. He is also a UNICEF brand ambassador, promoting child nutrition. He performed the Hajj in 2012.

Rahman, Allah Rakha (AR)

Rahman is a prolific composer, record producer, and musician for the Indian film industry. In 2011, *Time* described him as the world's most prominent and prolific film composer. He is the first Indian to receive a Golden Globe Award and two Academy Awards for his soundtrack of *Slumdog Millionaire*; for which he also received two Grammy awards. He was named "CNN-IBN Indian of the Year" for 2009. In 2004, Rahman was appointed the "Global Ambassador of The Stop TB Partnership", a World Health Organization project. A street was named in his honour in Markham, Ontario, Canada in November 2013.

INDONESIA

Nadia, Asma

Asma Nadia is a popular author based who has written over 40 books ranging from short stories collections, novels, and nonfiction (self improvement, sakinah family, parenting, motivational books etc). Movies have been made of two of her books. She has also established a publishing house, and a foundation to help young writers.

Rosa, Helvy Tiana

Helvy Tiana Rosa is a prominent Indonesian writer

and lecturer in literature at the State University of Jakarta (UNJ). Rosa is a member of Majelis Sastra Asia Tenggara (the Southeast Asia Board of Literature) and often represents Indonesia in literary events, both at home and abroad. She also helped found the "Pen Circle Forum" (FLP) in 1997 with the goal of encouraging young writers.

MALAYSIA

Raihan

Raihan are a world famous Malaysian nasheed group with four members: Che Amran Idris, Abu Bakar Md Yatim, Amran Ibrahim and Zulfadli Bin Mustaza. Since their coming together in 1996, they have made 11 albums and received numerous awards in Malaysia.

PAKISTAN

Ismail, Al-Hajj Siddiq (new)

Al-Hajj Siddiq Ismail is a world renowned Naat and Hamd reciter, philanthropist and a spiritual leader. He has been reciting for the past 50 years in over 10 languages. Ismail has performed in the presence of presidents, prime ministers, governors, chief ministers and foreign dignitaries. He was presented with the National Award Sitara e Imtiaz and the prestigious Presidential Award Pride for Performance, which he donated to the victims of Swat and Malakand.

Jamshed, Junaid

A former pop icon, Junaid Jamshed left his career as a recording artist with the group 'Vital Signs' to join the ranks of Pakistan's highly respected Qur'an reciters and *nasheed* singers. The departure from pop music was associated with his participation in the Tablighi Jamaat organization starting in 2004. He has since released best-selling albums of Islamic songs. Muslim Charity has achieved a great deal under his leadership and expanded its operations to 16 countries. He has almost 2.8 million fans on Facebook.

Parveen, Abida

Abida Parveen is an internationally-acclaimed vocalist, often referred to as the 'Queen of Sufi mystic singing'. She is the only woman to reach this level of influence in devotional music; specializing in traditional ghazals, often performing to stadium-size audiences across South Asia and globally.

Quadri, Muhammad Owais Raza

With millions of followers, Quadri is considered a

legend in the field of *naat khawan* (reciter of *naats*). He is known for his passionate performances as well as his beautiful voice. A devout Muslim, he is particularly vocal on the subject of his love for the Prophet Muhammad (PBUH).

Europe

FRANCE

Sy, Omar (new)

A rising star in the movie industry, Sy came to prominence for his role in the multi-award winning French film *The Intouchables*. His performance as Driss, an impoverished man who works as an aide to a wealthy quadriplegic man earned him a prestigious Cesar award for best actor, ahead of Jean Dujardin who won the academy award in the same year. Recently, he has begun to break into Hollywood, landing roles in *X-Men: Days of Future Past* and the upcoming *Jurassic World*.

NETHERLANDS

El Mouhandiz, Rajae

Rajae El Mouhandiz is a Dutch-Moroccan-Algerian poet, singer, composer, producer and founder of the record label Truthseeker Records. After being the first Moroccan to study at a Dutch conservatory, El Mouhandiz left classical music to follow her own artistic path, seeking to incorporate her cultural roots. She is also one of the 60 female curators of the international MUSLIMA exhibition.

SWEDEN

Zain, Maher

Read bio on page 102 in Honourable Mentions

TURKEY

Yalçın, Rabia

Rabia Yalçın is a Turkish fashion designer. Her creations represent a synthesis of local and international cultures and are inspired by the opulence of her homeland's Ottoman past. With her line Rabia Yalçın Haute Couture, Yalçın has a strong presence in the European fashion scene.

Çelebi, Master Hasan

Master Hasan Çelebi is an eminent Turkish calligrapher who is hailed for his classical Ottoman calligraphy style. His exhibitions have been featured globally and he is celebrated for his restoration of calligraphic panels in mosques around the world—from the Masjid Al-Nabawi in Madinah to the Blue Mosque in Istanbul and United Kingdom

UNITED KINGDOM

Islam, Yusuf

Formerly known as Cat Stevens, Yusuf Islam is a globally influential British musician and singer-songwriter. In 1977, he converted to Islam and left the music industry for educational and philanthropic causes. His international fame and high-regard has probably made him the single most influential figure in the field of arts and culture in the Muslim world. He made a gradual return to music over the past five years with his latest albums; *An Other Cup* and *Roadsinger*. Islam is a vocal opponent of terrorism and extremism and in 2004 was recognized with the “Man of Peace” award by the Nobel Peace Prize Laureates Committee. He was inducted into the Rock & Roll Hall of Fame in 2014.

Yusuf, Sami

Read bio on page 102 in Honourable Mentions

North America

CANADA

Nawaz, Zarqa

Zarqa Nawaz is a journalist and filmmaker who created the award-winning Canadian sitcom *Little Mosque on the Prairie*, a comedy about a Muslim community living with its non-Muslim neighbours in the town of Mercy, Saskatchewan. The series ran for six seasons with 91 episodes produced. It was one of the most highly rated and successful shows produced by the CBC.

Wharnsby, Dawud

A Canadian singer-songwriter, poet, performer, educator and television personality, Dawud Wharnsby is best known for his pioneering efforts in the musical/poetic genre of English Language nasheed and spoken word.

UNITED STATES OF AMERICA

Friedlander, Shems

Shems Friedlander is a writer, artist, film maker and photographer. He is the author of nine books among which are *The Whirling Dervishes* and *When You Hear Hoofbeats Think of a Zebra*. He has won over 30 awards for graphic design. Friedlander has written two monodramas and had his documentary films shown at film festivals in the US. He is a Professor of Practice at the American University in Cairo.

Moore, Daniel Abdal-Hayy

Daniel Abdal-Hayy Moore is a convert to Islam who has gained wide popularity through his poetry. Already a published poet before his conversion, he now draws on the Sufic tradition within Islam to inspire a new generation of English-speaking Muslims. He is widely seen as the poet-laureate of the English speaking Muslim community.

Zakariya, Mohamed

A machinist by training, American-born Mohamed Zakariya is a classically educated Islamic calligrapher who earned diplomas in three calligraphic scripts

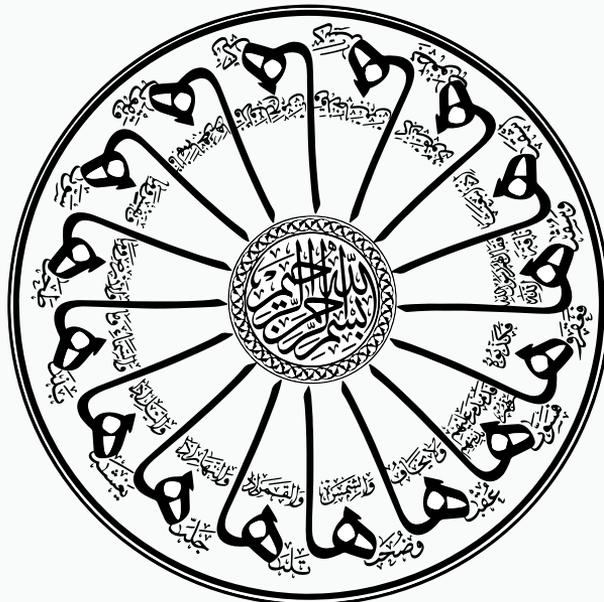
from the Research Centre for Islamic History, Art, and Culture in Istanbul. His work has been collected and displayed worldwide, including most recently at the Museum of Islamic Art in Doha, Qatar. Zakariya designed Eid holiday stamps for the US Postal Service in 2001 and 2011. He has been featured in several movies, including the 2002 PBS documentary *Muhammad: Legacy of a Prophet*. Zakariya is represented by Linearis Art.

South America

GUYANA

Shah, Ryhaan

Ryhaan Shah is considered to be among the best contemporary writers in Guyana and the Caribbean, best known for her 2005 novel *A Silent Life*. Shah is also an active public figure as the president of the Guyanese Indian Heritage Association.



The Holy Qur'an,
Al-Shams, 91: 1-15
Calligraphy by Mothana Al-Obaidy

QUR'AN RECITERS

Middle East and North Africa

EGYPT

Tiblawi, Sheikh Mohammad

Tiblawi is the deputy of The Association of Qur'an Reciters and the main reciter of Al-Azhar University. He gained popularity in the Middle East after studying at Al-Azhar and reciting the Qur'an on Egyptian television in 1956. He is widely recognized as a leading reciter of the Qur'an.

KUWAIT

Al-Afasy, Sheikh Mishary bin Rashid

Al-Afasy is an imam at Masjid Al-Kabir in Kuwait, and is also a singer of Arabic language *nasheed*. He has gained international acclaim through his innovative use of technology to promote Islam through two satellite channels, a website (www.alafasy.me), and videos on YouTube.

SAUDI ARABIA

Al-Ajmi, Sheikh Ahmed Ali

Al-Ajmi is a Qur'an reciter from Khobar Province in Saudi Arabia. Prior to gaining prominence for his recitation style as an imam at mosques in Khobar and Jeddah, he studied Qur'anic interpretation in Saudi Arabia and Pakistan. Has over quarter of a million fans on Facebook.

Al-Ghamdi, Sheikh Sa'd ibn Sa'id

Al-Ghamdi has served as imam to Muslim communities across the globe and is currently the imam of Kanoo Mosque in Dammam, Saudi Arabia. Al-Ghamdi has studied *Usul ad Din* (fundamentals of religion) and *isnad* (chain of narration of Hadith) and is recognized as an influential Saudi theologian. In 2009, he was appointed as a co-imam for the Taraweeh prayers in the Al-Haram Al-Madani in Madina, by Royal Decree.

Al-Mu'ayqali, Sheikh Mahir bin Hamad

Al-Mu'ayqali is an imam at the Grand Mosque in

Makkah. He left his career as a mathematics teacher to become a scholar in Makkah and is now a popular preacher and teacher of Qur'anic studies. He has over half a million fans on Facebook.

Al-Shatri, Sheikh Abu Bakr

Al-Shatri is an imam in Jeddah, and a leading reciter of the Qur'an. Although he studied accounting, he has become increasingly influential for his recitation of the Qur'an at international Islamic events and particularly across the Middle East and in Saudi Arabia.

Al-Shuraim, Sheikh Saud Ibn Ibrahim Ibn Muhammad

Al-Shuraim is a leading reciter of the Qur'an known for his unique recitation style across the world. He formally studied *Usul ad Din* (fundamentals of religion) in Saudi Arabia, before becoming a teacher, and subsequently became imam of the Grand Mosque in Makkah.

Al-Sudais, Sheikh Abdul Rahman

Read bio on page 102 in Honourable Mentions

Asia

INDONESIA

Ulfah, Hajjah Maria

Hajjah Maria Ulfah is an internationally acclaimed reciter of the Holy Qur'an and is the first woman to win an international Qur'an recitation competition. She has popularized the Egyptian style of recitation and currently serves as director of the women's department of the Institute for Qur'an Study in Indonesia. She also lectures at the National Islamic University in Indonesia.

MEDIA

Middle East and North Africa

EGYPT

Heikal, Mohamed Hassanein

A leading Egyptian journalist, he has been a respected commentator on Arab affairs for more than 50 years. He was considered a close confidant of Gamal Abdul Nasser, and his weekly column in *Al-Ahram* was considered to reflect Nasser's views. Recently, his lecture series on Al-Jazeera has given him an even greater platform in the Arab World. It is widely reported that Heikal wrote both General Al-Sisi's speech giving Morsi a 48-hour ultimatum, and Sisi's post-coup announcement.

Howeidy, Dr Fahmy

Howeidy is one of the leading columnists in the Arab World. He writes for the Egyptian daily *Al-Ahram*, where he is the Deputy Editor-in-Chief; his articles, however, are syndicated to seven other Arabic publications. Howeidy is influential both through his popularity and the fact that he has highlighted issues concerning Muslim communities outside the Arab World in groundbreaking work on Chinese, Bosnian, and Senegalese Muslims, among others. Muslims appreciate and respond well to Howeidy's use of Islam as a frame of reference in his articles.

Youssef, Dr Bassem

Dr Youssef (a practicing cardiac surgeon) presents the famous political satire TV shows, *El Bernameg* (The Program) and *B+*. His shows have more than 186 million combined views on YouTube and almost 3 million followers on both twitter and facebook. His shows replicate Jon Stewart's satire program 'The Daily Show'. Stewart actually invited Bassem to his show and described him as: "a kind and generous friend. I am an American satirist, and Bassem Youssef is my hero.". The program began with a small group working from home with Youssef before moving to professional studios where it broadcasts in front of a live audience. Youssef has been listed amongst *Time's* 100 most influential people in the world. His facebook page "Al Bernameg" has 3,875,208 fans.

KUWAIT

Al-Mutawa, Dr Naif

Dr Naif Al-Mutawa is founder and CEO of Teshkeel Media Group and creator of the popular Islamic-themed comic series *The 99*. *Forbes* named *The 99* as one of the top 20 trends sweeping the globe. He has been named as one of WEF's Young Global Leaders for 2011. In addition to having authored multiple children's books, Al-Mutawa holds a PhD in clinical psychology and has practiced in the field for many years.

Al-Mutawa, Jassem

Jassem Al-Mutawa is the president of Iqra satellite channel; an Islamic TV channel presenting programs on everyday life problems concerning spiritual, cultural, social and economic issues from a modern Islamic perspective.

Sweidan, Sheikh Dr Tariq

Tariq Sweidan is the CEO and owner of Gulf Innovation Group in Kuwait and was the General Manager of Al-Resalah Satellite TV. An entrepreneur and TV personality (his shows ranking among the highest in the Middle East), Sweidan is also prominent as a motivational speaker and author of books on Islam. He has over 5.6 million fans on Facebook.

LEBANON

Jaber, Dr Ali

Dr Ali Jaber is a prominent figure in Lebanese and Arab media. Jaber has held several significant positions in the world of Arab media and participated in the launch of several important television channels. He is also Dean of the Muhammad bin Rashed College for Media at the American University in Dubai. Currently, Jaber is one of three panel judges on *Arabs Got Talent*, a smash hit program showcasing talent from all over the Arab World. His show has over 6.8 million fans on Facebook.

PALESTINIAN TERRITORIES

Khanfar, Waddah

In 2006, Khanfar became Al Jazeera's Director-General. During his eight-year tenure at the helm, the network transformed from a single channel into a media network. During this period, the Arab world witnessed historic transformation including Arab Awakening. Khanfar, who resigned from the network in September 2011, has been named as one

of *Foreign Policy's* Top 100 global thinkers of 2011 as well as one of *Fast Company's* 'Most Creative People in Business' of the year. Khanfar has a diverse academic background with postgraduate studies in Philosophy, African Studies, and International Politics.

Omer, Mohammed

An award-winning journalist, Mohammed Omer has been credited with reporting on the crisis in Gaza for major media outlets. He was raised in Rafah refugee camp and despite calamities faced by his family—his father was imprisoned, his teenage brother was killed, his mother was injured in a demolition—he dedicates himself to journalism and reporting on the crisis. He is the recipient of the 2008 Martha Gellhorn Prize for Journalism.

QATAR

Al-Ruwaini, Nashwa

Al-Ruwaini worked for Qatar TV, and MBC before establishing her own production company, Pyramedia Ltd. Pyramedia is one of the largest and most successful production companies in the region producing some of the highest rated TV shows including the *Million's Poet* and *Prince of Poets* TV competitions on Abu Dhabi TV and her self-titled 'Nashwa' talk show on Dubai TV. On Apr 09, 2014 - The United Nations awarded Nashwa Al Ruwaini the title of Knight of women.

UNITED ARAB EMIRATES

Al-Awadhi, HE Najla

HE Najla Al-Awadhi is a former Member of Parliament (the Federal National Council) of the United Arab Emirates (UAE) and a distinguished media pioneer in the Middle East. She is one of the first women in the history of the UAE to become an MP and also holds the distinction as the youngest parliamentarian in the UAE. During her four-year parliament term she served on the Education, Youth, Media and Culture Committee. Najla Al-Awadhi is also the first Arab woman to hold a chief executive post in a state-run media organisation. With a particular focus on television, she served as the Chief Executive Officer of Television Channels at Dubai Media Incorporated (DMI - which includes Dubai TV, Sama Dubai TV, Dubai One TV, Dubai Sports TV, Dubai Racing TV, Noor Dubai TV, Noor Radio, *Al Bayan* (newspaper), *Emarat Al Youm* (newspaper), *Emirates Business 24* |7 (newspaper), and Masaar Printing Press).

Asia

AFGHANISTAN

Mohseni, Saad

Mohseni is a successful businessman and the founder and head of the Moby Group, Afghanistan's largest media company which has interests in television, radio, print, production, online news services, directories, IT&T, and retail. He was named as one of the 100 most influential people by *Time* in 2011.

INDONESIA

Mohammad, Goenawan

Goenawan Mohammad is a writer, editor, activist and award-winning journalist. He is the founder and editor of *Tempo Magazine*, Indonesia's most widely circulated weekly.

PAKISTAN

Hamid, Zaid

One of the most influential television personalities in Pakistan, Zaid Hamid is a security consultant and strategic defence analyst by profession. He is also a popular political commentator, and is the founder of Brass Tacks, a Pakistani think tank on global politics. Hamid also hosts 'BrassTacks with Zaid Hamid' on News1 Channel Although he has been deemed by some as a conspiracy theorist, he maintains a substantial audience.

Hussain, Aamir Liaquat

Aamir Liaquat Hussain has hosted some of the most popular Pakistani TV shows. Moving between rival media networks ARY and GEO (Aalim On-Line), he has appealed to the masses with his messages of non-sectarianism, anti-corruption and love of the Prophet (PBUH), all of which have been wrapped up in a dynamic, professional and emotional style. He is also the subject of much controversy concerning his academic qualifications, and his well-cultivated media persona. Prior to media fame he was involved in politics, but resigned from his post as a member of the National Assembly and from his seat as the Minister of Religious Affairs in 2007. In June 2014, Aamir Liaquat Hussain was appointed President of Express Media Group.

Shakil-ur-Rahman, Mir

Shakil-ur-Rahman is the owner of the Independent

Media Corporation, Pakistan's largest media conglomerate. He is also currently serving as president of the All Pakistan Newspapers Society. The Geo TV network and the Jang Group are both under this umbrella organization. Shakil-ur-Rahman is also the chief executive and editor-in-chief of the Jang Group, which publishes a number of newspapers and magazines in Urdu and English.

Europe

UNITED KINGDOM

Harrath, Mohammad Ali

Mohammad Ali Harrath was exiled from Tunisia and found a home in the UK where he founded the Islam Channel in 2004. The Islam Channel broadcasts to over 130 countries and is, according to Home Office statistics, the most watched channel by Muslims in the UK. He also organized the first Global Peace and Unity event in 2005, which attracted over 100,000 attendees in 2010. He has encouraged Muslims in British society to participate in civic politics by being one of the founding trustees of ENGAGE.

Omaar, Rageh

Rageh Omaar is a television news presenter and writer who was stationed in Iraq and South Africa. He was the world affairs correspondent for the BBC from 1991 until 2006 when he moved to Al Jazeera English, where he presented the documentary series 'Witness', and hosted his own show called 'The Rageh Omaar Report.' From January 2013, Omaar became a special correspondent and presenter for ITV News, reporting on a broad range of news stories, as well as producing special in-depth reports from all around the UK and further afield.

North America

UNITED STATES OF AMERICA

Mohyeldin, Ayman (new)

Mohyeldin is an Arab-American news correspondent for NBC. He has also worked for Al-Jazeera and CNN. He was one of the first western journalists allowed to enter and report on the handing over and trial of Saddam Hussein. He covered the December 2008

Israeli airstrikes over Gaza and became the first journalist to report on the intricate network of tunnels. Mohyeldin also covered the 2011 Egyptian protests for Al-Jazeera English and was recently named as one of the 100 most influential people by *Time* in 2011. His removal from reporting on Gaza during the Israeli invasion of July 2014 caused much controversy, forcing NBC to reassign him back to Gaza.

Musaji, Sheila

Sheila Musaji runs the influential The American Muslim (TAM) online publication in which she writes about and documents resources on a wide variety of issues. She is especially popular for her work dispelling misconceptions about Islam, and her rebuttals of Islamophobes. A Muslim for over 40 years, she has always been active in the Islamic and interfaith communities and frequently speaks at churches, schools, service organisations and synagogues about Islam.

Zakaria, Fareed

Fareed Zakaria is one of the United States' foremost public intellectuals. He hosts CNN's Fareed Zakaria GPS, is Editor-at-Large for *Time* Magazine, and a *Washington Post* columnist. He was editor of *Newsweek International* and of *Foreign Affairs* and has recently published *The Post-American World: Release 2.0*, an expanded version of his international bestseller. In 2013 he became one of the producers for the HBO series 'Vice', serving as a consultant.

CELEBRITIES & SPORTS

Middle East and North Africa

JORDAN

Al-Hussein, HRH Prince Ali bin

His Royal Highness Prince Ali, son of late King Hussein and brother of Jordan's King Abdullah, has been the Vice President of FIFA for Asia since January 2011. He played a major role in lifting FIFA's ban on the hijab in women's football. In Jordan he successfully took the youth team to the FIFA World Cup finals in 2007 and also took three Jordanian national teams to the Asian finals in 2010. He is Chairman of the Asian Football Development Project (AFDP). Prince Ali assisted in enhancing the educational and cultural values of sports by spreading football centres across the Kingdom. Prince

Ali holds the rank of Brigadier in the Jordanian Armed Forces, where he served as a pathfinder and earned his military freefall parachute wings.

PALESTINIAN TERRITORIES

Assaf, Muhammad (new)

Muhammad Assaf won first place in the popular TV programme, *Arab Idol 2013*, after his final performance of the national *Ali al-Keffiyeh* ("Raise Your Keffiyeh") song, a Palestinian nationalist anthem which has now garnered over 20 million views. Raised in Khan Yunus refugee camp in the Gaza strip, he has become the face and voice of Palestinian youth and the epitome of its peoples suffering. Assaf became UNRWA's Goodwill Ambassador, was also named ambassador of culture and arts by the Palestinian government and was given a position with diplomatic standing by the Palestinian President Mahmoud Abbas. He has 4.3 million fans on his Facebook page

Celebrating with a Sajdah

Muslim sportsmen are playing an increasingly prominent role in sport today and this can be demonstrated with the growing use of the sajdah as a celebration. Numerous sportsmen are prostrating before God in thanks for sporting success. Notable examples include Demba Ba and Papiss Cisse at Newcastle United, numerous Pakistani cricketers, the Olympic fencer Alaeldin Abouelkassem and Mohammad 'Mo' Farah, the Olympic and world champion double gold winner.



Sub-Saharan Africa

COTE D'IVOIRE

Touré, Yahya

Toure is one of the world's best footballers and currently plays for Manchester City. He has previously played for elite clubs like Monaco and Barcelona. When awarded the traditional bottle of champagne for a match-winning performance, he gave it away stating that as a Muslim he didn't drink alcohol. This prompted a review of such awards, and he now receives shields for his awards. In October 2013, Touré joined a campaign against elephant poaching, becoming a goodwill ambassador for the United Nations Environment Programme. Touré was also nominated in the Personality of the Year category at the 2014 MTV Africa Music Award.

SOUTH AFRICA

Amla, Hashim

Amla is a South African cricketer. In 2004 he became the first South African team player of Indian descent. As a devout Muslim, he has actively campaigned to remove all alcohol-promoting logos from merchandise and playing gear. He was named one of the Wisden cricketers of the year in 2013.

Asia

CHINA

Yue, Ma

Master Ma Yue is a Chinese martial artist and national champion of traditional Wushu, Sanda (Chinese kickboxing) and Duanbing (Chinese short weapon combat). His Muslim Hui family's association with martial arts goes back six generations. In 2011 he was appointed head of his family style: Ma Shi Tongbei. Yue is a two-time gold medallist in the National Chinese Traditional Wushu Championships and a graduate of the Wushu Department of Beijing Sports University, China. His current focus is on promoting the practice of Ma Shi Tongbei and Taiji worldwide.

Europe

FRANCE

Kanoute, Frederic

Born in France of Malian descent, Kanoute has had a long footballing career across top European teams. Outside of his footballing career he has supported a number of philanthropic activities such as buying a \$700,000 mosque in Seville as well as setting up a charity to help children in Mali. The "Sakina children's village" was opened in September 2010 with space to house over 100 orphans.

GERMANY

Ozil, Mesut (new)

One of the German 2014 football World Cup winning team, the Arsenal playmaker is of Turkish descent was awarded the Bambi award in 2010 for being a prime example of successful integration into German society. He has a growing social presence, with around 25 million facebook followers and recently received plaudits off the pitch for donating his world cup winnings to children undergoing surgery in Brazil. The player is a well-recognized muslim who has stated that he recites the Qur'an before matches, prays regularly and fasts.

UNITED KINGDOM

Farah, Mohammed

Mohammed 'Mo' Farah is an athlete who won two Olympic gold medals (in the 5,000 and 10,000 metres track events) for the UK in 2012. Born in Somalia but raised in the UK from the age of 7, Mo has captured the hearts of the British public with his hard work, success, smile and warm personality. He was awarded a CBE in 2013. His winning celebration is mimicked internationally.

Malik, Zayn (new)

Malik, a British-Pakistani, is one of the members of one of the popular music group One Direction. The band has a massive following and has topped charts around the world as well as being involved in a number of charitable causes. Malik himself has over 13.2 million twitter and over 17.3 million facebook followers and has publicly tweeted about his faith.

Oceania

NEW ZEALAND

Williams, Sonny

Sonny Williams is an international rugby player, and current heavyweight boxing champion of New Zealand. Williams converted to Islam in 2008, and is the first Muslim to play for the legendary All Blacks. In 2013, he was judged the world's best rugby league player at the annual RLIF Awards.

North America

UNITED STATES OF AMERICA

Ali, Muhammad

Muhammad Ali is a legendary three-time world heavyweight boxing champion who was crowned Sportsman of the Century in 1999 by *Sports Illustrated*. He was an extremely important figure in the civil rights movement in the United States, using his talent and wit to draw public awareness to the inequality in American society. He has remained a figure of great influence, commenting on injustices where he sees them. As a testament to Muhammad Ali's humanitarian work, the United Nations named him a messenger of peace. He was awarded the presidential Medal of Freedom, as well as Amnesty International's lifetime achievement award. In 2005, he and his wife Lonnie opened the Muhammad Ali centre in Louisville, Kentucky. In retirement, Ali still travels and lends a hand to causes that are important to him.

Bey, Yasiin

Formally known as Mos Def (born Dante Terrell Smith), Bey is a hip-hop artist who has recently become more popular for his acting career where he received Emmy and Golden Globe nominations to go along with his six Grammy award nominations. He is noted for his socio-conscious music which often discusses US foreign policy as well as the plight of the poor and oppressed. In July 2013, Mos Def appeared in a short film, released by the human rights organization Reprieve, depicting the forced feeding methods used at the Guantanamo Bay detention camps. This occurred after a document containing military instructions for the procedure was leaked. He has almost 2 million fans on Facebook.

Oz, Dr Mehmet

Mehmet Oz is a cardiothoracic surgeon who became increasingly influential as a frequent guest on the Oprah Winfrey Show. He is professor of Cardiac Surgery at Columbia University, leads numerous organizations and charities, and has co-authored bestselling books on health and wellness which come up to approximately nine million in print. Oz was frequently featured on Oprah Winfrey's satellite radio channel and currently hosts his own talk show called 'Dr Oz' with an average 3.4 million viewers daily. He is a regular contributor to *Esquire* and *Time* magazine and is annually listed in the *Castle Connolly Guide* of the top United States doctors. He has over 5 million fans on Facebook.

TOP EXTREMISTS



1. Al-Baghdadi, Abu Bakr (new)

Country: Iraq

Born: 1971 (age 43)

Influence: Leader of DA'ISH which controls large parts of Syria and Iraq and is threatening neighbouring countries.

Abu Bakr al-Baghdadi is the leader of DA'ISH. He is self-proclaimed Caliph of the Muslims, something denied and derided by virtually all Muslims. His appearance as leader as well as the rapid gains of DA'ISH in Syria and Iraq have been largely unexpected and his backers still unknown. The DA'ISH has been responsible for numerous massacres and atrocities. They have spared none who disagree with them, but their attacks on religious minorities have received particular media attention. There are no confirmed reports of his background, but some reports say that Abu Bakr was born near Samarra, Iraq and holds a PhD in Islamic Studies from the University of Islamic Sciences in the Baghdad suburb of Adhamiya.



2. Al-Zawahiri, Ayman

Country: Egypt

Born: June 19, 1951 (age 63)

Influence: Leader of Al-Qaeda

Ayman al-Zawahiri is now the leader of Al-Qaeda following the killing of Osama bin Laden. A radical since the age of 15, he went on to become the leader of Egypt's Islamic Jihad, which he merged into Al-Qaeda in 1998, becoming bin Laden's personal advisor and physician where he was credited for serving as the "real brains" of al-Qaeda.



3. Shekau, Abubakar (new)

Country: Nigeria

Born: Approx. 1974 (age approx. 40)

Influence: Leader of Boko Haram

Shekau is the head of Boko Haram, a terrorist group in Nigeria which has carried out a number of atrocities. He speaks Hausa, Arabic, and English, and claims to have had a theological training. He has appeared in videos posted online, most notably after the kidnapping of over 200 school girls in April 2014.



4. Bashir, Abu Bakar

Country: Indonesia

Born: August 17, 1938 (age 76)

Influence: spiritual head of Jemaah Islamiyah (also known as JI).

Abu Bakar Bashir is an Indonesian Muslim cleric and leader of the Indonesian Mujahedeen Council (MMI). He was sentenced to 15 years imprisonment at his third trial in June 2011 on charges of planning and encouraging terrorist operations. In August 2014, he publically pledged allegiance to Abu Bakr al-Baghdadi, leader of DA'ISH and his declaration of a caliphate.



5. Al-Maqdisi, Abu Muhammad

Country: Jordan

Born: 1959 (age 55)

Influence: Spritual leader of Al-Nusra Front.

Abu Muhammad al-Maqdisi (born Isam Mohammad Tahir Al-Barqawi) is a Jordanian-Palestinian Salafi leader who was a mentor for Abu Musab al-Zarqawi (the initial leader of al-Qaeda in Iraq). Al-Maqdisi is a writer and uses the internet to spread his ideas. Al-Maqdisi was recently found guilty on terrorism charges and sentenced to five years in prison by a Jordanian court.

NEW INS

HONOURABLE MENTIONS

- Ismail Haniyah Political, Palestinian Territories (from 450)
- Dr Muhammad Bechari (from 450)
- Nouman Ali Khan (from 450)
- HRH Prince Zeid bin Ra'ad Al-Hussein (new)
- HE Emir Sabah Al-Ahmad Al-Jaber Al-Sabah (new)
- HE Iyad Madani (new)

SCHOLARLY:

- Al-Maghrawi, Muhammad
- Maghraoui, Sheikh Mokhtar

POLITICAL:

- Al-Saadi, Sheikh Abdul Malik
- Barzani, Masoud
- Al-Abdullah, Crown Prince Hussein
- Al-Hussein, Prince Zeid bin Ra'ad
- Haftar, Khalifa
- Adan, Fowsiyo Yusuf Haji
- Ahmadzai, HE Ashraf Ghani
- Farooq, Dr Mohammad Umar
- Matta, Anis
- Aboutaleb, Ahmed

ADMINISTRATION OF RELIGIOUS AFFAIRS

- Allam, Shawki Ibrahim Abdel-Karim
- Madani, HE Iyad
- Oloyede, Prof Ishaq Olanrewaju
- Sanusi, Alhaji Dr Sanusi Lamido
- Sayeedi, Delwar Hossain
- Naqvi, Ayatollah Sayed Sajid Ali
- Owaisi, MP Janab Asaduddin Owaisi
- Rashad, Prof Ali Akbar
- Ul-Haq, Siraj
- Muhammad, Shaykh Shams Ad-Duha

PREACHERS & SPIRITUAL GUIDES

- Hosny, Mustafa
- Mbacke, Serigne Sidi Al Moukhtar
- Madani, Arsad
- Saifuddin, Syedna Mufaddal
- Awan, Ameer Muhammad Akram
- Bukhari, Khanum Tayyaba
- Mousa, Hassane
- Topbaş, Osman Nuri
- Nakshawani, Ammar

PHILANTHROPY, CHARITY & DEVELOPMENT

- Mushtaq, Chaudhary Faisal

SOCIAL ISSUES

- Al-Faqih, Judge Kholoud
- Faris, Mohammed
- Mattar, Dr Maryam
- Bensouda, Fatou
- Kane, Zeinaba
- Tohti, Ilham
- Sargut, Cemalnur
- Mehdi, Hasan
- Ahmed, Mudassar
- Khalid, Fazlun
- Masroor, Ajmal

BUSINESS

- Al-Ansari, Buthaina
- Lootah, Hajji Saeed
- Merali, Naushad
- Dangote, Alhaji Aliko
- Yassine, Talal

SCIENCE & TECHNOLOGY

- Amer, Dr Ghadah Muhammed
- Dajani, Prof Rana
- Al-Namankany, Abeer
- Sindi, Hayat
- Saif, Umar
- Elgamal, Taher
- Khan, Mehmood
- Siddique, Prof Teepu

ARTS & CULTURE

- Azmi, Shabana
- Ismail, Al-Hajj Siddiq
- Sy, Omar

MEDIA

- Assaf, Muhammad
- Mohyeldin, Ayman

CELEBRITIES & SPORTS

- Ozil, Mesut
- Malik, Zayn

Extremists

- Al-Baghdadi, Abu Bakr
- Shekau, Abubakar

SCHOLARLY:

- Al-Rasuani, Mulai Ali

POLITICAL:

- Elbaradei, Dr. Mohamed
- Mousa, Amr
- Ahmadinejad, HE President Mahmoud
- Jalili, Saeed
- Mousavi, Mir-Hossein
- Hariri, HE Saad Rafic
- Djalal, HE Dr Dino Patti
- Kayani, General Ashfaq
- Kabiri, Dr Muhiddin
- Ahmed, Lord Nazir
- Omar, Mullah Muhammad
- Karimov, HE President Islam
- Larijani, Mohammed
- Karzai, HE President Hamid

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- Al-Husseini, Dr Abd Allah
- Al-Haddad, Dr Ahmed
- Shakfeh, Anas
- Moussaoui, Mohammed
- Ihsanoglu, HE Professor Dr Ekmeleddin
- Nahdi, Fuad
- Magid, Imam Mohamed
- Hasan, Syed Munawar
- Guiapal, Alecm Siddiqu

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- Ahmad, Sheikh Zulfiqar
- Akhtar, Hazrat Maulana Shah Hakeem Muhammad

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- Fageeh, Hisham
- Farooq, Ayesha
- Abubakar, Ismael
- Lao, Yasmin Busran
- Dirie, Waris
- Abdul Bari, Dr Muhammad
- El-Messidi, Tarek
- Amalee, Irfan
- Qureshi, Prof. Khawar
- Gül, Hayrūnnisa

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- Patel, Ebrahim
- Bathiudeen, Abdul Rishad
- El-Erian, Dr Mohamed
- Khan, Shahid

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- Oktar, Adnan
- Amanat, Omar

ARTS & CULTURE

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- Chengzhi, Zhang
- Khan, Irfan
- Benali, Abdelkader
- Taghmaoui, Saïd
- Deghati, Reza

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- Alili, Hafiz Aziz
- Günesdogdu, Mustafa Özcan

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- Haffajee, Ferial
- Dumanli, Ekrem
- Atwan, Abdel Bari
- Khan, Rizwan
- Mandvi, Aasif
- Henry, Aisha Gray
- Benguenna, Khadija

CELEBRITIES & SPORTS

- El Guerrouj, Hicham

EXTREMISTS

- Saeed, Hafiz Muhammad

 The 
OBITUARIES



Sheikh Mehmet Nazim Adil Al-Qubrusi Al-Haqqani
Scholarly

Country: Cyprus
Born: 21 April 1922 in Lamaca, Cyprus
Died: 7 May 2014 (Aged 92) in Nicosia, Turkish-Cyprus
Influence: Leader of sizeable worldwide Sufi order
School of Thought: Naqshbandi Sufi Order, Traditional Sunni

Rank:
 2009: 49
 2010: 49
 2011: 48
 2012: 45
 2013: 42

Sheikh Mehmet Nazim Adil Al-Qubrusi was a Sufi master and leader of the Naqshbandi-Haqqani order. He had a huge international following including significant numbers from various western countries. Although confined to his home in northern Cyprus for the last years of his life, his lectures were broadcast over the internet and reached his worldwide followers. His influence and teachings live on through his hundreds of thousands followers. He passed away on May 7 at the age of 92.



HRH Amir al-Haji Dr Ado Bayero
Preachers & Spiritual Guides

Country: Nigeria
Born: 25 July 1930 in the Emirate of Kano
Died: 6 June 2014 (Aged 83) in the Emirate of Kano

The late Ado Bayero was the Amir of Kano. The Amir was the traditional ruler of the Nigerian city of Kano, which is the capital of Kano State. Bayero was a popular leader amongst a wide variety of Nigerian Muslims. He was an influential Tijani sheikh, with lineage back to the prominent Fulani jihadist and religious reformer Osman Dan Fodio. HRH Ado Bayero was regarded as a wise counsellor both at home and abroad because of his experience and ability to mediate between cultures. The Amir died at the age of 83.



HH Dr Syedna Mohammad Burhannuddin Saheb
Preachers & Spiritual Guides

Country: India
Born: 6 March 1915 in Surat, Gujarat
Died: 17 January 2014 (Aged 98) in Mumbai, India
Influence: 1 million Dawoodi Bohras in the world
School of Thought: Dawoodi Bohra, Ismaili, Traditional Ismaili Shi'a

Rank:
 2009: 45
 2010: 47
 2011: 46
 2012: HM
 2013: HM

Mohammad Burhanuddin Saheb was the leader of the Dawoodi Bohra community, the main branch of the Bohras, a Musta'li sub-sect of Ismaili Shi'a Islam based in India that originated from Yemen. As leader of the Bohras, he was influential in the fields of education and the development of community institutions in Mumbai, India and across the globe and was widely recognised by governmental and non-governmental organisations for promoting peace in the world. Saheb was appointed Da'i of the Dawoodi Bohras by his father, the previous Da'i l-Mutlaq, or absolute missionary. Buhrannuddin died in his home Saifee Mahal in Mumbai on 17 January 2014 at the age of 98.



Ustaz Ibrahim Kassim
Scholarly

Country: Singapore
Born: 1926
Died: 14 August 2014 (Aged 88) in Singapore

Ibrahim Kassim was one of Singapore's most respected Islamic scholars. A judge of the Shari'ah court in Singapore and the sheikh of the Chistiyya Sufi tariqah in Singapore, Kassim was deeply involved in the rehabilitation of Jemaah Islamiyah members that are under detention for plotting terrorist attacks in Singapore. This rehabilitation work garnered international attention as a model for the reintegration of suspected terrorists that could be replicated in other countries. Shiekh Kassim passed away at the age of 88.



Sheikh Moktar
Ali Zubeyr

Country: Somalia

Born: 10 July 1977

Died: 1 September 2014 (Aged 37)
in Somalia

Influence: Radical

School of Thought: Radical Salafi

Zubeyr, who was better known as Ahmad Abdi Godane, was killed by a US air strike in September. The leader of the Al-Shabab movement had been one of the US state department's most wanted men, and had a \$7 m bounty on his head. He had trained and fought in Afghanistan and consolidated control of Al-Shabab through assassination of top rivals and subsequent fleeing and surrendering of others to the Somali government, most notably the elder former leader of the Union of Islamic Courts, Sheikh Hassan Dahir Aweys. Somalia's president issued a statement shortly after Zubeyr's death offering an amnesty for fighters willing to renounce the group.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رٰجِعُونَ

"To Allah We belong, and to Him is our return"

The Holy Qur'an,

Al-Baqarah, 2: 156

Calligraphy by Hasan Kan'an



The Holy Qur'an,
Ghafir 40:44
Calligraphy by Hasan Kan'an

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❧ Open Letter to ❧
AL-BAGHDADI

On Wednesday 24 September, 126 Islamic leading scholars and academics from around the world issued an open letter refuting the religious arguments of the ‘Islamic State’ (IS) group (also known as DA’ISH, ISIS, and ISIL). The 22-page letter was originally written in Arabic and relies heavily on quotes from the Qur’an and Hadith to comprehensively reject the violent actions and beliefs of the group. Although this is not the first time the IS group has been condemned by Muslim scholars, it is the first time that a comprehensive statement has been issued by Sunni scholars stating why the group is wrong, based on the very sources that the IS group claim to follow. It is presented in the traditional polite manner of giving advice.

The English translation of the letter, which is reprinted below, was released in Washington by the executive director of the Council of American-Islamic Relations (CAIR), Nihad Awad, with ten other American Muslim religious and civil rights leaders.

Executive Summary

1. It is forbidden in Islam to issue *fatwas* without all the necessary learning requirements. Even then *fatwas* must follow Islamic legal theory as defined in the Classical texts. It is also forbidden to cite a portion of a verse from the Qur’an—or part of a verse—to derive a ruling without looking at everything that the Qur’an and *Hadith* teach related to that matter. In other words, there are strict subjective and objective prerequisites for *fatwas*, and one cannot ‘cherry-pick’ Qur’anic verses for legal arguments without considering the entire Qur’an and *Hadith*.
2. It is forbidden in Islam to issue legal rulings about anything without mastery of the Arabic language.
3. It is forbidden in Islam to oversimplify *Shari’ah* matters and ignore established Islamic sciences.
4. It is permissible in Islam [for scholars] to differ on any matter, except those fundamentals of religion that all Muslims must know.
5. It is forbidden in Islam to ignore the reality of contemporary times when deriving legal rulings.
6. It is forbidden in Islam to kill the innocent.
7. It is forbidden in Islam to kill emissaries, ambassadors, and diplomats; hence it is forbidden to kill journalists and aid workers.
8. Jihad in Islam is defensive war. It is not permissible without the right cause, the right purpose and without the right rules of conduct.
9. It is forbidden in Islam to declare people non-Muslim unless he (or she) openly declares disbelief.
10. It is forbidden in Islam to harm or mistreat—in any way—Christians or any ‘People of the Scripture’.
11. It is obligatory to consider Yazidis as People of the Scripture.
12. The re-introduction of slavery is forbidden in Islam. It was abolished by universal consensus.
13. It is forbidden in Islam to force people to convert.
14. It is forbidden in Islam to deny women their rights.
15. It is forbidden in Islam to deny children their rights.
16. It is forbidden in Islam to enact legal punishments (*hudud*) without following the correct procedures that ensure justice and mercy.
17. It is forbidden in Islam to torture people.
18. It is forbidden in Islam to disfigure the dead.
19. It is forbidden in Islam to attribute evil acts to God ﷻ
20. It is forbidden in Islam to destroy the graves and shrines of Prophets and Companions.
21. Armed insurrection is forbidden in Islam for any reason other than clear disbelief by the ruler and not allowing people to pray.
22. It is forbidden in Islam to declare a caliphate without consensus from all Muslims.
23. Loyalty to one’s nation is permissible in Islam.
24. After the death of the Prophet ﷺ, Islam does not require anyone to emigrate anywhere.

*In the Name of God, the Compassionate, the
Merciful
Praise be to God, Lord of the Worlds,
Peace and Blessings be upon the Seal of the Prophets
and Messengers*

*By the declining day, Lo! man is a state of loss,
Save those who believe and do good works, and
exhort one another to truth and exhort one
another to endurance. (Al-Asr, 103: 1-3)*

OPEN LETTER

To Dr. Ibrahim Awwad Al-Badri, alias ‘Abu Bakr Al-Baghdadi’

To the fighters and followers of the self-declared ‘Islamic State’,

Peace and the mercy of God be upon you.

During your sermon dated 6th of Ramadan 1435 AH (4th July 2014 CE), you said, paraphrasing Abu Bakr Al-Siddiq رضي الله عنه: ‘If you find what I say and do to be true, then assist me, and if you find what I say and do to be false, then advise me and set me straight.’ In what follows is a scholarly opinion via the media. The Prophet ﷺ said: ‘*Religion is [rectifying] advice*’.¹ Everything said here below relies completely upon the statements and actions of followers of the ‘Islamic State’ as they themselves have promulgated in social media—or upon Muslim eyewitness accounts—and not upon other media. Every effort has been made to avoid fabrications and misunderstandings. Moreover, everything said here consists of synopses written in a simple style that reflect the opinions of the overwhelming majority of Sunni scholars over the course of Islamic history.

In one of his speeches², Abu Muhammad Al-Adnani said: ‘God bless Prophet Muhammad who was sent with the sword as a mercy to all worlds.’³

This statement comprises compounded confusions and a mistaken paradigm. Yet it is often repeated by followers of the ‘Islamic State’. Now God sent the Prophet Muhammad ﷺ as a mercy to all worlds: ‘*We did not send you, except as a mercy to all the worlds.*’ (*Al-Anbiya*, 22: 107). This is true for all time and place. The Prophet ﷺ was sent as mercy to people, animals, plants, to the heavens and to subtle beings—no Muslims disagree about this. It is a general and unconditional statement taken from the Qur’an itself. However, the phrase, ‘sent with the sword’ is part of a *Hadith* that is specific to a certain time and place which have since expired. Thus it is forbidden to mix the Qur’an and *Hadith* in this way, as it is forbidden to mix the general and specific, and the conditional and unconditional.

Moreover, God has prescribed mercy upon Himself: ‘... *Your Lord has prescribed for Himself mercy* ...’ (*Al-An’am*, 6:54). God also states that His mercy encompasses all things: ‘... *My mercy embraces all things* ...’ (*Al-A’raf*, 7:156). In an authentic *Hadith*, the Prophet ﷺ said: ‘*When God created Creation, He wrote in place above His throne, with Himself “Truly, My mercy is greater than My wrath.”*’⁴ Accordingly, it is forbidden to equate ‘the sword’—and thus wrath and severity—with ‘mercy’. Furthermore, it is forbidden to make the idea ‘mercy to all worlds’ subordinate to the phrase ‘sent with the sword’, because this would mean that mercy is dependent upon the sword, which is simply not true. Besides, how could ‘a sword’ affect realms where swords have no effect, such as the heavens, subtle beings and plants? The Prophet Muhammad’s ﷺ being a mercy to all the worlds cannot possibly be conditional upon his having taken up the sword (at one point in time, for a particular reason and in a particular context). This point is not merely academic. Rather, it reveals the essence of much of what is to follow since it

of the Final Hour so that none would be worshipped save God, alone, with no partner. My sustenance has been placed under the shadow of my spear. Lowliness and humiliation will come to those who disobey my teachings. Whosoever imitates people is one of them.” Ahmad narrates this *hadith* in his *Musnad* [Vol. 2, p.50] on the authority of Ibn Umar, and Bukhari cites it. However, the *Hadith* has a weak chain of narrators.

⁴ Narrated by Bukhari in *Kitab al-Tawhid*, no. 7422, and by Muslim in *Kitab al-Tawbah*, no. 2751.

¹ Narrated by Muslim in *Kitab al-Iman*, no. 55.

² Published by SawarimMedia on YouTube on April 3rd, 2014.

³ Ibn Taymiyyah says in *Majmu’ Al-Fatawa* (Vol. 28, p. 270), ‘The Prophet ﷺ said, “I was sent with the sword as a sign

erroneously equates the sword and Divine mercy.

1. Legal theory (*usul al-fiqh*) and Qur'anic exegesis:

With regards to Qur'anic exegesis, and the understanding of *Hadith*, and issue in legal theory in general, the methodology set forth by God in the Qur'an and the Prophet ﷺ in the *Hadith* is as follows: to consider everything that has been revealed relating to a particular question in its entirety, without depending on only parts of it, and then to judge—if one is qualified—based on all available scriptural sources. God ﷻ says: '**... What, do you believe in part of the Book, and disbelieve in part? ...**' (*Al-Baqarah*, 2:85); '**... they pervert words from their contexts; and they have forgotten a portion of what they were reminded of...**' (*Al-Ma'idah*, 5:13); '**... those who have reduced the Recitation, to parts**' (*Al-Hijr*, 15:91). Once all relevant scriptural passages have been gathered, the 'general' has to be distinguished from the 'specific', and the 'conditional' from the 'unconditional'. Also, the 'unequivocal' passages have to be distinguished from the allegorical ones. Moreover, the reasons and circumstances for revelation (*asbab al-nuzul*) for all the passages and verses, in addition to all the other hermeneutical conditions that the classical imams have specified, must be understood. Therefore, it is not permissible to quote a verse, or part of a verse, without thoroughly considering and comprehending *everything* that the Qur'an and *Hadith* relate about that point. The reason behind this is that everything in the Qur'an is the Truth, and everything in authentic *Hadith* is Divinely inspired, so it is not permissible to ignore any part of it. Indeed it is imperative to reconcile all texts, as much as possible, or that there be a clear reason why one text should outweigh another. This is what Imam Shafi'i explains in his *Al-Risalah*, with a universal consensus among all *usul* scholars. Imam al-Haramayn, Al-Juwayni, says in *Al-Burhan fi Usul Al-Fiqh*:

Regarding the qualities of a mufti and the disciplines that he must master: ... it is imperative that the mufti must be a scholar of language,

for the *Shari'ah* is [in] Arabic. ... it is imperative that he be a scholar of syntax and parsing ... it is imperative that he be a scholar of the Qur'an, for the Qur'an is the basis of all rulings ... Knowledge of textual abrogation is indispensable; and the science of the fundamentals of jurisprudence (*usul*) is the cornerstone of the whole subject ... He should also know the various degrees of proofs and arguments ... as well as their histories. [He should also know] the science of *Hadith* so that he can distinguish the authentic from the weak; and the acceptable from the apocryphal ... [He should also know] jurisprudence.... Moreover, having 'legal intuition' (*fiqh al-nafs*) is needed: it is the capital of anyone who derives legal rulings ... scholars have summarized all this by saying that a mufti is 'someone who independently knows all the texts and arguments for legal rulings'. 'Texts' refers to mastering language, Qur'anic exegesis and *Hadith*; while 'arguments' indicates mastering legal theory, analogical reasoning of the various kinds, as well as 'legal intuition' (*fiqh al-nafs*).

Al-Ghazali has said similar things in *Al-Mustasfa* (Vol. 1, p.342), as did Al-Suyuti in *Al-Itqan fi Ulum Al-Qur'an* (Vol. 4, p.213).

2. Language: As mentioned above, one of the most important pillars of legal theory is the mastery of the Arabic Language. This means mastering Arabic grammar, syntax, morphology, rhetoric, poetry, etymology and Qur'anic exegesis. Without mastery of these disciplines, error will be likely, indeed inevitable. Your declaration of what you have termed 'the Caliphate' was under the title 'This is God's Promise'. The person who phrased this declaration intended to allude to the verse: '**God has promised those of you who believe and perform righteous deeds that He will surely make them successors in the earth, just as He made those who were before them successors, and He will surely establish for them their religion which He has approved for them, and that He will give them in exchange after their fear security. "They worship Me, without**

associating anything with Me? And whoever is ungrateful after that, those, they are the immoral.' (*Al-Nur*, 24: 55). But it is not permissible to invoke a specific verse from the Qur'an as applying to an event that has occurred 1400 years after the verse was revealed. How can Abu Muhammad Al-Adnani say that 'God's promise' is this so-called Caliphate? Even if it were supposed that his claim is correct, he should have said: 'this is *of* God's promise'. Moreover, there is another linguistic error; wherein he has appropriated the word '*istikhlaf*' (succession) to refer to the so-called caliphate. Proof that this is not the correct usage of the word can be seen in the following verse: '*He said, "Perhaps your Lord will destroy your enemy and make you successors (yastakhlifakum) in the land, that He may observe how you shall act?"*' (*Al-A'raf*, 7:129). Succession (*istikhlaf*) means that they have settled on the land in place of another people. It does not mean that they are the rulers of a particular political system. According to Ibn Taymiyyah, there is no tautology in the Qur'an⁵. There is a difference between '*khilafah*' and '*istikhlaf*'. Al-Tabari says in his exegesis (*tafsir*) of the Qur'an: '*make you successors (yastakhlifakum)*: Meaning He will make you succeed them in their land after their destruction; do not fear them or any other people.⁶ This proves that the meaning of '*istikhlaf*' here is not rulership but, rather, dwelling on their land.

3. Oversimplification: It is not permissible to constantly speak of 'simplifying matters', or to cherry-pick an extract from the Qur'an without understanding it within its full context. It is also not permissible to say: 'Islam is simple, and the Prophet ﷺ and his noble Companions were simple, why complicate Islam?' This is precisely what Abu Al-Baraa' Al-Hindi did in his online video in July 2014. In it he says: 'Open the Qur'an and read the

5 Ibn Taymiyyah says in *Majmu' Al-Fatawa* (Vol. 13, p. 341), 'Tautology in [the Arabic] language is rare and in the Qur'an, it is even rarer or nonexistent.' Al-Raghib Al-Asfahani says in *Mufradat Al-Qur'an* (p. 55), 'This book is followed ... by a book that informs the use of synonyms and their subtle differences. By doing so, the uniqueness of every expression is distinguishable from its synonyms.'

6 *Tafsir Al-Tabari* (Vol. 9, p. 28).

verses on jihad and everything will become clear ... all the scholars tell me: "This is a legal obligation (*fard*), or that isn't a legal obligation, and this is not the time for jihad" ... forget everyone and read the Qur'an and you will know what jihad is." People need to understand that the Prophet ﷺ and his noble Companions made do with as little material means as possible, without complicated technology, but they were greater than all of us in understanding, jurisprudence and intellect, and yet only a small number of Companions were qualified to issue fatwas. God ﷻ says in the Qur'an: '*... Say: "Are those who know equal with those who do not know?"...*' (*Al-Zumar*, 39: 9). God ﷻ also says: '*... Ask the People of the Remembrance if you do not know.*' (*Al-Anbiya'*, 21: 7); and: '*... If they had referred it to the Messenger and to those in authority among them; those among them who are able to think it out, would have known it from them ...*' (*Al-Nisa'*, 4: 83). Thus, jurisprudence is no simple matter, and not just anyone can speak authoritatively on it or issue fatwas (religious edicts). God ﷻ says in the Qur'an: '*... But only people of cores remember.*' (*Al-Ra'd*, 13:19). And the Prophet Muhammad ﷺ said: '*Whoever speaks about the Qur'an without knowledge should await his seat in the Fire*'. It is also high time to stop blithely saying that 'they are men, and we are men'; those who say this do not have the same understanding and discernment as the noble Companions and the imams of the Pious Forebears (*al-Salaf al-Saleh*) to whom they are referring.

4. Difference of Opinion: In regards to difference of opinion, there are two kinds: blameworthy and praiseworthy. Regarding blameworthy difference of opinion, God ﷻ says in the Qur'an: '*And those who were given the Scripture did not become divided, except after the clear proof had come to them.*' (*Al-Bayyinah*, 98: 4). As for praiseworthy difference of opinion, God ﷻ says: '*... then God guided those who believed to the truth, regarding which they were at variance, by His leave ...*' (*Al-Baqarah*, 2: 213). This is the opinion expressed by Al-Imam Al-Shafi'i in *Al-Risalah*, the other three imams and all

7 Narrated by Al-Tirmidhi in *Tafsir Al-Qur'an*, no. 2950.

the scholars for over a thousand years.

When there is a difference of opinion among eminent scholars, the more merciful, i.e. the best, opinion should be chosen. Severity should be avoided, as should the idea that severity is the measure of piety. God ﷻ says: **‘And follow the best of what has been revealed to you from your Lord ...’** (*Al-Zumar*, 39: 55); and: **‘Indulge [people] with forgiveness, and enjoin kindness, and turn away from the ignorant.’** (*Al-A’raf*, 7: 199). God ﷻ also says: **‘[Those] who listen to the words [of God] and follow the best [sense] of it. Those, they are the ones whom God has guided; and those, they are the people of pith.’** (*Al-Zumar*, 39: 18). In an authentic *Hadith*, it is related that the Lady Aisha said: ‘Whenever faced by more than once choice, the Prophet ﷺ always chose the easiest one’⁸.

The more severe opinion should not be considered more pious, religious or sincere to God ﷻ. Indeed, in severity there is exaggeration and extremism; God ﷻ says in the Qur’an: **‘... God desires ease for you, and desires not hardship for you ...’** (*Al-Baqarah*, 2: 185). Moreover, the Prophet ﷺ said: **‘Do not be severe with yourselves lest God be severe towards you. A people were severe with themselves and then God was severe towards them’**⁹. There is delusion and vanity in severity, because severe people naturally say to themselves: ‘I am severe. Anyone less severe than me is deficient’; and thus: ‘I am superior to them.’ Herein lies an inherent attribution of ill-intention to God ﷻ, as if God ﷻ revealed the Qur’an to make people miserable. God says: **‘Tā hā. We have not revealed the Qur’an to you that you should be miserable.’** (*Ta Ha*, 20: 1-2).

It is worth noting that most of the people who became Muslims throughout history, did so through gentle invitation (*da’wah hasanah*). God ﷻ says: **‘Call to the way of your Lord with wisdom and fair exhortation, and dispute with them by way of that which is best. Truly your Lord knows best those who stray from His way and He knows best those who are guided.’** (*Al-Nabl*, 16: 125). The Prophet

ﷺ said: **‘Be gentle, and beware of violence and foul language’**¹⁰. And while Islam spread politically from Central Asia (Khurasan) to North Africa due to Islamic conquests, the majority of the inhabitants of these lands remained Christian for hundreds of years until some of them gradually accepted Islam through gentle invitation, and not through severity and coercion. Indeed large countries and entire provinces became Muslim without conquest but through invitation (*da’wah*), such as: Indonesia; Malaysia; West and East Africa, and others. Hence, severity is neither a measure of piety nor a choice for the spread of Islam.

5. Practical Jurisprudence (*fiqh al-waq’i*): What is meant by ‘practical jurisprudence’ is the process of applying *Shari’ah* rulings and dealing with them according to the realities and circumstances that people are living under. This is achieved by having an insight into the realities under which people are living and identifying their problems, struggles, capabilities and what they are subjected to. Practical jurisprudence (*fiqh al-waq’i*) considers the texts that are applicable to peoples realities at a particular time, and the obligations that can be postponed until they are able to be met or delayed based on their capabilities. Imam Ghazali said: ‘As for practicalities that dictate necessities, it is not far-fetched that independent reasoning (*ijtihad*) may lead to them [practicalities], even if there is no specific origin for them’¹¹. Ibn Qayyim Al-Jawziyyah said: ‘Indeed, [a jurist] must understand people’s propensity for plotting, deception and fraud, in addition to their customs and traditions. Religious edicts (*fatwas*) change with the change of time, place, customs and circumstances, and all of this is from the religion of God, as already elucidated.’¹²

6. The Killing of Innocents: God ﷻ says in the Qur’an: **‘And do not slay the soul [whose life] God has made inviolable, except with due cause ...’**

8 Narrated by Bukhari in *Kitab al-Hudud*, no. 6786, and by Muslim in *Kitab al-Fada’il*, no. 2327.

9 Narrated by Abu Dawood in *Kitab Al-Adab*, no. 4904.

10 Narrated by Al-Bukhari in *Kitab al-Adab*, no. 6030.

11 Al-Ghazali, *Al-Mustasfa fi Usul Al-Fiqh*, (Vol. 1, p. 420).

12 Ibn Qayyim Al-Jawziyyah, *I’lam Al-Muqi’een an Rabbil’Alamin*, (Vol. 4, p. 157).

(*Al-Isra'*, 17: 33); and 'Say: "Come, I will recite that which your Lord has made a sacred duty for you: that you associate nothing with Him, that you be dutiful to parents, and that you do not slay your children, because of poverty - We will provide for you and them - and that you do not draw near any acts of lewdness, whether it be manifest or concealed, and that you do not slay the life which God has made sacred, except rightfully. This is what He has charged you with that perhaps you will understand.'" (Al-An'am, 6: 151). The slaying of a soul—any soul—is *haraam* (forbidden and inviolable under Islamic Law), it is also one of the most abominable sins (*mubiqat*). God ﷻ says in the Qur'an: 'Because of that, We decreed for the Children of Israel that whoever slays a soul for other than a soul, or for corruption in the land, it shall be as if he had slain mankind altogether; and whoever saves the life of one, it shall be as if he had saved the life of all mankind. Our messengers have already come to them with clear proofs, but after that many of them still commit excesses in the land.' (Al-Ma'idah, 5: 32). You have killed many innocents who were neither combatants nor armed, just because they disagree with your opinions¹³.

7. Killing Emissaries: It is known that all religions forbid the killing of emissaries. What is meant by emissaries here are people who are sent from one group of people to another to perform a noble task such as reconciliation or the delivery of a message. Emissaries have a special inviolability. Ibn Masoud said: "The *Sunnah* continues that emissaries are never killed"¹⁴. Journalists—if they are honest and of course are not spies—are emissaries of truth, because their job is to expose the truth to people in general. You have mercilessly killed the journalists James Foley and Steven Sotloff, even after Sotloff's

mother pleaded with you and begged for mercy. Aid workers are also emissaries of mercy and kindness, yet you killed the aid worker David Haines. What you have done is unquestionably forbidden (*haraam*).

8. Jihad: All Muslims see the great virtue in jihad. God ﷻ says: 'O you who believe, what is wrong with you that, when it is said to you, "Go forth in the way of God", you sink down heavily to the ground'" (Al-Tawbah, 9: 38); and: 'And fight in the way of God with those who fight against you, but aggress not; God loves not the aggressors.' (Al-Baqarah, 2: 190); and many other verses. Imam Shafi'i, the other three imams, and indeed all the scholars see that jihad is a communal obligation (*fard kifayah*) and not an individual obligation (*fard ayn*) because God ﷻ says: 'yet to each God has promised the goodly reward, and God has preferred those who struggle over the ones who sit at home with a great reward' (Al-Nisa', 4: 95). The word 'jihad' is an Islamic term that cannot be applied to armed conflict against any other Muslim; this much is a firmly established principle. Furthermore, all scholars agree that jihad is conditional upon the consent of one's parents. The proof for this is that a man came to the Prophet ﷺ asking him to permit him to perform jihad, upon which the Prophet ﷺ asked him: 'Are your parents alive?' to which he replied: 'Yes.' And the Prophet ﷺ told him: 'Then perform jihad (struggle) through [serving] them.'¹⁵ Moreover, there are two kinds of jihad in Islam: the greater jihad, which is the jihad (struggle) against one's ego; and the lesser jihad, the jihad (struggle) against the enemy. In regards to the greater jihad, the Prophet ﷺ said: 'We have returned from the greater jihad to the lesser jihad.'¹⁶ If you say that this *Hadith* is weak or apocryphal, the answer is that evidence for this concept is in the Qur'an itself: 'So do not obey the disbelievers, but struggle against them therewith with a great endeavour [lit. a great jihad].' (Al-Furqan, 25:52). 'Therewith'

13 The Prophet ﷺ did not kill the hypocrites who disagreed with him, nor did he permit that they be killed.

Indeed the Prophet ﷺ said: 'So that people do not say that Muhammad killed his companions.' Narrated by Bukhari in *Kitab Tafsiir al-Qur'an*, no. 4907, and by Muslim in *Kitab al-Birr wal-Silah*, no. 2584.

14 Narrated by Imam Ahmad in his *Musnad*, (Vol. 6, p. 306).

15 Narrated by Al-Bukhari in *Kitab al-Jihad*, no. 3004.

16 Narrated by Al-Bayhaqi in *Kitab al-Zuhd*, (Vol. 2, p. 165), and by Al-Khatib Al-Baghdadi in *Tarikh Baghdad*, (Vol. 3, p. 523).

in this verse refers to the Qur'an, which is '*a healing for what is in the breasts*' (Yunus, 10: 57). This is clearly understood from the *Hadith* in which the Prophet ﷺ said: "*Shall I tell you about the best of all deeds, the best act of piety in the eyes of your Lord which will elevate your status in the Hereafter and is better for you than spending gold and paper and better than going up in arms against your enemy and striking their necks and their striking your necks?*" They said: "Yes." The Prophet ﷺ said: "*Remembrance of God.*"¹⁷ Thus, the greater jihad is the jihad against the ego and its weapon is remembrance of God and purification of the soul. Furthermore, God ﷻ has clarified the relationship between the two kinds of jihad in another verse: '*O you who believe, when you meet a host, then stand firm and remember God much, that you may succeed.*' (*Al-Anfal*, 8: 45). Thus, standing firm is the lesser jihad and is dependent on the greater jihad which is the jihad against the ego through the remembrance of God and purification of the soul. In any case, jihad is a means to peace, safety and security, and not an end in itself. This is clear from God's words: '*Fight them till there is no sedition, and the religion is for God; then if they desist, there shall be no enmity, save against evildoers.*' (*Al-Baqarah*, 2: 193). In your speech of July 4th, 2014, you said: 'There is no life without jihad'. Perhaps this was based on Al-Qurtubi's exegesis of the verse: '*O you who believe, respond to God and the Messenger, when He calls you to that which will give you life ...*' (*Al-Anfal*, 8: 24). True jihad enlivens the heart. However, there can be life without jihad, because Muslims may face circumstances where combat is not called for, or where jihad is not required, and Islamic history is replete with examples of this.

In truth, it is clear that you and your fighters are fearless and are ready to sacrifice in your intent for jihad. No truthful person following events—friend or foe—can deny this. However, jihad without legitimate cause, legitimate goals, legitimate purpose, legitimate methodology and legitimate intention

is not jihad at all, but rather, warmongering and criminality.

a. **The Intention Behind Jihad:** God ﷻ says: '*and that man shall have only what he [himself] strives for*' (*Al-Najm*, 53: 39). Prophetic Tradition relates that on the authority of Abu Musa Al-Ash'ari, a man came to the Prophet ﷺ and said: 'A man may fight out of zeal, out of bravery or out of pride. Which of these is in the path of God?' The Prophet ﷺ replied: '*Whoever fights for the Word of God to be supreme is in the path of God*'¹⁸. The Prophet ﷺ also said: '*The first to be judged on the Day of Resurrection is the man who died as a martyr. He will be brought forth and [God] will make His favours known to him, which he will recognize. He will be asked: "What did you do with them?" to which the man will reply: "I fought for your sake until I was killed." He [i.e. God] will say: "You have lied. You fought so that it would be said that you are bold, and so it was said." He will then be ordered to be dragged on his face and flung into the Fire ...*'¹⁹.

b. **The Reason behind Jihad:** The reason behind jihad for Muslims is to fight those who fight them, not to fight anyone who does not fight them, nor to transgress against anyone who has not transgressed against them. God's words in permitting jihad are: '*Permission is granted to those who fight because they have been wronged. And God is truly able to help them; those who were expelled from their homes without right, only because they said: "Our Lord is God". Were it not for God's causing some people to drive back others, destruction would have befallen the monasteries, and churches, and synagogues, and mosques in which God's Name is mentioned greatly. Assuredly God will help those who help Him. God is truly Strong, Mighty.*' (*Al-Hajj*, 22: 39-40). Thus, jihad is tied to safety, freedom of religion, having been wronged, and eviction from one's land. These two verses were revealed after the Prophet ﷺ and his companions suffered

17 Narrated by Imam Malik in *Al-Muwatta'*; *Kitab al-Nida' Lissalah*, no. 490, also narrated by Al-Tirmidhi in *Kitab al-Da'awat*, and by Ibn Majah in *Kitab al-Adab*, no. 3790, and corrected by Al-Hakim in *Al-Mustadrak* (Vol. 1, p. 673).

18 Narrated by Al-Bukhari in *Kitab al-Tawhid*, no. 7458, and by Muslim in *Kitab al-Imarah*, no. 1904.

19 Narrated by Muslim in *Kitab al-Imarah*, no. 1905.

torture, murder, and persecution for thirteen years at the hands of the idolaters. Hence, there is no such thing as offensive, aggressive jihad just because people have different religions or opinions. This is the position of Abu Hanifa, the Imams Malik and Ahmad and all other scholars including Ibn Taymiyyah, with the exception of some scholars of the Shafi'i school²⁰.

- c. **The Goal of Jihad:** Scholars are in agreement regarding the goal of jihad, because God ﷻ says: *'Fight them till there is no sedition, and the religion is for God; then if they desist, there shall be no enmity, save against evildoers.'* (*Al-Baqarah*, 2: 193). The Prophet ﷺ further said: *'I have been ordered to fight people until they say: "There is no god but God", so whoever says: "There is no god but God" is safe in himself and his wealth except as permitted by law, and his reckoning is with God.'*²¹ This is the goal of jihad *once war has been waged on Muslims*. These texts specify what victory looks like in the case that Muslims are victorious, and that the *reason* for jihad must not be confused with the *goal* of jihad; all scholars are in agreement on this matter. The *Hadith* above refers to an event that has already taken place and is conditional upon God's words: *'It is He Who has sent His Messenger with guidance and the religion of truth, that He may make it prevail over all religion. And God suffices as witness.'* (*Al-Fath*, 48: 28). It took place in the Arabian Peninsula at the time of the Prophet ﷺ, for God ﷻ says: *'... and that you may warn the Mother of Towns [Um al-Qura] and those around it ...'* (*Al-An'am*, 6: 92); and: *'O you who believe, fight those of the disbelievers who are near to you ...'* (*Al-Tawbah*, 9: 123). The Prophet ﷺ also said: *'Evict the idolaters from the Arabian Peninsula.'*²² How could this not have come to pass when God ﷻ promises the Prophet ﷺ: *'It is He Who has sent His Messenger with the guidance and the religion of truth, that He may make it prevail*

over all [other] religions, though the disbelievers be averse.' (*Al-Saff*, 61: 9). What is meant here must be the Arabian Peninsula since this is what happened during the life of the Prophet ﷺ. In any case, if the commanders of jihad see that it is in the best interest of Muslims, it is permissible for them to cease combat, even if this goal has not been achieved, because God ﷻ says: *'... then if they desist, there shall be no enmity, save against evildoers.'* (*Al-Baqarah*, 2: 193). The circumstances and events of *Sulh al-Hudaybiyah* are proof of this.

- d. **The Rules of Conduct of Jihad:** The rules of conduct of jihad are summarized in the words of the Prophet Muhammad ﷺ: *'Wage war but do not be severe, do not be treacherous, do not mutilate or kill children ...'*²³. The Prophet ﷺ also said on the day of the Conquest of Mecca: *'Those retreating are not to be killed, nor are the injured to be harmed, and whoever shuts his door is safe'*²⁴. Similarly, when Abu Bakr Al-Siddiq ؓ prepared an army and sent it to the Levant, he said: *'You will find people who have devoted themselves to monasteries, leave them to their devotions. You will also find others whose heads are seats for devils (i.e. armed deacons²⁵), so strike their necks. However, do not kill the old and decrepit, women or children; do not destroy buildings; do not cut down trees or harm livestock without good cause; do not burn or drown palms; do not be treacherous; do not mutilate; do not be cowardly; and do not loot. And truly God will support those who support Him and His Messengers while not seeing Him. Truly, God is Strong, Mighty'*²⁶.

As for killing prisoners, it is forbidden in Islamic Law. Yet you have killed many prisoners including the 1700 captives at Camp Speicher in Tikrit in June, 2014; the 200 captives at the Sha'er gas field in July, 2014; the 700 captives of

20 Cf. Wahbi Al-Zuhayli's *Abkam al-Harb fil-Islam*.

21 Narrated by Al-Bukhari in *Kitab al-Jihad*, no. 2946.

22 Narrated by Bukhari in his *Sahih*, *Kitab al-Jihad*, no. 3053, and by Muslim in *Kitab al-Wasiiyah*, no.1637.

23 Narrated by Muslim in *Kitab al-Jihad*, no. 1731, and by Al-Tirmidhi in *Kitab al-Diyyat*, no. 1408.

24 Narrated by Ibn Abi Shayba in *Al-Musannaf* (Vol. 6, p. 498).

25 The deacons were armed, combatant priests.

26 Narrated by Al-Bayhaqi in *Al-Sunan Al-Kubra*, (Vol. 9, p. 90), and by Al-Marwazi in *Musnad Abi Bakr*, no. 21.

the Sha'etat tribe in Deir el-Zor (600 of whom were unarmed civilians); the 250 captives at the Tabqah air base in Al-Raqqah in August, 2014; Kurdish and Lebanese soldiers, and many untold others whom God knows. These are heinous war crimes.

If you claim that the Prophet ﷺ killed some captives in some battles, then the answer is that he only ordered that two captives be killed at the Battle of Badr: Uqbah ibn Abi Mu'ayt and Nadr ibn Al-Harith. They were leaders of war and war criminals, and the execution of war criminals is permissible if the ruler orders it. This is also what Saladin did upon conquering Jerusalem, and what the Allies did during the Nuremberg trials after World War II. As for the tens of thousands of captives that fell under the jurisdiction of the Prophet ﷺ over a span of ten years and 29 battles, he did not execute a single regular soldier; rather, he entrusted that they be treated with kindness²⁷. The Divine Decree regarding captives and prisoners of war is in God's ﷻ words: *'...Thereafter either [set them free] by grace or by ransom ...'* (*Muhammad*, 47: 4). God ﷻ commanded that captives and prisoners of war be treated with dignity and respect: *'And they give food, despite [their] love of it to the needy, and the orphan, and the prisoner.'* (*Al-Insan*, 76: 8). Indeed, the true *Sunnah* of the Prophet ﷺ regarding captives is pardon and amnesty, as was demonstrated during the Conquest of Mecca when the Prophet ﷺ said: *'I say as my brother Joseph said: "There shall be no reproach on you this day". Go, for you are free!'*²⁸

Finally, one of the most important principles when it comes to the manner of jihad is that only combatants may be killed; their families and non-combatants may not be killed intentionally. If you ask about the instance when the Prophet ﷺ was asked about bystanders and women being

killed with idolaters and he said: *'They are from them'*²⁹, this *Hadith* refers to the killing of innocents by accident and in no way indicates that the intentional killing of innocents—such as in bombings—is permitted. As for God's ﷻ words: *'... and be harsh with them ...'* (*Al-Tawbah*, 9: 73); and: *'... and let them find harshness in you ...'* (*Al-Tawbah*, 9: 123), this is during war, not after it.

9. Declaring People Non-Muslim (*takfir*): Some misunderstandings about *takfir* are a result of the exaggeration of some Salafi scholars in matters of *takfir* (declaring people non-Muslim), and in their exceeding of what Ibn Taymiyyah and Ibn Al-Qayyim have said in many important aspects. In brief, *takfir* can be summarised correctly as follows:

- a. Quintessentially in Islam, anyone who says: 'There is no god but God; Muhammad is the Messenger of God' is a Muslim and cannot be declared a non-Muslim. God ﷻ says: *'O you who believe, when you are going forth in the way of God, be discriminating and do not say to him who offers you peace: "You are not a believer, desiring the transient goods of the life of this world. With God are plenteous spoils. So you were formerly, but God has been gracious to you. So be discriminating. Surely God is ever Aware of what you do.'* (*Al-Nisa'*, 4: 94). The meaning of '*be discriminating*' in the above verse is to ask them: 'Are you Muslims?' The answer is to be taken at face-value without questioning or testing their faith. Moreover, the Prophet Muhammad ﷺ said: *'Woe to you! Look! After I die, do no return to being non-believers, striking each other's necks'*³⁰. The Prophet ﷺ also said: *'... so whoever says: "There is no god but God" saves himself and his wealth except as permitted by law, and his reckoning is with God.'*³¹ Ibn Omar and the Lady Aisha also said: 'Declaring the people of the *Qiblah* as non-Muslim is not permissible'³².

27 Narrated by Ibn Abdullah in *Al-Isti'ab* (Vol. 2, p. 812), and by Al-Qurtubi in his *Tafsir* (Vol. 19, p. 129): 'Qatada said: "God ordered that prisoners be treated well."'

28 Narrated by Al-Bayhaqi in *Al-Sunan Al-Kubra*, (Vol. 9, p. 118); Cf *Fayd Al-Qadeer Sharh al-Jami' al-Sagheer*, (Vol. 5, p. 171).

29 Narrated by Muslim in *Kitab al-Jihad*, no. 1745.

30 Narrated by Al-Bukhari in *Kitab al-Maghazi*, no. 4403, and by Muslim in *Kitab al-Iman*, no. 66.

31 Narrated by Al-Bukhari in *Kitab al-Jihad*, no. 2946.

32 As related in Al-Hafiz Al-Haythami's *Majma' Al-Zawa'id*, (Vol. 1, p. 106).

b. This issue is of the utmost importance because it is used to justify the spilling of Muslim blood, violating their sanctity, and usurping their wealth and rights. God ﷻ says: **‘And whoever slays a believer deliberately, his requital is Hell, abiding therein, and God is wroth with him and has cursed him, and has prepared for him a mighty chastisement.’** (*Al-Nisa’*, 4: 93). Moreover, the Prophet ﷺ said: **‘Whoever says to his brother “O disbeliever”, it will certainly be true of one of them³³.’** God ﷻ has warned, in the strongest terms, against killing anyone who verbally declares his Islam: **‘... And so if they stay away from you and do not fight you, and offer you peace, then God does not allow you any way against them.’** (*Al-Nisa’*, 4: 90). The Prophet ﷺ warned against accusing people of polytheism and of taking up the sword against them; he said: **‘The person I fear for you the most is the man who has read the Qur’an ... cast it off and thrown it behind him, and taken up the sword against his neighbour and accused him of polytheism³⁴.’**

It is not permissible to kill any Muslim, (nor indeed any human being), who is unarmed and a non-combatant. Usamah Ibn Zayd narrated that, after he killed a man who had said: ‘There is no god but God’, the Prophet ﷺ asked: **‘He said: ‘There is no god but God’ and you killed him?!’** I replied: **‘O Messenger of God, he only said it out of fear of [our] arms.’** He said: **‘Did you see inside his heart to know whether or not he meant it?’³⁵’**

Recently, Shaker Wahib—who was affiliated with what was known at the time as the Islamic State in Iraq and the Levant (ISIL)—appeared in a YouTube video where he stopped unarmed civilians who said they were Muslims. He then proceeded to ask them the number of prostrations (*rak’ahs*) in specific prayers. When they answered incorrectly, he killed them³⁶. This is

absolutely forbidden under Islamic Law and is a heinous crime.

c. Peoples’ deeds are tied to the intent behind those deeds. The Prophet ﷺ said: **‘Actions are but by intention, and every person will have what they intended ...’³⁷**. Furthermore, God ﷻ says: **‘When the hypocrites come to you they say: ‘We bear witness that you are indeed the Messenger of God’. And God knows that you are indeed His Messenger, and God bears witness that the hypocrites truly are liars.’** (*Al-Munafiqun*, 63: 1). God ﷻ thus describes the words of the hypocrites regarding the Prophet’s message—an indisputable fact—as lies, because their intention when saying it was to lie even though it is true in itself. It is a lie because they uttered with their tongues a truth that God ﷻ knows their hearts reject. This means that disbelief requires the intention of disbelief, and not just absentminded words or deeds. It is not permissible to accuse anyone of disbelief without proof of the intention of disbelief. Nor is it permissible to accuse anyone of being a non-Muslim without ascertaining that intention. It is, after all, possible that the person was coerced, ignorant, insane or did not mean it. It is also possible that he misunderstood a particular issue. God ﷻ says: **‘Whoever disbelieves in God after [having affirmed] his faith—except for him who is compelled, while his heart is at rest in faith—but he who opens up his breast to unbelief, upon such shall be wrath from God, and there is a great chastisement for them.’** (*Al-Nabl*, 16: 106).

It is forbidden to interpret the implications of a person’s deeds; only the person himself or herself may interpret their own deeds—particularly when there is a difference of opinion among Muslims regarding that particular deed. It is also forbidden to declare others non-Muslim (*takfir*) based on any matter in which there is a difference of opinion among Muslim scholars. It is forbidden to declare an entire group of people non-Muslim. Disbelief applies only to individu-

33 Narrated by Al-Bukhari in *Kitab al-Adab*, no. 6104.

34 Narrated by Ibn Habban in his *Sahih*, (Vol. 1, p. 282).

35 Narrated by Muslim in *Kitab al-Iman*, no. 96. Another narration reads: **‘“Did you kill him after he said: ‘There is no god but God’? I said: “He was trying to save himself”. [The Prophet] kept repeating his words ...’** Narrated by Al-Bukhari in *Kitab al-Maghazi*, no. 4369.

36 YouTube video, <http://goo.gl/cMXH8L>, June, 2014.

37 Narrated by Al-Bukhari in *Kitab Bad’ al-Wahy*, no. 1; also narrated by Muslim in *Kitab al-Imarah*, no. 1907.

als depending on their deeds and intentions. God ﷻ says: **'No laden soul will bear another's load.'** (*Al-Zumar*, 39: 7). Finally, it is forbidden to declare people who do not doubt the disbelief of others, or refuse to declare them non-Muslim, as non-Muslim.

The reason this point has been discussed in such detail is because you distributed the books of Muhammad bin Abdel-Wahhab as soon as you reached Mosul and Aleppo. In any case, scholars—including Ibn Taymiyyah and Ibn Al-Qayyim Al-Jawziyyah—distinguish between the actions of a disbeliever (*kafir*) and declaring people non-Muslim (*takfir*). Even if a person performs a deed that has elements of disbelief, this does not necessitate that that person be judged as a disbeliever for the reasons presented earlier. Al-Dhahabi³⁸ related that his teacher, Ibn Taymiyyah, used to say near the end of his life: 'I do not declare any member of the *ummah* non-Muslim ... The Prophet ﷺ said: "Anyone who maintains his ablution is a believer", so whoever observes the prescribed prayers with ablution is a Muslim.'

This is a crucial point; the Prophet ﷺ said: **'Subtle shirk [i.e. associating partners with God] is when a man stands to pray and embellishes his prayer for an onlooker'**.³⁹ He thereby described ostentation in prayer as 'subtle *shirk*', which is minor *shirk*. This minor *shirk*, which some worshippers fall into, is not considered major *shirk* and cannot lead to *takfir* or to being cast out of the fold of Islam. For other than prophets and messengers, everyone else worships God ﷻ according to their capacity, and not as God ﷻ deserves. God ﷻ says: **'They measured not God with His true measure ...'** (*Al-An'am*, 6: 91); and: **'And they will question you concerning the Spirit. Say: "The Spirit is of the command of my Lord. And of knowledge you have not been given except a little"'** (*Al-Isra'*, 17: 85). Nevertheless, God ﷻ accepts such worship. And people are not able to conceive of God ﷻ, because: **'...There is nothing like Him ...'** (*Al-Shura*, 42: 11); and: **'Vision can-**

not attain Him, but He attains [all] vision ...' (*Al-An'am*, 6:103). Nothing is known of Him ﷻ except for what He has revealed through revelation (*al-wahy*) or He imparted to the Prophet Muhammad ﷺ: **'... He casts the Spirit of His command upon whomever He will of His servants ...'** (*Ghafir*, 40: 15). So how can anyone take up a sword against others just because he or she believes that they do not worship God ﷻ as He deserves? No one worships God as He deserves except by His ﷻ permission. More fundamentally, the issue of *shirk* among the Arabs is moot, as the Prophet ﷺ said: **'The Devil has lost hope that those who pray in the Arabian Peninsula will worship him, but [aims] to sow discord among them'**.⁴⁰

10. People of the Scripture: Regarding Arab Christians, you gave them three choices: *jizyah* (poll tax), the sword, or conversion to Islam. You painted their homes red, destroyed their churches, and in some cases, looted their homes and property. You killed some of them and caused many others to flee their homes with nothing but their lives and the clothes on their backs. These Christians are not combatants against Islam or transgressors against it, indeed they are friends, neighbours and co-citizens. From the legal perspective of *Shari'ah* they all fall under ancient agreements that are around 1400 years old, and the rulings of jihad do not apply to them. Some of their ancestors fought alongside the Prophet's ﷺ army against the Byzantines; and thus have been citizens of the State of Medina since that time. Others are under agreements that were guaranteed to them by Omar ibn Al-Khattab, Khalid ibn Al-Walid, the Umayyads, the Abbasids, the Ottomans and their respective states. In short, they are not strangers to these lands, but rather, of the native peoples of these lands from pre-Islamic times; they are not enemies but friends. For the past 1400 years they have defended their countries against the Crusaders, colonialists, Israel and other wars, how, then, can you treat them as enemies? God ﷻ says in the Qur'an: **'God does not forbid you in**

38 Al-Dhahabi's *Siyar A'lam Al-Nubala'*, (Vol. 11, p. 393).
39 Narrated by Ibn Majah, *Kitab al-Zuhd*, no. 4204.

40 Narrated by Muslim in *Kitab Sifat al-Qiyamah wal-Jannah wal-Nar*, no. 2812.

regard to those who did not wage war against you on account of religion and did not expel you from your homes, that you should treat them kindly and deal with them justly. Assuredly God loves the just.’ (*Al-Mumtahanah*, 60: 8).

As for *jizyah*, there are two types of *jizyah* in *Shari’ah* (Islamic Law). The first type is that which is levied while the subjects are ‘*readily being subdued*’. This applies to those who fought Islam, as is understood from God’s ﷻ words: ‘*Fight those who do not believe in God, nor in the Last Day, and who do not forbid what God and His Messenger have forbidden, nor do they practise the religion of truth, from among of those who have been given the Scripture, until they pay the jizya tribute, readily being subdued.*’ (*Al-Tawbah*, 9: 29). As is clarified by a preceding verse in this *Surah* (chapter of the Qur’an), those intended by this verse are parties who pre-emptively attacked Muslims: ‘*Will you not fight a people who broke their oaths and intended to expel the Messenger - initiating against you first? Are you afraid of them? God is more worthy of your fear if you are believers.*’ (*Al-Tawbah*, 9:13)⁴¹. The second type of *jizyah* is levied on those who do not wage war against Islam; it is levied on them instead of *zakat* (which only Muslims pay and which is higher in percentage than the *jizyah*) through a covenant and without harshness. Omar ibn Al-Khattab agreed to call it ‘charity’ (*sadaqah*). The *jizyah* is then deposited to the state treasury and is distributed among citizens, including needy Christian citizens as Omar ﷺ did during his caliphate⁴².

11. Yazidis: You fought the Yazidis under the banner of jihad but they neither fought you nor Muslims. You considered them satanists and gave

41 Al-Tabari says in his *Tafsir* (Vol. 6, p. 157): ‘In God’s ﷻ words: “*Fight those who do not believe in God, nor in the Last Day...*” there is no negation of the meanings of pardon and amnesty ... If they agree to being subdued and pay the *jizyah* after combat, it is permissible to order that they be pardoned for intended treachery or oaths they planned to break as long as they do not wage war without paying the *jizyah* or refuse to follow laws that apply to them.

42 Jurists permitted the lifting of the *jizyah* if some of them joined the Muslim army, as happened in the time of Omar bin Al-Khattab.

them the choice to either be killed or be forced into Islam. You killed hundreds of them and buried them in mass graves. You caused the death and suffering of hundreds of others. Had it not been for American and Kurdish intervention, tens of thousands of their men, women, children and elderly would have been killed. These are all abominable crimes. From the legal perspective of *Shari’ah* they are Magians, because the Prophet ﷺ said: ‘*Treat them as you treat People of the Scripture*’⁴³. Thus they are People of the Scripture. God ﷻ says: ‘*Truly those who believe, and those of Jewry, and the Sabaeans, and the Christians, and the Magians and the polytheists - God will indeed judge between them on the Day of Resurrection. Assuredly God, over all things, is Witness.*’ (*Al-Hajj*, 22: 17). Even if you doubt that they are People of the Scripture, from the legal perspective of *Shari’ah*, many scholars of the Pious Forebears considered them to be commensurate with Magians based on the aforementioned *Hadith*. The Umayyads even considered Hindus and Buddhists to be *dhimmis*. Al-Qurtubi said: ‘Al-Awza’i said: “*Jizyah* is levied on those who worship idols and fire, as well as on unbelievers and agnostics.” This is also the Maliki position, for Imam Malik’s opinion was that *jizyah* is levied on all idol worshippers and unbelievers, be they Arab or non-Arabs ... except for apostates⁴⁴.’

12. Slavery: No scholar of Islam disputes that one of Islam’s aims is to abolish slavery. God ﷻ says: ‘*And what will show you what the obstacle is?, the freeing of a slave, or to give food on a day of hunger*’ (*Al-Balad*, 90: 12-14); and: ‘*... then [the penalty for them is] the setting free of a slave before they touch one another ...*’ (*Al-Mujadilah*, 58: 3). The Prophet Muhammad’s ﷺ Sunnah is that he freed all male and female slaves who were in his possession or whom had been given to him⁴⁵. For over a

43 Narrated by Al-Imam Malik in *al-Muwatta’*, in *Kitab al-Zakat*, no. 617, and by Al-Shafi’i in his *Musnad*, no. 1008.

44 Al-Qurtubi’s *Tafsir*, (Vol. 8, p. 110).

45 Cf Ibn Kathir’s *Al-Bidayah wal-Nihayah* (Vol. 5, p. 284) in which he says: ‘The Prophet ﷺ freed male and female slaves ... and after the Prophet ﷺ died, there were absolutely no slaves of his to be inherited.’

century, Muslims, and indeed the entire world, have been united in the prohibition and criminalization of slavery, which was a milestone in human history when it was finally achieved. The Prophet ﷺ said regarding the pre-Islamic ‘League of the Virtuous’ (*hilf al-fudul*) during the time of *Jabiliyyah*: ‘*Had I been asked to fulfil it in Islam, I would oblige*⁴⁶.’ After a century of Muslim consensus on the prohibition of slavery, you have violated this; you have taken women as concubines and thus revived strife and sedition (*fitnah*), and corruption and lewdness on the earth. You have resuscitated something that the *Shari’ah* has worked tirelessly to undo and has been considered forbidden by consensus for over a century. Indeed all the Muslim countries in the world are signatories of anti-slavery conventions. God ﷻ says: ‘... *And fulfil the covenant. Indeed the covenant will be enquired into.*’ (*Al-Isra*, 17: 34) You bear the responsibility of this great crime and all the reactions which this may lead to against all Muslims.

13. Coercion and Compulsion: God ﷻ says: ‘*you are not a taskmaster over them*’ (*Al-Ghashiyah*, 88: 22); and: ‘*There is no compulsion in religion. Rectitude has become clear from error...*’ (*Al-Baqarah*, 2: 256); and: ‘*And if your Lord willed, all who are in the earth would have believed together. Would you then compel people until they are believers?*’ (*Yunus*, 10: 99); and: ‘*And say, “The truth [that comes] from your Lord; so whoever will, let him believe, and whoever will, let him disbelieve”*’ (*Al-Kahf*, 18: 29); and: ‘*You have your religion and I have my religion*’ (*Al-Kafirun*, 109: 6).

It is known that the verse: ‘*There is no compulsion in religion*’ was revealed after the Conquest of Mecca, hence, no one can claim that it was abrogated. You have coerced people to convert to Islam just as you have coerced Muslims to accept your views. You also coerce everyone living under your control in every matter, great or small, even in matters which are between the individual and God ﷻ. In Al-Raqqa, Deir el-Zor and other areas

under your control, armed groups who call themselves ‘*al-bisbab*’ make their rounds, taking people to task as though they were assigned by God ﷻ to execute His commandments. Yet, not a single one of the Companions did this. This is not enjoining the right and honourable and forbidding the wrong; rather, it is coercion, assault, and constant, random intimidation. If God ﷻ wanted this, He would have obliged them over the minutest details of His religion. God ﷻ says: ‘... *Have they not realised, those who believe, that had God willed, He could have guided all mankind? ...*’ (*Al-Ra’d*, 13: 31); and: ‘*If We will We will send down to them a sign from the heaven before which their necks will remain bowed in humility.*’ (*Al-Shu’ara*, 26: 4).

14. Women: In simple terms, you treat women like detainees and prisoners; they dress according to your whims; they are not allowed to leave their homes and they are not allowed to go to school. Despite the fact that the Prophet ﷺ said: ‘*The pursuit of knowledge is obligatory upon every Muslim*⁴⁷’, and despite the fact that the first word revealed of the Qur’an was: ‘*Read*’. Nor are they allowed to work or earn a living; nor allowed to move about freely and they are forced to marry your fighters. God ﷻ says: ‘*O people, fear your Lord, Who created you of a single soul, and from it created its mate, and from the pair of them scattered many men and women; and fear God by whom you claim [your rights] from one another and kinship ties. Surely God has been watchful over you.*’ (*Al-Nisa*, 4: 1). And the Prophet ﷺ said: ‘*Treat women well*⁴⁸.’

15. Children: You have made children engage in war and killing. Some are taking up arms and others are playing with the severed heads of your victims. Some children have been thrown into the fray of combat and are killing and being killed. In your schools some children are tortured and coerced into doing your bidding and others are being executed. These are crimes against innocents who are so young

46 *Ma’rifat as-Sunan wa Al-Athar*, Bayhaqi (Vol. 11, p. 135); *As-Sunan Al-Kubra*, Bayhaqi (Vol. 6, p. 596); *Sirah Ibn Hisham* (Vol. 1, p. 266).

47 Narrated by Ibn Majah, no. 224, and by Al-Tabarani in *al-Mu’jam al-Kabir* (10/195).

48 Narrated by Al-Bukhari in *Kitab al-Nikah*, no. 5186; and by Muslim in *Kitab al-Rida*, no. 1468.

they are not even morally accountable. God ﷻ says: *‘What is wrong with you, that you do not fight in the way of God, and for the oppressed men, women, and children who say, “Our Lord, bring us forth from this town whose people are evildoers and appoint for us a protector from You, and appoint for us from You a helper”.*’ (Al-Nisa’, 4: 75).

16. Hudud (Punishment): *Hudud* punishments are fixed in the Qur’an and *Hadith* and are unquestionably obligatory in Islamic Law. However, they are not to be applied without clarification, warning, exhortation, and meeting the burden of proof; and they are not to be applied in a cruel manner. For example, the Prophet ﷺ avoided *hudud* in some circumstances, and as is widely known, Omar ibn Al-Khattab suspended the *hudud* during a famine. In all schools of jurisprudence, *hudud* punishments have clear procedures that need to be implemented with mercy, and their conditions render it difficult to actually implement them. Moreover, suspicions or doubts avert *hudud*; i.e. if there is any doubt whatsoever, the *hudud* punishment cannot be implemented. The *hudud* punishments are also not applied to those who are in need or deprived or destitute; there are no *hudud* for the theft of fruits and vegetables or for stealing under a certain amount. You have rushed to enact the *hudud* while, in reality, conscientious religious fervour makes implementing *hudud* punishments something of the utmost difficulty with the highest burden of proof.

17. Torture: Your captives and some of those who were under your control have said that you tortured and terrorized them through beatings; murder and various other forms of torture, including burying people alive. You have decapitated people with knives, which is one of the cruellest forms of torture and is forbidden in Islamic Law (*Shari’ah*). In the mass killings you have committed—which are forbidden under Islamic Law—your fighters mock those they are about to kill by telling them that they will be killed like sheep, bleating and then indeed butchering them like sheep. Your fighters are not satisfied with mere killing, they add humiliation, debasement and mockery

to it. God ﷻ says: *‘O you who believe, do not let any people deride another people: who may be better than they are ...’* (Al-Hujurat, 49: 11).

18. Mutilation: Not only have you mutilated corpses, you have stuck the decapitated heads of your victims on spikes and rods and kicked their severed heads around like balls and broadcast it to the world during the World Cup—a sport that is permissible in principle in Islam and which allows people to relieve stress and forget their problems. You jeered at corpses and severed heads and broadcast these acts from the military bases you overran in Syria. You have provided ample ammunition for all those who want to call Islam barbaric with your broadcasting of barbaric acts which you pretend are for the sake of Islam. You have given the world a stick with which to beat Islam whereas in reality Islam is completely innocent of these acts and prohibits them.

19. Attributing crimes to God in the name of humility: After tying Syrian soldiers of the 17th Division in North-eastern Syria to barbed wire, you cut off their heads with knives and posted a video of this on the internet. In the video you said: *‘We are your brothers, the soldiers of the Islamic State. God has favoured us with His grace and victory by conquering the 17th Division; a victory and favour through God. We seek refuge in God from our might and power. We seek refuge in God from our weapons and our readiness.’* You thus attributed this heinous crime to God ﷻ, and made as if this were an act of humility to God ﷻ, by saying that He ﷻ did it and not you. But God says: *‘And when they commit any indecency they say, “We found our fathers practising it, and God has enjoined it on us”. Say, “God does not enjoin indecency. Do you say concerning God that which you do not know?”’* (Al-A’raf, 7: 28).

20. Destruction of the graves and shrines of Prophets and Companions. You have blown up and destroyed the graves of Prophets and Companions. Scholars disagree on the subject of graves. Nevertheless, it is not permissible to blow up the

graves of Prophets and Companions and disinter their remains, just as it is not permissible to burn grapes under the pretext that some people use them to make wine. God ﷻ says: ‘... **Those who prevailed regarding their affair, “We will verily set up over them, a place of worship.”**’ (*Al-Kahf*, 18:21); and: ‘... **Take to yourselves Abraham’s station for a place of prayer ...**’ (*Al-Baqarah*, 2: 125). The Prophet ﷺ said: ‘I had previously prohibited you from visiting graves. Permission has been granted for Muhammad to visit his mother’s grave, so visit them [i.e. graves] for they remind [one] of death and the Hereafter⁴⁹.’ Visiting graves reminds people of death and the Hereafter; God ﷻ says in the Qur’an: ‘**Rivalry [in worldly things] distracts you until you visit the graves.**’ (*Al-Takathur*, 102: 1-2).

Your former leader, Abu Omar Al-Baghdadi said: ‘In our opinion, it is obligatory to destroy and remove all manifestations of *shirk* (idolatry) and to prohibit all means that lead to it because of Muslim’s narration in his *Sahih*: on the authority of Abu Al-Hiyaj Al-Asadi, ‘Ali ibn Abi Talib ؓ said: “Should I not tell you what he [i.e. the Prophet] ﷺ sent me to do: not to leave a statue without obliterating it nor a raised grave without levelling it.” However, even if what he said were true, it does not apply to the graves of Prophets or Companions, as the Companions were in consensus regarding burying the Prophet ﷺ and his two Companions, Abu Bakr and Omar, in a building that was contiguous to the Prophet’s Mosque.

21. Rebelling against the leader. It is impermissible to rebel against the leader who is not guilty of declared and candid disbelief (*al-kufr al-bawwab*); i.e. disbelief that he himself admits to openly and where all Muslims are in consensus regarding such a person being a non-Muslim—or by his prohibiting the establishment of prayers. The evidence of this is in God’s ﷻ words: ‘**O you who believe, obey God, and obey the Messenger and those in authority among you ...**’ (*Al-Nisa*, 4: 59). The Prophet ﷺ also said: ‘*Listen and obey even if an Abyssinian*

*whose head is like a raisin is given authority over you*⁵⁰.’ The Prophet ﷺ also said: ‘*The best of your rulers are those whom you love and who love you, who invoke God’s blessings upon you and you invoke His blessings upon them. And the worst of your rulers are those whom you hate and who hate you and whom you curse and who curse you.*’ It was asked (by those present): “Shouldn’t we overthrow them by the sword?” He said: “No, as long as they establish prayer among you. If you then find anything detestable in them, you should hate their administration, but do not withdraw yourselves from their obedience⁵¹.” As for a ruler who is a reprobate or corrupt, he is to be removed by those qualified to elect or dispose a caliph on behalf of the *Ummah* (nation) (*abl al-hall wal-‘aqd*)—if possible—without sedition (*fitnah*), armed rebellion or bloodshed. However, he is not rebelled against. It is forbidden to rebel against a leader even if he does not implement the *Shari’ah* or a portion of it, for God ﷻ says: ‘... **Whoever does not judge according to what God has revealed - such are the disbelievers.**’ (*Al-Ma’idah*, 5: 44); and: ‘... **Whoever does not judge according to what God has revealed, those are the evildoers.**’ (*Al-Ma’idah*, 5: 45); and: ‘... **Whoever does not judge according to what God has revealed - those are the wicked.**’ (*Al-Ma’idah*, 5: 47). So, there are three levels of those who do not implement the *Shari’ah*: disbelief (*kufr*), evildoing (*fusuq*) and wickedness (*dhulm*). Whoever prevents the *Shari’ah* from being practiced at all in a Muslim country is a disbeliever, but one who does not implement part of it or only implements its higher purposes is merely an evildoer or wicked. In some countries, the implementation of *Shari’ah* is restricted due to matters of sovereignty on which national security depends, and this is permissible. In summary, Ibn Abbas⁵² says that whoever does not implement *Shari’ah* is a wicked evildoer, but he is not a disbeliever and rebelling against him is forbidden. Ibn Abbas ؓ said that ruling by other than God’s commandments is ‘disbelief short of disbelief.’ He also said:

50 Narrated by Al-Bukhari in *Kitab al-Adban*, no. 693.

51 Narrated by Muslim in *Kitab al-Imarah*, no. 1855.

52 Narrated by Al-Hakim in *Al-Mustadrak ‘ala as-Sahihayn*, (Vol. 2, p. 342).

49 Narrated by Muslim in his *Sahih*, no. 977, and by Al-Tirmidhi, no. 1054 and by others.

‘It is not the disbelief that they mean; it is not a disbelief that casts one from the fold of religion.’

22. The Caliphate: There is agreement (*ittifaq*) among scholars that a caliphate is an obligation upon the *Ummah*. The *Ummah* has lacked a caliphate since 1924 CE. However, a new caliphate requires consensus from Muslims and not just from those in some small corner of the world. Omar ibn Al-Khattab ؓ said: ‘Whosoever pledges allegiance to a man without due consultation with Muslims has fooled himself; and neither he nor the man to whom he pledged allegiance should be followed for he has risked both their lives⁵⁴.’ Announcing a caliphate without consensus is sedition (*fitnah*) because it renders the majority of Muslims who do not approve it outside of the caliphate. It will also lead to many rival caliphates emerging, thereby sowing sedition and discord (*fitnah*) among Muslims. The beginnings of this discord reared its head when the Sunni imams of Mosul did not pledge allegiance to you and you killed them.

In your speech you quoted the Companion Abu Bakr Al-Siddiq ؓ: ‘I have been given authority over you, and I am not the best of you.’ This begs the question: who gave you authority over the *ummah*? Was it your group? If this is the case, then a group of no more than several thousand has appointed itself the ruler of over a billion and a half Muslims. This attitude is based upon a corrupt circular logic that says: ‘Only we are Muslims, and we decide who the caliph is, we have chosen one and so whoever does not accept our caliph is not a Muslim.’ In this case, a caliph is nothing more than the leader of a certain group that declares more than 99% of Muslims non-Muslim. On the other hand, if you recognize the billion and a half people who consider themselves Muslims, how can you not consult (*shura*) them regarding your so-called caliphate? Thus, you face one of two conclusions: either you concur that they are Muslims and they did not appoint you caliph over them—in which case you are not the caliph—or, the other conclusion is that you do not accept them as Muslims, in which case Muslims are a small group

not in need of a caliph, so why use the word ‘caliph’ at all? In truth, the caliphate must emerge from a consensus of Muslim countries, organizations of Islamic scholars and Muslims across the globe.

23. National affiliations: In one of your speeches you said: ‘Syria is not for Syrians and Iraq is not for Iraqis⁵⁴.’ In the same speech, you called on Muslims from across the globe to immigrate to lands under the control of the ‘Islamic State’ in Iraq and the Levant. By doing so, you take the rights and resources of these countries and distribute them among people who are strangers to those lands, even though they are of the same religion. This is exactly what Israel did when it invited Jewish settlers abroad to immigrate to Palestine, evict the Palestinians and usurp their ancestral rights and lands. Where is the justice in this?

Simply, patriotism and loving one’s country does not contradict Islam’s teachings, rather, loving one’s country stems from faith, being both instinctual and a *Sunnah*. The Prophet ﷺ said, addressing Mecca: ‘How goodly a land you are, and how beloved you are to me. Were it not that my people forced me to leave, I would not have lived anywhere else⁵⁵.’ Patriotism and love for one’s country have many proofs from the Qur’an and *Sunnah*. God ﷻ says in the Qur’an: ‘**And had We prescribed for them: “Slay yourselves” or “Leave your habitations”, they would not have done it, save a few of them ...**’ (*Al-Nisa*, 4: 66). Fakhri Al-Din Al-Razi commented: ‘Leaving one’s land is equal to slaying oneself⁵⁶.’ And on the authority of Anas Ibn Malik ؓ, the Prophet ﷺ ‘would, upon seeing the walls of Medina when returning from travel, hasten the pace of his she-camel. If he was riding a mount, he would move it out of love for [Medina]⁵⁷.’ Ibn Hajar said: ‘This *Hadith* is proof of the virtue of Medina, and of the legal validity of loving one’s country and longing for it⁵⁸.’

54 BBC news online, 1st July 2014.

55 Narrated by Al-Tirmidhi in *Kitab al-Manaqib*, no. 3926; and in *Sahih Ibn Hibban* (Vol. 9, p. 23).

56 *Mafatih Al-Ghayb*, Al-Razi (Vol. 15, p. 515) in the exegesis of *Al-Anfal*, 8:75.

57 Narrated by Al-Bukhari in *Kitab al-Haji*, no. 1886.

58 *Fath Al-Bari*, Ibn Hajar (Vol. 3, p. 621).

53 Narrated by Al-Bukhari in *Kitab al-Hudud*, no. 6830.

24. Emigration. You invited Muslims from across the globe to immigrate to lands under the control of the 'Islamic State' in Iraq and the Levant.⁵⁹ Abu Muslim Al-Canadi, a soldier of the 'Islamic State', said: 'Come and join us [in Syria] before the doors close'⁶⁰. It suffices to repeat the words of the Prophet Muhammed ﷺ who said: '*There is no emigration after the Conquest [of Mecca], but jihad and [its] intention [remain]. And when you are called to war, march forward*'⁶¹.

CONCLUSION

In conclusion, God has described Himself as the '*Most Merciful of the merciful*'. He created man from His mercy. God ﷻ says in the Qur'an: '*The Compassionate One has taught the Qur'an. He created man*' (*Al-Rahman*, 55: 1-3). And God ﷻ created man for His mercy: '*Had your Lord willed, He would have made mankind one community, but they continue to differ, except those on whom your Lord has mercy; and that is why He created them ...*' (*Hud*, 11: 118-119). Linguistically, 'that' refers back to the closest noun, which is 'mercy', not 'differ'. This is the opinion of Ibn Abbas, who said: 'He created them for mercy'⁶².

The soundest way to attain this mercy is the worship of God ﷻ. God says: '*And I did not create the jinn and mankind except that they may worship Me*' (*Al-Dhariyat*, 51: 56). Worshipping God is not a favour that one bestows upon God ﷻ, but rather, sustenance from Him: '*I do not desire from them any provision, nor do I desire that they should feed Me. Indeed it is God Who is the Provider, the Lord of Strength, the Firm*' (*Al-Dhariyat*, 51: 57-58). Furthermore, God ﷻ revealed the Qur'an as a mercy from Him: '*And We reveal of the Qur'an that which is a cure, and a mercy for believers ...*' (*Al-Isra*, 17:82). Islam is mercy and its attributes are merciful. The Prophet ﷺ, who was sent as a mercy

for all the worlds, summarized a Muslim's dealings with others by saying: '*He who shows no mercy, will not be shown mercy*'⁶³; and: '*Have mercy and you will be shown mercy*'⁶⁴. But, as can be seen from everything mentioned, you have misinterpreted Islam into a religion of harshness, brutality, torture and murder. As elucidated, this is a great wrong and an offence to Islam, to Muslims and to the entire world.

Reconsider all your actions; desist from them; repent from them; cease harming others and return to the religion of mercy. God ﷻ says in the Qur'an: '*Say [that God declares]: "O My servants who have been prodigal against their own souls, do not despair of God's mercy. Truly God forgives all sins. Truly He is the Forgiving, the Merciful."*' (*Al-Zumar*, 39:53).

And God knows best.
24th Dhul-Qi'da 1435 AH
/ 19th September 2014 CE

59 BBC news online, on 1st July 2014.

60 He appeared in a recruitment video produced by Hayat Media Center, August, 2014.

61 Narrated by *Al-Bukhari* in *Kitab al-Jihad*, no. 2783.

62 Cf *Mafatih Al-Ghayb*, Al-Razi (Vol. 18, p. 412).

63 Narrated by Bukhari in *Kitab al-Adab*, no. 5997, and by Musim in *Kitab al-Fada'il*, no. 2318.

64 Narrated by Ahmad in his *Musnad* (Vol. 2, p. 160).

THE SAYING OF ALI BIN ABI TALIB (k.)

Nu'aym ibn Hammad narrates in *Al-Fitan*, that the 4th Caliph, Ali ibn Abi Talib said:

When you see the black flags, remain where you are and do not move your hands or your feet. Thereafter there shall appear a feeble insignificant folk. Their hearts will be like fragments of iron. They will have the state. They will fulfil neither covenant nor agreement. They will call to the truth, but they will not be people of the truth. Their names will be parental attributions, and their aliases will be derived from towns. Their hair will be free-flowing like that of women. This situation will remain until they differ among themselves. Thereafter, God will bring forth the Truth through whomever He wills⁶⁵.

People are asking: does this narration by Ali bin Abi Talib (k.)—that is related by Al-Bukhari's teacher (Nu'aym bin Hamad) over one thousand two hundred years ago in his book *Al-Fitan*—refer to the 'Islamic State'?

Is it possible to understand the narration as follows?

'When you see the black flags': The flags of the 'Islamic State' are black.

'Remain where you are': i.e., stay where you are, O Muslims, and do not join them.

'And do not move your hands or your feet': i.e. do not help them financially or with equipment.

'Thereafter there shall appear a feeble insignificant folk': i.e. 'weak' and 'insignificant' in terms of understanding of religion, morality and religious practice.

'Their hearts will be like fragments of iron': i.e. they will ruthlessly kill prisoners of war and cruelly torture people.

'They will have the state': For almost a century, no one has claimed to be an Islamic Caliphate other than the current 'Islamic State' in Iraq and the Levant.

'They will fulfil neither covenant nor agreement':

The 'Islamic State' did not fulfil its agreement with the Sha'etat tribe after the tribe pledged allegiance to them; indeed the 'Islamic State' slaughtered them by the hundreds. They also killed journalists.

'They will call to the truth': The 'Islamic State' calls to Islam.

'But they will not be people of the truth': The people of the truth are merciful. The Prophet Muhammad ﷺ said: *'Have mercy and you will be shown mercy.'*

'Their names will be parental attributions': Like: 'Abu Muthanna', 'Abu Muhammad', 'Abu Muslim' and so on.

'And their aliases will be derived from towns': Like: 'Al-Baghdadi', 'al-Zarqawi', 'al-Tunisi' and so on.

'Their hair will be free-flowing like that of women': 'Islamic State' fighters have hair precisely like this.

'Until they differ among themselves': Like the differences between the 'Islamic State' and its parent, the al-Nusra Front (al-Qaeda in Syria). The fighting between these two has led to around ten thousand deaths in a single year.

'Thereafter, God will bring forth the truth through whomever He wills': through a clear and correct Islamic proclamation (like this open letter).

The sage Luqman says in the Qur'an:

'O my son! Even if it should be the weight of a grain of mustard-seed, and [even if] it be in a rock, or in the heavens, or in the earth, God will bring it forth. Truly God is Subtle, Aware.' (*Luqman*, 31: 16)

65 Narrated by Nu'aym ibn Hammad in *Kitab Al-Fitan*, *Hadith* no. 573.

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30. **Dr. Mohammed Bechari**
Member of the International Islamic Fiqh
Academy, and President of the French Na-
tional Federation of Muslims, France
31. **HE Shaykh Abdallah bin Bayyah**
Leading Muslim Scholar and President of the
Forum for Promoting Peace in Muslim Socie-
ties, Abu Dhabi
32. **HRH Prince Ghazi bin Muhammad**
Chairman of the Board of Trustees of the
Royal Aal al-Bayt Institute for Islamic
Thought, Jordan
33. **Al-Habib Muhammad Luthfi bin Ali bin
Yahya**
Islamic Preacher, Indonesia
34. **HE Sheikh Dr. Ra'ed Abdullah Budair**
Member of the Body of Scholars and Preach-
ers, Jerusalem
35. **Dr. Mohammad Abdul Sam'i Budair**
Fatwa Council (Dar al-Ifta'), Egypt
36. **Dr. Sameer Budinar**
Muslim Scholar and Director of the Centre for
Humanities and Social Studies, Morocco
37. **Dr. Zahid Bukhari**
Executive Director of the Center for Islam and
Public Policy (CIPP), USA
38. **HE Prof. Mustafa Cerić**
Former Grand Mufti of Bosnia and Herzego-
vina, Bosnia and Herzegovina
39. **HE Mr. Ibrahim Chabbouh**
Tunisian Scholar, Tunisia
40. **Prof. Caner Dagli**
Professor of Islamic Studies, USA
41. **Prof. Jamal Farouq Al-Daqqaq**
Professor at Al-Azhar University, Egypt
42. **Seyyed Abdullah Fadaaq**
Islamic Preacher and Scholar, Saudi Arabia
43. **Sheikh Wahid Al-Fasi Al-Fahri**
Head of the Federation of Italian Muslims,
Italy
44. **Prof. Mohammad Nabil Ghanayim**
Professor of Shari'ah, Dar al-Ulum College,
Cairo University, Egypt
45. **Sheikh Dr. Ali Gomaa**
Former Grand Mufti of Egypt, Egypt
46. **HE Dr. Ahmad Abdul-Aziz Al-Haddad**
Head of the Fatwa Department, Dubai, UAE
47. **Dr. Abdullah Hafizi**
Secretary-General of the International As-
sociation for Idrisid Sherifs and their Cousins,
Morocco
48. **HE Sheikh Mustafa Hajji**
The Mufti of Bulgaria, Bulgaria
49. **Sheikh Ali Al-Halabi**
Author and Islamic Preacher, Jordan
50. **Sheikh Hamza Yusuf Hanson**
Founder and Director of Zaytuna College,
USA
51. **Sheikh Farouq Aref Hasan**
The Integral Professorial Chair for the Study
of Imam Fakhr Al-Din Al-Razi's Work, Jordan
52. **HE Sheikh Ali bin Abdul Rahman Aal
Hashem**
Advisor to HH the Head of State for Judicial
and Religious Affairs, UAE
53. **Dr. Ahmad Hassan**
Professor of Da'wah and Irshad, Yemen
54. **Sheikh Musa Hassan**
Secretary-General of Majma' al-Ummah,
Sweden

55. **HE Prof. Mohammad Al-Hifnawi**
Professor of Usul al-Fiqh at the Faculty of Shari'ah and Law at Al-Azhar University, Tanta branch, Egypt
56. **Prof. Sami Hilal**
Dean of the College of the Holy Qur'an, Tanta University, Egypt
57. **Prof. Sa'd al-Din Al-Hilali**
Head of the Department of Comparative Jurisprudence at Al-Azhar University, Egypt
58. **Ed Husain**
Senior Fellow in Middle Eastern Studies, (CFR), UK
59. **Imam Monawar Hussain**
Founder of the Oxford Foundation, UK
60. **HE Sheikh Muhammad Ahmad Hussein**
Mufti of Jerusalem and All Palestine, Palestine
61. **HE Sheikh Ibrahim Saleh Al-Husseini**
Head of the Supreme Council for Fatwa and Islamic Affairs, Nigeria
62. **Dr. Jabri Ibrahim**
Head of the Preaching and Guidance Department at the Yemeni Awqaf Ministry, Yemen
63. **Dr. Khaled Imran**
Fatwa Council (Dar al-Ifta'), Egypt
64. **Prof. Salah al-Din Al-Ja'farawi**
Assistant Secretary-General of the European Islamic Conference, Consultant for the Ibn Sina Institute in France, and Consultant to the Muhammad bin Rashid Al Maktoum Charitable Foundation, Germany
65. **Dr. Omar Jah**
Head of the Sheikh Abdullah Jah Charity Foundation, Gambia
66. **Oussama Jammal**
Secretary-General of the U.S. Council of Muslim Organizations (USCMO), USA
67. **Sheikh Muqbil Al-Kadhi**
Islamic Preacher, Yemen
68. **Prof. Muhammad Hashem Kamali**
Founding Chairman and CEO of the International Institute of Advanced Islamic Studies, Afghanistan
69. **Prof. Enes Karic**
Bosnian Scholar, Bosnia and Herzegovina
70. **Yusuf Z. Kavakci**
Prof. Dr. (Emeritus), USA
71. **Sheikh Ahmad Wisam Khadhr**
Fatwa Council (Dar al-Ifta'), Egypt
72. **Sheikh Muhammad Wisam Khadhr**
Fatwa Council (Dar al-Ifta'), Egypt
73. **Sheikh Abdul-Majeed Khayroun**
Union of Mosques, the Netherlands
74. **Sheikh Mohammad Yahya Al-Kittani**
Preacher & Imam, Egypt
75. **Sheikh Dr. Mohammad Al-Kumein**
Professor of Da'wah, Yemen
76. **Sheikh Amr Mohamed Helmi Khaled**
Islamic Preacher and Founder and President of the Right Start Global Foundation, Egypt
77. **Prof. Judge Maher Alyan Khudair**
Supreme Shari'ah Court Judge and member of the Body of Scholars and Preachers in Jerusalem, Palestine
78. **Shaykh Prof. Ahmad Al-Kubaisi**
Founder of the 'Ulema Association, Iraq
79. **Prof. Joseph E. B. Lombard**
Professor at Brandeis University, USA
80. **HE Sheikh Mahmood As'ad Madani**
Secretary-General of Jamiat Ulema-i-Hind, India
81. **Prof. Dr. Abdul Hamid Madkour**
Professor of Islamic Philosophy, Dar al-Ulum College, Cairo University, Egypt
82. **Sheik Mohamed Magid**
ADAMS Center, USA

83. **Prof. Mohammad Mukhtar Al-Mahdi**
Professor of Islamic Studies, Al-Azhar University and President of the Shari'ah Society, Egypt
84. **Imam al-Sadiq Al-Mahdi**
Chairman of the National Umma Party, Sudan
85. **Sheikh Ahmad Mamdouh**
Fatwa Council (Dar al-Ifta'), Egypt
86. **Prof. Bashar Awad Marouf**
Iraqi Scholar, Author and Historian, Iraq
87. **Mr. Bakkay Marzouq**
French National Federation of Muslims, France
88. **Sheikh Moez Masoud**
Islamic Preacher, Egypt
89. **Prof. Mohammad Abdul Samad Muhanna**
Advisor to the Grand Imam of Al-Azhar Al-Sharif, Egypt
90. **Sheikh Mukhtar Muhsen**
Fatwa Council (Dar al-Ifta'), Egypt
91. **Professor Fathi Awad Al-Mulla**
Pundit and consultant for the Association of Islamic Universities, Egypt
92. **Sheikh Hussein Al-Obeidi**
Sheikh of the Al-Zaytuna Grand Mosque, Tunisia
93. **Dr. Yasir Qadhi**
Professor of Islamic Studies, Rhodes College, USA
94. **Dr. Muhammad Tahir Al-Qadri**
Founder of Minhaj-ul-Qur'an International, Pakistan
95. **Sheikh Mohammad Hasan Qarib-Allah**
Muslim Scholar, Sudan
96. **Mr. Abdul Hadi Al-Qasabi**
Grand Sheikh of the Sufi Tariqahs in Egypt, Egypt
97. **Prof. Saif Rajab Qazamil**
Professor of Comparative Jurisprudence, Al-Azhar University, Egypt
98. **Sheikh Faraz Rabbani**
Islamic Scholar and Founder of SeekersGuidance, Canada
99. **Sheikh Ashraf Sa'ad**
Muslim Scholar, Egypt
100. **Sheikh Dr. Hmoud Al-Sa'idi**
Islamic Preacher and Undersecretary at the Yemeni Ministry of Awqaf, Yemen
101. **Sheikh Hasan Al-Sheikh**
Head of Religious Affairs at the Salah Mosque, the largest mosque in Yemen, Yemen
102. **Sheikh Mahmoud Al-Sharif**
Head of the Association of Sherifs in Egypt, Egypt
103. **HE Sheikh Abdullah Al-Sheikh Sae'eed**
Head of the Association of Islamic Scholars in Kurdistan, Kurdistan
104. **Dr. Mohamad Adam El Sheikh**
Executive Director of the Fiqh Council of North America, USA
105. **Dr. Mohammad Sammak**
Secretary-General of the National Committee for Christian-Muslim Dialogue, Lebanon
106. **Dr. Zulfiqar Ali Shah**
Secretary General of the Fiqh Council of America, USA
107. **Prof. Ismail Abdul-Nabi Shaheen**
Vice President Al-Azhar University and Deputy Secretary-General of the League of Islamic Universities, Egypt
108. **Dr. Omar Shahin**
Secretary General of the North American Imam Federation, USA
109. **Imam Talib M. Shareef**
President of the Nation's Mosque, Masjid Muhammad, USA
110. **Dr. Ahmad Shqeirat**
Member of the North American Imams Federation, USA

111. **Dr. Muzammil Siddiqi**
Chairman of the Fiqh Council of North America, USA
112. **Dr. Muddassir H. Siddiqui**
Council Member of the Fiqh Council of North America, USA
113. **Prof. Nabil Al-Smalouti**
Professor of Sociology and former Dean of the Department of Humanities, Al-Azhar University, Egypt
114. **HE Prof. M. Din Syamsuddin**
President of Muhammadiyah, and Chairman of the Indonesian Council of Ulama, Indonesia
115. **Dr. Mohammad Tallabi**
Muslim Scholar and leader in the Tawhid and Islah Movement, Morocco
116. **Eng. Salmann Tamimi**
Founder of the Muslim Association of Iceland, Iceland
117. **HE Sheikh Na'im Ternava**
The Mufti Kosovo, Kosovo
118. **Dr. Muhammad Suheyl Umar**
Director of Iqbal Academy, Pakistan
119. **Mr. Mohammad Wadgiri**
Head of the Muslim community in Belgium, Belgium
120. **HE Dato' Wan Zahidi bin Wan Teh**
Former Mufti of Malaysia's Federal Territories, Malaysia
121. **Dr. Amr Wardani**
Fatwa Council (Dar al-Ifta'), Egypt
122. **HE Prof. Muhammad Al-Mukhtar Wuld-Abah**
President of Chinguitt Modern University, Mauritania
123. **Sheikh Muhammad Al-Yacoubi**
Islamic Preacher, Syria
124. **Sheikh Mohammad Mustafa Al-Fakki Al-Yaqouti**
Minister of State in the Sudanese Ministry of Awqaf, Sudan
125. **HE Sheikh Muhammad Sadiq Muhammad Yusuf**
Former Grand Mufti of the Republic of Uzbekistan, Uzbekistan
126. **Prof. Zaki Zaidan**
Professor of Shari'ah, Faculty of Law, Tanta University, Egypt

Featured Article

The End of Orientalism in Islamic Studies

and

100 Books on Islam in English

by HRH Prince Ghazi bin Muhammad

THE END OF ORIENTALISM IN ISLAMIC STUDIES

IN 1978, THE LATE Arab Christian Professor Edward Said published his famous work *Orientalism*. The book—followed by a smaller volume called *Covering Islam*—suggested a number of interesting things, but one of the main ideas was that the West’s distorted view of Islam—in particular in the Western-dominated spheres of academia and the media—has insinuated itself into the Islamic world to such an extent, that Muslims (and / or ‘Easterners’ in general) had begun to see themselves not as they actually are, or as they have always seen themselves, but rather as the West sees them. In other words, Muslims had come to believe Western caricatures of themselves. To complicate matters further, in fact, in Western academia, whereas Christianity was always taught by Christians, and Judaism was always taught by Jews, Islam was never allowed to be taught by practicing Muslims (who were considered too ‘biased’). Thus in Western academia, Muslims read, studied and to a certain extent, believed, purportedly ‘academically-objective’ Orientalist works about Islam. Worse still, leading universities in the Islamic world—in awe of the West’s superior science and technology—imitated the West in all spheres and thus taught and studied these same Orientalist works. This issue was—and is—not a peripheral one, but central to the very future of Islam because 80% of all Muslims in the world cannot speak or read Arabic, and because more Muslims speak English than Arabic.

The old days of *Orientalism*, thankfully, are now largely over, or *should be*—at least for Muslims. There have now, *wa’l-hamduLillah*, been three generations of Muslim scholars in the West gradually debunking all the Orientalist prejudices and contrived theories on Qur’an, Hadith and Islamic Law, in *English*. The ‘first generation’ were (and *are*—God preserve them!) scholars from the Islamic

World—like Ismail Faruqi; Fazlur Rahman; Seyyed Hossein Nasr; Taha Jaber Alwani; Syed Naquib al-Attas and Akbar Ahmad—who successfully made the transition into Western academia (virtually or in person). The ‘second generation’ are mostly now middle-aged scholars and translators who are Western converts—like Hamza Yusuf Hanson; T.J. Winter (a.k.a. Abd al-Hakim Murad); Sherman Jackson; Nuh Ha Mim Keller; Ingrid Mattson and the prolific Aisha Bewely—who travelled to the Islamic world and spent years studying Arabic and *Usul* sciences and later translated, published and taught the gems of Islamic thought in English. The ‘third generation’ are powerful younger scholars like Jonathan Brown; Faraz Rabbani; Feras Hamza; Joseph Lumbard and Caner Dagli who are as comfortable in traditional Islamic scholarship as they are in Western academia. It is true that many Western universities are still teaching the books that are essentially Orientalist—or ‘Orientalist-lite’—in outlook; and it is true that most major academic and commercial publishing houses will generally only print these kind of books—HarperCollins occasionally, and SUNY Press being notable exceptions—but it cannot be denied that the tide has turned in Islamic Studies, and that naked Orientalist prejudice has generally moved from universities to conservative ‘think-tanks’. It is equally true that this has largely come about through the work of Western Muslim scholars, translators, preachers, social activists, N.G.O.s and above all, perhaps, independent publishing houses and websites. And it is even more remarkable that they have done this, over the last twenty-five years, against a historical and political background where the West has been drawn into more confrontation with the Islamic world than any time before for centuries, and where, tragically, there has arisen in the Islamic world new extremist fringe groups (albeit openly rejected by 99% of Muslims in the West and in the Islamic world, who tellingly make up 90% of their victims) as violent, intolerant and inhumane as many Western prejudices feared.

Howbeit, it is not without significance that this year, 2014 CE, marked the first awarding of accredited BA degrees by the US’s first Muslim Liberal Arts

College, Zaytuna College (in Berkeley, California). Indeed, this event, though largely unnoticed by the world at large, can be taken to formally mark the beginning of the end of Orientalism in serious Islamic Studies in the West. And the fact that, despite being a predominantly Sunni College, they asked the great Islamic philosopher, Professor Seyyed Hossein Nasr to be their commencement speaker, is undoubtedly an extremely positive, and hopeful sign, *in sha Allah*.

To that end, I have prepared a list of 100 books covering the different aspects of Islamic Studies. Whatever its shortcomings, one thing it does not suffer from is the inclusion of any Orientalist writings. It is high time Messrs Rodwell; Goldziher; Margoliot; Noldeke; Guillaume; Rosenthal; Schacht; Gibb; Bell; Lewis; Cragg; Cook; Crone and company—and *their intellectual heirs*—are thanked warmly for their interest, and their books are transferred from the ‘Islamic Studies’ shelves in libraries to the ‘historical fiction’ shelves. And anyone purporting to write about Islam in the future must have more than a dictionary-aided knowledge of written Arabic, but must speak Arabic fluently, have studied *Usul* and know or have seriously tried to learn the Qur’an and significant sections of the Hadith *by heart*. This is the bar that Muslim scholars themselves have to meet, but to my knowledge there is not a single non-Muslim scholar who has ever learnt the Qur’an—let alone the Hadith—by heart. I believe most Islamic scholars would warmly welcome such a change, and indeed it has always shocked me how major professors and writers in the West, who teach and write on Islam, cannot speak or read Arabic properly and do not even know *Juzu’ Amma* by heart. I venture to say, moreover, that some of the misunderstanding that politicians and the media labour under in the West—and consequently, their erroneous policies—towards Muslims and the Islamic world is connected to this lack of application amongst its leading scholars.

About the List

This list represents over thirty years of reading. I cannot pretend to have read all the relevant books

in English—especially those published in the Indian subcontinent. Nor can I pretend to be free of my natural prejudices and preferences as a mainstream Orthodox Sunni Muslim. I have to admit also that some of the books included here, I read in the original Arabic or even in French, but I have tried to look at the English translations of these before recommending them. Though there are many other excellent books I could well have recommended, I refrained from doing so because I wanted to limit the number of books to 100: this represents four years reading at over two books a month (some of which are quite long), and that is enough for up to the BA, and possibly MA, level: in short, it is sufficient for anyone apart from the specialist scholar. Life is short; books are endless, and beyond books, as Ghazali reminds his elementary students in *Ayuhul-Walad*, is the practice of Islam.

For this reason also I have tried to choose the books according to four criteria:

1. I have tried to choose the books that have been the most influential (in their original languages, and over time) on Muslims themselves. In this I have been greatly aided by Ali Gomaa’s recently published *Al-Kutub al-Mukawwinah lil-fikr al-Islami (al-Sunni)* (available at: rissc.jo) which ‘ranks’ the most influential books in Islam. I have not always adopted the ‘view from the Azhar’, but I only diverge from it where I believe I have strong reasons.
2. I have tried to choose the spiritually *most useful* books available, and I have tried to make this less subjective by relying on well-known authorities.
3. I have tried to make the selection complementary; that is, I have tried to make the books fill the gaps left by each other, so that the whole list leaves as little as possible of the broader issues uncovered.
4. I have staggered the list in three tiers of increasing difficulty and length: (i) ‘25 Essential Books on Islam in English’; (ii) ‘50 Excellent Books on Islam in English’, and (iii) ‘25 Recommended Books on Islam in English’. Thus the first 25 books (which I have selected to be as short as possible) can be read at high school level; the second 50 can be

read at BA level, and the last 25 at MA level (albeit these last 25 are not significantly more difficult than the previous 50—they generally just provide further material and different viewpoints). All titles are well within the intellectual grasp of an educated and thinking layperson, especially if he or she follows the progression in difficulty per subject.

I should also probably forewarn the reader of the following points:

- I have not attempted enough to discover the best, most easily available or cheapest editions of each book—I leave that to better bibliophiles than I.
- I have tried not to make judgements on translations—the Qur’an excepted—since I have generally only read one translation of a book recommended on the list.
- Perhaps this is just my own ignorance, but it seems to me that the one sphere which Muslims have yet to recapture—not merely from their own perspective, but from an integral Qur’anic perspective on the cycles of time—is history. Consequently, the list relies heavily on (the best of) non-Muslim writers on Islamic history.
- I have not included traditional Arabic works covering subjects like Arabic grammar or Qur’anic recitation: there seems little point in talking about the *Alfiyyah* (even if it were fully translated) or recommending (progressively): the *Tuhfat al-Atfal*; the *Jazariyyah*; the *Shatibiyyah* and the *Tayibat al-Nashr*, if people do not know Arabic.
- I have recommended a number of traditional works of Islamic Mysticism. What I have not done is recommend any works by ‘modern teachers’ of the kind that frustratingly fill the shelves of any bookshop in the West, be it the ‘*Tariqah-without-Shari’ah*’ variety, or the contemporary Western Sufi adepts, putting forth their rather sentimental feelings of mysticism. I know that Rumi is now the most popular poet in the West, but as I understand it, nothing is more rigorous, disciplined or ascetic than traditional Islamic mysticism, nor more committed to the *Shari’ah*—

Ghazali’s *Ihya* alone suffices to make this point.

- I have not included any of the well-written, well-meaning and well-publicized recent books on Islam (like: *No god but God: The Origins, Evolution, and Future of Islam* by Reza Aslan) despite some of the good that they have done, because I have found too many intellectual errors and misunderstandings in them.
- I have brazenly suggested a few of my own works—it is my list, after all....

Finally, it remains to be said that this list will doubtless change, year by year, as more books are published or other books come to light; also, undoubtedly, others will perceive things that I do not, and make their own, better lists. This list is meant as a baseline, as of 2014-2015. The shortcomings of its details are my own—may God forgive them and me—but I believe the basic idea can be of tremendous value, *in sha Allah*.



It must nevertheless be admitted that a person could read and more or less understand all of these books and still remain intellectually illiterate, scientifically ignorant and physically vulnerable in the face of the modern world. Accordingly, I have also provided a list of 40 ‘General, Necessary’ books (seven of them reference books) that I have read and found enormously profitable that I believe every Muslim—and indeed every layperson—would profit by reading. A Muslim does not have to know a lot about everything, but he or she should not be completely ignorant of the world around them either. God says in the Qur’an:

*S*ay: ‘Behold what is in the heavens and in the earth!’ But signs and warners do not avail a folk who will not believe. (*Yunus, 10:101*)

And:

*H*ave they not travelled in the land so that they may have hearts with which to comprehend, or ears with which to hear? Indeed it is not the eyes that turn blind, but it is the

hearts that turn blind within the breasts. (Al-Hajj, 22:46)

And God knows best.



PART II:

100 BOOKS ON ISLAM IN ENGLISH:

25 ESSENTIAL BOOKS ON ISLAM IN
ENGLISH

and

50 EXCELLENT BOOKS ON ISLAM IN
ENGLISH

plus

25 RECOMMENDED BOOKS ON ISLAM
IN ENGLISH

KEY:

25 ESSENTIAL BOOKS are in Arabic numerals
50 EXCELLENT BOOKS are in lower case Roman
numerals

[SHORT READ]=Under 100 pages

[LONG READ]=Over 700 normal pages approx

[TCT]=Translation of a Classical Text

(A) INTRODUCTIONS TO ISLAM

A) (I) General Introductions to Islam in English:

- 1) *Understanding Islam and the Muslims* (T.J. Winter and John A. Williams / Fons Vitae, USA, 2003, 99pp)

—This is a very simple, pictorial, Q-and-A book on essential questions in a winning format. [SHORT READ]

- 2) *Ideals and Realities of Islam* (Seyyed Hossein Nasr / Islamic Texts Society, UK, Revised edition, 2001, 226pp)

—An excellent general introduction addressing both Sunni and Shi'i denominations of Islam.

- 3) *The Vision of Islam* (Sachiko Murato and William C. Chittick / I.B. Tauris, 2nd Revised edition, 2006, 408pp)

—The best teaching guide on Islam in English.



- i) *Islam: A Concise Introduction* (Huston Smith / HarperCollins, USA, 2001, 112pp).

—This is actually a chapter from the best-selling modern book on religion ever (2.5 million + sold), *The World's Religion* (2nd Edition), by Prof. Huston Smith. [SHORT READ]

- ii) *What is Islam and Why?* (Ghazi bin Muhammad / Islamic Texts Society, UK, 2012, 53pp; also available online at www.freeislamiccalligraphy.com)

—An explanation of the meaning and relations between Islamic rites. [SHORT READ]

- iii) *Understanding Islam* (Frithjof Schuon / World Wisdom Books, USA, New edition, 2004, 204pp)

—Islam from the point of view of 'Perennial Philosophy' by its foremost exponent, but contains metaphysical insights about Islam not to be found in any other book.

A) (II) Essentials of Islamic Religious Knowledge:

- 4) *The Absolute Essentials of Islam* (Faraz Rabbani / White Thread Press, California, USA, 2nd edition, 2008, 49pp).

—An excellent summary of the essentials of Islamic knowledge from the point of view of the Hanafi School of jurisprudence. [SHORT READ]

- 5) *The Practical Guidebook of Essential Islamic Sci-*

ences, From *Ibn Ashir's Al-Murshid Al-Mu'in* (Ibn Ashir, trans. Shaykh Ali Laraki Al-Husain / Meem Institute, UK, 2nd Revised edition, 2014, 191pp) [SHORT READ] [TCT]

—A translation of and commentary on *Ibn Ashir's Al-Murshid Al-Mu'in*, the classical short primer of essential Islamic knowledge in the Maliki School of jurisprudence. (The original Arabic is a poem).

6) *The Ultimate Conspectus* (Abu Shuja al-Asfahani, trans. Musa Furber / Islamosaic, USA, 2013, 182pp) [SHORT READ] [TCT]

—A translation of and commentary on '*Matn Abu Shuja*', the classical short primer of essential Islamic knowledge in the Shafi'i School of jurisprudence.



iv) *Maqasid: Nawawi's Manual of Islam* (Imam Nawawi, Nuh Keller trans. / Islamic Texts Society, UK, 2nd edition, 2003, 226pp) [TCT]

—A translation of and commentary on Nawawi's *Maqasid*, the classical medium-length summary of essential Islamic knowledge in the Shafi'i School of jurisprudence.

v) *Ascent to Felicity* (Abul Ikhlas al-Shrunbulali, trans. Faraz Khan / White Thread Press, California, USA, 2010, 224pp) [TCT]

—A translation of and commentary on Shrunbulali's *Maraqī al-Sa'adat*, the classical-medium length summary of essential Islamic knowledge in the Hanafi School of jurisprudence.

(B) QUR'AN, TAFSIR AND QUR'ANIC SCIENCES

B) (I) Qur'an and Tafsir:

7) *The HarperCollins Study Qur'an* (S.H. Nasr editor / HarperCollins, USA / *Forthcoming 2015*) [LONG READ]

—An excellent forthcoming translation of the

Qur'an and selected commentaries, which I was privileged to see in manuscript form.

N.B.: Other excellent translations of the Qur'an are those of Abdullah Yusuf Ali (the unrevised version); Mohammed Marmaduke Pickthall; M.A.S. Abdel Haleem and the RABBIT translation (available online at altafsir.com and greattafsirs.com). Of the other well-thought of translations: many Muslims like Muhammad Asad's translation, but I have found too many serious mistakes in it. Arberry's translation is very poetic—and one feels he really loved the Qur'an, uniquely so, perhaps, amongst the older Orientalists—but again there are a lot of clear errors. Laleh Bakhtiar's has the virtue of being internally co-ordinated so that words are consistently translated the same way and comes with a concordance. Finally, I found that Alan Jones's translation contained some deep misunderstandings.

8) *Tafsir Al-Jalalayn* (Jalal al-Din Suyuti and Jalal al-Din Mahalli, trans. Yousef Meri / Fons Vitae, USA, 2008, 701pp; also available online for free at: altafsir.com; greattafsirs.com and risc.jo) [TCT]

—An excellent translation of the most famous and popular classical short *Tafsir* of the Qur'an.



N.B.: Until RABBIT's Great Tafsirs Project (published in hardcopy by *Fons Vitae*, KY, USA), no complete translations of *Tafsirs* (interpretation and commentary) of the Qur'an existed in English except those of Mawdudi and Syed Qutb, and no complete translations of Classical *Tafsirs* existed at all in English (notwithstanding two doctored translations of Ibn Kathir). Probably the most influential three tafsirs in history are Tabari's *Jami' al-Bayan* (which comprehensively gathers the transmitted material for the first three centuries of Islam), Zamakhshari's *Kashaf* (which is considered the supreme linguistic *tafsir*, despite the author being considered a Mu'tazili) and Razi's *Mafatih al-Ghayb* (considered to be the greatest 'theological' tafsir). RABBIT has commissioned partial translations of both Razi and Tabari (the late Yahya Cooper started translating Tabari but did not get past the first thirty or so verses of the *Baqarah*). Fons Vitae is due to bring

out the volume on Tabari soon, God willing.

All these (plus many more, and all the Arabic originals) are available online for free at the semi-annual website www.altafsir.com and its sister site for iPhone and iPad www.greattafsirs.com.



vi) *Tafsir Al-Qurtubi* Vol. 1 (Imam Al-Qurtubi, trans. Aisha Bewley / Dar Al-Taqwa, UK, 2009, 787pp) [TCT] [LONG READ]

—An excellent translation (abridged—but only as far as repetition and linguistic notes are concerned—not for polemic reasons)—of Qurtubi’s great *Tafsir*. It includes the *Fatihah* and the *Baqarab*, and also the principles of *Tafsir*, which are invariably at the beginning of Classical Tafsirs.

vii) *Asbab Al-Nuzul* (Al-Wahidi, trans. Mokrane Guezzou / Fons Vitae, USA, 2010, 304pp; also available online for free at: altafsir.com; greattafsirs.com and riscs.jo) [TCT]

—Wahidi’s *Asbab al-Nuzul* (the ‘circumstances and ostensive causes’ of [particular] verses of the Revelation of the Qur’an) is the seminal work on the subject; later commentators have questioned certain details and added others, but it is nevertheless the basic reference work on the topic.

B) (II) Qur’anic Studies:

9) *The Jewels of the Qur’an* (Ghazali, trans. M. Abul Quasem, [or Laleh Bakhtiar] / Great Books of the Islamic World, USA, 2009, 206pp) [TCT]

—Ghazali’s masterpiece on the different kinds of Qur’anic verses.

10) *A Treatise on the Heart (Bayan al-Farq bayn al-Sadr wa’l-Qalb wa’l-Fu’ad wa’l-Lubb)* (Al-Hakim Al-Tirmidhi, trans. N. Heer, in *Three Early Sufi Texts*, / Fons Vitae, USA, 2003, 175pp) [TCT] [SHORT READ]

—Despite the title of the collection and of the text itself in English (*Three Early Sufi Texts*; ‘A Treatise on the Heart’) the text is more an application of Tirmidhi’s exegetical principle of *mana’ al-taraduf* (‘no tautology in the Qur’an’—he has

a longer book by that name precisely) and for that reason constitutes an essential and brilliant text of *tafsir bil tafsir* (interpreting the Qur’an by ‘self-referentiality’). The two short Sulami texts also translated in this volume are very instructive as well.



viii) *Introduction to the Sciences of the Qur’an* (Ahmad Von Denffer / The Islamic Foundation, UK, 2nd edition, 1994, 200pp)

—A good general introduction to the sciences of the Qur’an and to the rules of Qur’anic interpretation.

ix) *The Perfect Guide to the Sciences of the Qur’an* (Jalal al-Din Suyuti, trans. Hamid Algar / Garnet, UK, 2012, 301pp) [TCT] [LONG READ]

—This is only volume 1 of 4 of Suyuti’s *Al-Itqan fi ‘Ulum al-Qur’an* which is the apogee of the Qur’anic Sciences; further volumes are promised.

x) *Asbab al-Nuzul* (Al-Wahidi / Fons Vitae, USA, 2009, 304pp) [TCT]

—A translation of the seminal text on the historical context of Qur’anic verses.

xi) *The History of the Qur’anic Text* (M.M. Azami / UK Islamic Academy, 2003, 376pp)

—A crucial work to understand how the Qur’anic text has been preserved.

(C) SEERAH, SUNNAH AND HADITH

C) (I) On the Seerah (*The life of the Prophet ﷺ*):

11) *Muhammad: His Life Based on the Earliest Sources* (Martin Lings / Islamic Texts Society, UK, 2nd revised edition, 1983, 376pp)

—The definitive work on the life of the Prophet ﷺ in the English language.

C) (II) On the Sunnah

(*The customs and actions of the Prophet ﷺ*):

- xii) *Riyad al-Saliheen* (Imam Nawawi, trans. Salah Al-Din Yusuf [or Aisha Bewley] / DarulSalaam, Pakistan, 1999, 1455pp) [TCT] [LONG READ]

—Nawawi's keystone work; essential for knowing the full gamut of the *Sunnah*.

C) (III) On the Hadith and its Sciences:

- 12) *Forty Hadith* (Nawawi, trans. E. Ibrahim and Denys Johnson-Davies / Islamic Texts Society, UK, bilingual English-Arabic edition, 1997, 132pp) [TCT] [SHORT READ]

—Nawawi's beautiful selection of forty *Abadith*, by way of introduction to Hadith in general.

- 13) *Forty Hadith Qudsi* (selected and trans. E. Ibrahim and Denys Johnson-Davies / Islamic Texts Society, UK, bilingual English-Arabic edition, 1997, 152pp) [TCT] [SHORT READ]

—A beautiful selection of forty *Abadith qudsiyyah*—*Abadith* wherein God Himself speaks through the Prophet ﷺ.

- 14) *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Jonathon A.C. Brown / One-world, UK, 2009, 304pp)

—A recent well-rounded survey of the whole science.



- xiii) *Sabih Muslim* (various translations, some available online for free) [TCT] [LONG READ]

—The shorter of the two most authentic and influential collections of the Prophet Muhammad's ﷺ sayings (later arranged by Nawawi).

- xiv) *Sabih Bukhari* (various translations, some available online for free) [TCT] [LONG READ]

—The longer of the two most authentic and influential collections of the Prophet Muhammad's ﷺ sayings (later arranged by Nawawi).

- xv) *Hadith Literature: Its Origin, Development &*

Special Features (Muhammad Zubayr Siddiqi / Islamic Texts Society, UK, 1993, 192pp)

—An assessment of the science, particularly suited to responding to its Orientalist detractors.

- xvi) *An Introduction to the Science of Hadith: Muqadimmat Ibn Al-Salah*, (Ibn Al-Salah al-Shahrazuni, trans. E. Dickson / Garnet, UK, 2006, 384pp) [TCT]

—A classical text explaining the science of *Hadith*.



N.B. Various other traditional collections of *Hadith* (namely: Tirmidhi; Ibn Hanbal; al-Nasa'i; al-Sijistani; al-Darimi and Ibn Maja), and the later canonical collections (such as those of Bayhaqi; Baghawi; Nawawi, and 'Asqalani) have also become available as well.



(D) ISLAMIC DOCTRINE (*AQIDAH*), THEOLOGY (*KALAM*) AND PHILOSOPHY

D) (I) Islamic Doctrine (*Aqidah*):

- 15) *The Creed of Imam Al-Tahawi* (trans. Hamza Yusuf Hanson / Zaytuna, USA, 2008, 168pp) [TCT] [SHORT READ]

—Tahawi's creed is the most influential of all Sunni doctrinal creeds. It should have been translated two hundred years earlier.

- 16) *Doctrines of Shi'i Islam*, (Ja'far Sobhani, trans. by Reza Shah Kazemi / IB Tauris, UK, 2001, 160pp)

—An overview of fundamental Shi'ite beliefs from a leading contemporary Shi'i Ayatollah.



- xvii) *Al-Ghazali's Moderation in Belief* (Ghazali, trans. Aladdin M. Yaqub / University of Chicago Press, USA, 2013, 336pp) [TCT]

—A translation of Ghazali's *Al-Iqtisad fil I'tiqad*,

Ghazali's most influential work on Islamic *'Aqidah*.

xviii) *The Lives of Man* (Imam Haddad, trans. Mostafa Badawi / Fons Vitae, USA, new edition, Quilliam Press, UK, 2003, 100pp.) [TCT] [SHORT READ]

—Not 'doctrine' as commonly conceived, but a definitive Qur'anically-based exposition of the human condition and future and past lives.

xix) and

xx) *Kitab al-Tawhid* and *Asl al-Din al-Islami* [SHORT READ] (Muhammad bin Abd al-Wahhab / various translations available online for free)

—These two tracts form the backbone of Wahhabi—and to a certain extent Salafi—doctrine, and as such are necessary to understand this ideology.

N.B. The *Asl al-Din al-Islami* is barely ten pages long, but is the basis of the modern practice of *takfir*. Note also: Muhammad bin Abd al-Wahhab (1703-1792 CE), was historically too recent and in methodology too much of a rupture with Classical tradition for these texts to be categorised 'Classical'.

D) (II) Theology:

17) *Imam Abu Hanifa's Al-Fiqh al-Akbar Explained* (Imam Abu Hanifa, with Abul-Muntaha and Ali al-Qari's Commentaries, trans. Abdur Rahman ibn Yusuf / White Thread Press, UK, 2007, 240pp) [TCT]

—Abu Hanifa's theological treatise is probably the earliest and arguably the most influential theological treatise in Islam.



xxi) *An Introduction to Islamic Philosophy and Theology* (Montgomery Watt / Edinburgh University Press, UK)

—An older, dated work by an Orientalist scholar (some of whose other works are problematic), but still useful for its comprehensiveness and academic equidistance.

D) (IIa) The *Nahj al-Balagha*:

N.B. The *Nahj* is a unique collection of the sermons and letters of Ali bin Abi Taleb (k.w.). It is accepted by Shi'a scholars as authentic, and after the Qur'an and the four principle Shi'i collections of Hadith (Kulayni's *Kitab al-Kafi*; Ibn Babuya's *Man la Yahdarruh al-Hadith*; and Mohammad al-Tusi's *Tahdhib al-Abkam* and his *Al-Istibsar*), is the most important religious sourcebook for Shi'a Muslims. Its ideas touch on many topics including theology; spirituality; metaphysics; fiqh; tafsir; Hadith; prophetology; ethics; social philosophy; history; politics; administration; civics; science; rhetoric; poetry; and literature. Most Sunnis have disputed its authenticity, but some have accepted it, and some have even written commentaries on it (including Razi, Taftazani, and, at the end of the nineteenth century, Mohammad Abduh).

xxii) *Nahj al-Balagha* (Ali bin Abi Talib [k.w.]; compiled Sharif Radi, trans. Yasin al-Jibouri / Tahrike Tarsile Qur'an, Elmhurst NY, USA, 7th edition, 2009, 990pp). [TCT]

—A one volume translation of the *Nahj*.

D) (IIIa) Philosophy:

18) *A Young Muslim's Guide to the Modern World* (S.H. Nasr / Islamic Texts Society, UK, 1994, 280pp)

—An indispensable guide to the Islamic Weltanschauung (for Muslims of all ages).

19) *Ibn Tufayl's Hayy ibn Yaqzan* (Ibn Tufayl, trans. Lenn Evan Goodman [or Budd] / University of Chicago Press, USA, 2009, 280pp) [TCT]

—Ibn Tufayl's Andalusian classic not only reconciles reason, mystic knowledge and the Shari'ah, but summarizes Islamic philosophy and does it in a charming story.



xxiii) *Islamic Philosophy from its Origin to the Present* (Seyyed Hossein Nasr / SUNY, USA, 2006, 380pp)

—Nasr does not simply go through who thought what (as did Majid Fakhri, with a certain academic disbelief, in his *A History of Islamic Philosophy*) but explains what the real issues are, and how they are resolved, as only someone who has actually understood them can do.

D) (IIIA) The Philosophy of Love in Islam:

xxiv) *Love in the Holy Quran* (Ghazi bin Muhammad / Islamic Texts Society, UK, 7th expanded edition, 2014, 548pp)

—A systematic account of all the different kinds of love based strictly on the Qur'an, originally a PhD thesis at Al-Azhar University in Cairo, translated by Khaled Williams and the author himself.

xxv) *The Ring of the Dove: A Treatise on the Art and Practice of Arab love* (Ibn Hazm, trans. A.J. Arberry / Luzac Oriental / UK, 1996, 2008pp) [TCT]

—Another charming Andalusian classic but from the now-extinct *Dhahiri Madhhab*, this time on romantic love (mostly).

(E) ISLAMIC JURISPRUDENCE (USUL AL-FIQH) AND LAW (SHARIAH)

(E) (I) Islamic Legal History:

xxvi) *A History of Islamic Legal Theories: An Introduction to Sunni Usul al-Fiqh* (Wael Hallaq / Cambridge University Press, UK, 1999, 306pp)

—A study of Islamic legal theory from its beginnings until the modern period.

(E) (II) Islamic Jurisprudence (Usul Al-Fiqh):

20) *Al-Shafi'i's Risalah* (Imam al-Shafi'i, trans. Majid Khadduri / Islamic Texts Society, UK, 1997,

380pp) [TCT]

—The *Risalah* is the seminal, and most influential, text in *Usul*.



xxvii) *Principles of Islamic Jurisprudence* (Mohammad Hashim Kamali / Islamic Texts Society, UK, 2005, 550pp)

—A good outline of the principles of Islamic jurisprudence and their application.

xxviii) *Imam al-Shatibi's Theory of the Higher Objectives and Intents of Islamic Law* (Ahmad Al-Raysuni / IIIT, London; Washington D.C., 2005, 478pp)

—An introduction and analysis of Shatibi's important theory of *Maqasid al-Shari'ah*—to our knowledge the only one in English.

(E) (III) Islamic Law (Shari'ah):

21) *Responding from the Tradition: One Hundred Fatwas by the Grand Mufti of Egypt* (Ali Gomaa, trans. T. Elgawahry and N. Freidlander / Fons Vitae, KY, USA, 2011, 320pp)

—A hundred of the most frequently asked questions, convincingly and simply answered.



xxix) *Al-Muwatta of Imam Malik ibn Anas*, (Imam Malik, trans. Aisha Bewley / Diwan Press, UK, 3rd edition, 2014, 766pp) [TCT] [LONG READ]

—The first and still-most-powerful manual of Islamic rulings on every conceivable issue at the time of Imam Malik by Imam Malik himself.

xxx) *The Reliance of the Traveller: 'Umdat al-Salik* (Ahmad ibn al-Naqib al-Misri, trans. Nuh Keller / Amana Publications, Bethesda, USA, revised edition, 1997, 1232pp) [TCT] [LONG READ]

—A classical manual on an array of legal rulings from the point of view of all four Sunni *Madhabs*, carefully annotated by the translator.

xxxi) *War and Peace in Islam: The Uses and Abuses of Jihad* (Ed. Ghazi bin Muhammad, I. Kalim,

Hashim Kamali / Islamic Texts Society, UK, 2013, 554pp)

- A comprehensive treatment of the subject of jihad by various leading scholars, including some important essays in translation and two excellent essays reproduced from Lumbard's *Islam, Fundamentalism and the Betrayal of Tradition*.

(F) ISLAMIC MYSTICISM (SUFISM) AND SPIRITUALITY

F (I) Introductions to Sufism:

22) *What is Sufism?* (Martin Lings / Islamic Texts Society, UK, new edition, 1993, 134pp)

- An eloquent survey in English.



xxxii) *A Sufi Saint of the Twentieth Century* (Martin Lings / Islamic Texts Society, UK, 3rd edition, 1993, 242pp)

- Shows Sufism in practice, not merely in theory.

xxxiii) *Sufism* (William C. Chittick / One World, UK, 2007, 224pp)

- Another excellent survey of the subject, but more academic.

F (II) Classical Sufi Texts:

N.B. Unlike almost any other dimension of Islam, Sufi texts have been extensively and well-translated into English for over a hundred years (notwithstanding poetry like that of Hafiz [in Persian] or Ibn al-Farid in Arabic which are practically impossible to translate). If we consider the most influential Sufi texts to be (1) Qushayri's *Risalab*; (2) Ghazali's *Ihya 'Ulum al-Din*; (3) Ibn 'Ata' Allah's *Hikam*; (4) Abu Talib Makki's *Qut al-Qulub*; (5) Ibn Al-Arabi's *Al-Futuh al-Makkiyah*; (6) Ansari's *Manazil al-Sairin*, and (7) Rumi's *Mathnawi*—then we note that all of them have been translated (albeit the *Futuh* only in part, because it is so long) except the *Qut al-Qulub* (which is also over 800 pages), in

addition to dozens of other Classical Sufi texts. This is in stark contrast with *Tafsir* (as noted earlier); with Hadith collections (which are never translated by Westerners, but rather by Islamic institutes) or even Islamic theology (the works of Ash'ari and Razi for example have yet to be translated). This is no doubt because Sufism represented, to Western academics, 'Eastern Mysticism' without Shari'ah or Sunnah, or indeed, commitment, which is precisely the opposite of Classical Sufism.

23) *Mukhtasar Ihya 'Ulum al-Din* (Revival of Religious Sciences, abridged) (Imam Ghazali, trans. Marwan Khalaf / Spohr, Cyprus, 2013). [TCT]

- This is purportedly Ghazali's own abridgement of the *Ihya*; even shorter abridgements include Ghazali's *Alchemy of Happiness* (*Kimiya' al-Sa'adat*) and *Al-Arba'in fi Usul al-Din*. There are several translations of the *Alchemy of Happiness* available online for free and it is also a good start for beginners, if a shorter read is required. Many sections of the *Ihya* have been well-translated into English; see for example the ongoing translations of the *Ihya* by the Islamic Texts Society. The only complete one (by Kitab Bhavan, Delhi, 1982) requires considerable editing (and is very long, obviously).

xxxiv) *The Book of Wisdom* (Ibn 'Ata' Allah al-Iskandari, trans. Victor Danner / Paulist Press International, USA, new edition, 2002, 233pp). [TCT] [SHORT READ]

- This is an excellent scholarly translation of the *Hikam*; the volume also contains Abdullah al-Ansari's *Munajat*.

xxxv) *Stations of the Wayfarers* (*Manazil Al-Sairin*) (Abdullah al-Ansari, trans. Maryam al-Khalifa Sharief / Fons Vitae USA, 2000) [TCT]

- This edition also contains the Arabic text of Ansari's masterpiece *Manazil al-Sairin*; I have to say, it is not quite as well translated as Nahid Angha's *Stations of the Sufi Path*—which is Ansari's earlier, Persian version of the same basic text—but it is a good effort and contains the original Arabic, which is invaluable.

xxxvi) *Mathnavi* or *Masnavi* (Rumi, trans. Reynolds Nicholson [or Mojaddedi] / Gibb Memorial Trust, UK, 3 volumes, 2nd revised edition, 1982) [TCT]

—Rumi's poetic magnum opus.

xxxvii) *Speech of the Birds: Mantiq al-Tayr* (Farid ud-din Attar, trans. Peter Avery [or Darbandi or Harvey] / Islamic Texts Society, UK, 1998, 582pp) [TCT]

—A charming but powerful allegory of the mystic quest.

F) (III) On Ibn Al-Arabi:

N.B. Though Ibn al-Arabi is considered by some Muslims to be heretical (or rather, consider the *Fusus al-Hikam* to be so), many Sufis consider him to be Islam's greatest mystic.

xxxviii) *The Sufi Path of Knowledge* (William Chittick / SUNY Publications, NY, 1989, 504pp)

—The most comprehensive examination of Ibn al-Arabi's teachings available in any European language.

xxxix) *The Quest for Red Sulphur* (Clause Addas / Islamic Texts Society, UK, 1993, 348pp)

—An excellent biography of the Andalusian Mystic.

F) (IV) Devotional Litanies:

N.B. These usually consist of verses of the Qur'an; recitation of the Divine Names; *Ahadith*; supplications (*du'a*) from the Hadith and *tasbih* (glorification of God) and salutations on the Prophet ﷺ—sometimes constructed in poetic meter. They are used regularly by Muslims as supererogatory devotions (*nawafil*) especially by women during the times they cannot pray or touch the Qur'an.

24) *Dala'il Al-Khayrat: Original Arabic, Transliteration and Translation to English* (compiled: Ali Elsayed / Naqshbandi-Haqqani Sufi Order of America, 2011, 350pp) [TCT] [SHORT READ]

—A useful edition which makes it easy to read in transliteration for those who do not know Arabic.



xl) *Sidi Ahmad Zarruq's Commentary on Shaykh al-Shadhili's Hizb al-Babr* (Abul-Hasan al-Shadhili, trans. Khaled Williams / Visions of Reality, UK, 2013, 172pp) [TCT] [SHORT READ]

—*Hizb al-Babr* is perhaps the most beloved influential litany recited in the Islamic world after the *Dalail*. Sidi Ahmad Zarruq's commentary is widely considered to be the best explanation of it.

xli) *The Mantle Adorned: Imam Busiri's Burda* (Imam Busiri, trans. Abdal Hakim Murad / Quilliam Press, UK, 2009, 180pp) [TCT]

—A lovely translation with the Arabic original and a selection of helpful quotations.

F) (V) Spiritual Psychology:

xlii) *Fragrant Knowledge of Thoughts* (Al-'Urf al-'Atir) (Al-'Eidroos, trans. Mokrane Guezzou / RUTAB / Jordan, forthcoming 2014) [TCT]

—A truly remarkable spiritual analysis of 'incoming thoughts' extensively read in the Ba 'Alawi faith movement.

(G) OTHER: HISTORY; CULTURE; ART; SCIENCE; LANGUAGE; DREAMS; AND POLITICS

History of Islam:

25) *A History of Islamic Societies* (Ira Lapidus / CUP, UK, 3rd edition, 2014, 1304pp) [LONG READ]

—An excellent one-volume history of Islam.



xliii) *The Venture of Islam* (Marshall Hodgson / University of Chicago Press, USA, 3 volumes, 1977)

—The standard academic history; excellent notwithstanding aspects of the early history.

xliv) *The Muqaddimah of Ibn Khaldun* (Ibn Khaldun / trans. Franz Rosenthal, Princeton University Press, Abridged edition, 2004, 512pp) [TCT] [LONG READ (in full)]

—A jewel of historiography, and actually of everything.

Culture:

xlv) *Moorish Culture in Spain* (Titus Burckhardt / Fons Vitae, USA, 3rd edition, 2001, 227pp)

—A wonderful summary of the Andalusian period.

Art:

xlvi) *The Art of Islam* (Titus Burckhardt / World Wisdom Books USA, Commemorative edition, 2009, 248pp)

—A beautifully-illustrated masterpiece on the subject.

Science:

xlvii) *Islamic Science: An Illustrated Study* (Seyyed Hossein Nasr / Kazi Publications, 1976, 273pp)

—Another beautifully-illustrated masterpiece on its subject.

Language:

xlviii) *Arabic through the Quran* (Alan Jones / Islamic Texts Society, UK, 2005, 348pp)

—For the non-Arabic-speaking Muslim, this book is an ideal introduction to the Arabic language, since all Muslims have to know a little Arabic for prayer.

Dreams (Oneiriology):

xlix) *Ibn Seerin's Dictionary of Dreams* (Al-Akili / Pearl Publishing House / Penn, USA, 1992, 512pp)

—Includes most, if not all, of Ibn Seerin's seminal text, but categorised under contents of the vision alphabetically; very useful in practice.

Politics:

1) *Al-Abkam al-Sultaniyyah: The Laws of Islamic Governance* (Abul Hasan al-Mawardi, trans. Asadullah Yate / Ta Ha, UK, 1996, 400pp) [TCT]

—Mawardi's text is a dry read and does not seem very relevant to the present, but it is probably the most influential classical work on the legal duties and powers of rulers.

PART III:

25 RECOMMENDED BOOKS ON ISLAM IN ENGLISH

Introductions to Islam:

1) *Islam and the Destiny of Man* (Charles le Gai Eaton / Islamic Texts Society, UK, 1994, 262pp)

—A very well-written and engaging older Western introduction to Islam.

Qur'anic Studies:

2) *An Anthology of Qur'anic Commentaries, Vol.1* (trans and ed. Feras Hamza, Sajjad Rizvi and Farhana Meyer / OUP in association with the Institute of Ismaili Studies, UK, 2008, 668pp) [LONG READ]

—A remarkable selected anthology, but not without some subtle propaganda by the publisher.

3) *The Story of the Qur'an* (Ingrid Mattson)

—An enjoyable but scholarly account of how the Qur'an has been studied generation after generation.

Islamic Jurisprudence:

4) *The Four Imams and their Schools* (Gibril Haddad / Muslim Academic Trust, UK, 2007, 576pp)

—An intense look at the Imams of the four *Madhabs*.

Islamic Mysticism:

5) *Purification of the Heart* (Hamza Yusuf / Starlatch Press, USA, new revised 5th edition, 2012, 212pp)

—Hamza Yusuf Hanson's excellent translation and commentary on a nineteenth century Spiritual text. This book has already done a lot of good: do-it-yourself mysticism and purification based on the Qur'an, the hadith and the Ihya without a 'sufi sheikh'.

6) *The Doctrine of the Sufis* (Kitab Al-Ta'arruf fi Mathahib al-Tasawwuf) (Abu Bakr al-Kalabadhi, trans. A.J. Arberry / CUP, 1977, 173pp)

—An early but systematic explanation of the doctrine and practice of *Tasawwuf*.

7) *Sufis of Andalusia*, (Ibn Arabi, trans. R.W.J. Austin / University of California Press, 1971)

—A short foretaste of Ibn Arabi's thought and milieu.

8) *Divine Love* (William Chittick / Yale, USA, 2013, 520pp)

—In my review of the back cover of the book, I wrote:

“Chittick is arguably the best scholar and translator of classical Islamic mysticism (Sufism) the Western world has ever produced. His books are sheer gold. But this latest work is a masterwork studded with unique spiritual gems on love”.

9) *On Invoking the Divine Name* (translations from Ghazali and others / MABDA, Jordan, 2012, available online for free at: www.rissc.jo) [SHORT READ]

—A small but important collection of texts on the invocation of the Divine Name by Ghazali and others; subsumes most of the Hadiths cited by Suyuti's *The Remembrance of God* (Natijat al-Fikr fil-Jahr fil-Dhikr—which is also available online for free at: marifah.net).

Islamic Culture:

10) *Fez: City of Islam* (Titus Burckhardt / Islamic Texts Society, UK, 1992, 176pp)

—A fascinating look not just at Fez, but Maghribi Islamic culture and history.

11) *Mecca, from Before Genesis until Now* (Martin Lings / Archetype 2002, 84pp) [SHORT READ]

—An excellent short introduction to the sacredness of Mecca.

Islamic Art:

12) *Splendours of Qur'an Calligraphy and Illuminations* (Martin Lings / Thames and Hudson Ltd, 2005, 454pp)

—The best explanation of the subject with some splendid illustrations.

Medicine:

13) *Medicine of the Prophet* 藥 (Ibn Qayyim al-Jawziyya, trans. Penelope Johnstone / Islamic Texts Society, UK, 1998, 350pp) [TCT]

—The standard work on the subject, beautifully produced.

Science:

14) *The History and Philosophy of Islamic Science* (Osman Bakar / Islamic Texts Society, UK, 1999, 276pp)

—An intelligent overview of the topic.

15) *The Bible, the Quran and Science* (Maurice Bucaille / Islamic Book Service, New edition, 1999, 252pp)

—This book, by a famous convert to Islam, caused a sensation when it first came out and is probably still one of the best of its kind—trying to correlate Qur'anic verses and scientific facts—though obviously the venture is fraught with intellectual dangers as empirical science yields new findings, and as language is 'stretched' to try to accommodate these.

Islam and the West:

16) *Islam and the West: The Making of an Image* (Norman Daniel / One World, Oxford, UK, 2009, 472pp)

—A seminal, eye-opening account of Christian

views and prejudices about Islam over history.

History:

(Some important vignettes of Islamic History, chosen from different periods and places)

17) *Saladin: The Triumph of the Sunni Revival* (Abdul Rahman Azzam / Islamic Texts Society, UK, 2014, 282pp)

—Azzam's account of one of Islamic history's greatest heroes is not only the best of its kind, it is the only one that explains the role and influence of the *Nizami Madrassah* system on the sunni revival.

18) *The Crusades through Arab eyes* (Amin Maalouf / Saqi Books, UK, 1984, 312pp)

—An excellent summary of the time of the Crusades in general.

19) *The Graves of Tarim* (Engseng Ho / University of California Press, 2006, 388pp)

—The Yemeni da'wa was one of the most successful in history; this is an interesting 'anthropological' study of the subject.

20) *The Sabres of Paradise* (Leslie Blanche / Tauris Parke Paperbacks, new edition, 2004, 520p)

—An intriguing account of the epic of Imam Shamil and of the Daghestani resistance.

21) *My Life by Albaji Sir Ahmadu Bello* (Ahmadu Bello / Cambridge University Press, 1962 reprinted thereafter, 246pp)

—This is an enjoyable autobiography of an intelligent and deeply pious Muslim—a descendant of Uthman Dan Fodio—who was the first premier of the Northern Part of Nigeria, and one of its 'founding fathers'. It sheds light not only on the Muslim African experience, but also the Colonial and Post-colonial ages. It also is indispensable to understanding Nigeria itself.

22) *The Mantle of the Prophet* (Roy Mottahedeh / One World, Oxford, UK, 2009, 384pp)

—A historical account of the Iranian Revolution interspersed with historical fiction, itself based

on the experiences of a real Ayatollah; a masterpiece of writing and history.

23) *Ibn Battuta's Travels* (Ibn Battuta, ed. Tim Mackintosh-Smith / Picador; new edition, 2003, 352pp) [TCT]

—Ibn Battuta's much-loved famous travels.

24) *The History of Al-Tabari* (39 Volumes) (Muhammad ibn Jarir al-Tabari / State University of New York Press) [TCT] [LONG READ]

—Tabari's *magnum opus* on history, translated.

Language:

25) *Lane's Arabic-English Lexicon* (Islamic Texts Society, UK, 1984) [LONG READ]

—Lane's completed dictionary remains the best Arabic-English dictionary on classical Arabic.



Shahadatayn

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 Guest 

CONTRI-
BUTIONS

RELIGION, PEACE AND CONFLICT IN THE 21ST CENTURY

*by Dr Shaykh Mustafa Ceric (Grand
Mufti Emeritus of Bosnia)*

ON THE SUBJECT OF “Religion, Peace and Conflict in the 21st Century” nothing speaks louder at the beginning of the 21st century than the failure of the European and World community, including the United Nations Security Council to uphold the promise of “NEVER AGAIN”; never again in Europe and never again in the Middle East.

Now is the time for the great responsibility of remembering the greatest failures of humankind and then educating and emboldening a new generation of leaders to never repeat them.

Indeed, at this time of rising intercultural and inter religious tensions in different parts of the world, it is of the utmost importance that we share positive political and religious messages about the significance of peace and dialogue based on a constructive rapprochement of religions, cultures and politics in the world.

This promise is important not only for “enlightened” Europe, but also for the whole world as we are faced today with a violence of genocidal proportions in many parts of the world. While no human can be exempted from the responsibility of today’s bleeding humanity, I would stress that the greatest responsibility of all lies with religious and political leaders.

The former are responsible for the quality of ideas in the human mind and the latter are responsible for the quality of action in preventing evil and spreading good in the world.

From my Bosnian experience, I sense that law and order does not rest in books... the law is in the heart of every individual; the heart that receives the first blessings of innocent faith.

This faith is complemented by the mercy of instructed religious beliefs, delivered by the hands of learned religious leaders. It only becomes ac-

tion when individuals manifest good or bad moral behavior.

However, it is only when faith becomes religion, in the form of instructed theology, that people begin to differ from each other.

Indeed, it is the power of the organized religious mind that is relevant in conducting the world affairs concerning peace and conflict in 21st century. A pure religious mind lies between an innocent faith and a good morality. It is the thirst of political power that empties the religious mind of genuine faith and true morality. And as it has been shown many times a religious man is not necessarily moral.

Therefore, the religions must go back to their basics; and that is to faith, free from hypocrisy and free from corruption. Only then is its moral integrity secured.

The way to get away from the sins of hypocrisy and corruption is through proper education based on a humanistic moral code that respects the right of every individual:

“Rights” as a moral concept, Rand postulates, is “the concept that provides a logical transition from the principles guiding an individual’s actions to the principles guiding his relationship with others.

—the concept that preserves and protects individual morality in a social context—the link between the moral code of a man and the legal code of a society, between ethics and politics. Individual rights are the means of subordinating society to moral law.” (Ayn Rand).

In this context **THE FIRST** of the two fundamental ingredients for righteous social context in a democratic society is the capacity for every individual to think for him or herself.

This is the bulwark of civilization. The problem is less the extremists than the silent majority that sit by and watch things happen. Most people are peaceful. But too few speak up when necessary.

To remember Balzac “It is easy to sit up and take notice, what is difficult is getting up and taking action.” (Honoré de Balzac).

THE SECOND fundamental ingredient for democracy is the ability to build just and inclusive structures of democratic governance that are respectful of your traditions.

A finally THIRD ingredient is the notion that democracy without pluralism is worthless. There is no better validation of the power of pluralism but the belief of many faiths in one God.

When we are unable to achieve this trifecta it is not God that is failing us. It is humankind that is failing to rise to the true design of the sacred scripture.

And here lies the responsibility of political leaders together with religious leaders; to make good things happen instead of letting evil things prevail.

A simple glance at daily newspapers reveals that even the project of European security is not complete, not by far. Challenges are all around us: Europe, Middle East, Africa, Asia.

However, I have in mind one moral and ethical question that is being swept under the carpet.

As a survivor of the Genocide in Bosnia I cannot cease asking why the cry of "NEVER AGAIN" has failed in Srebrenica and Gaza. But more than that, my people are asking now where is the leadership after Srebrenica? Where is the human conscience after Gaza?

A Ten-century-old European nation whose people are being subjected to an imposed discriminatory social context. A nation in the heart of Europe has been harassed and a nation in the heart of the Holy Land is denied basic human rights.

Bosnia, with its European peace accord, must be among European ethical question of the highest order and Palestine as the core of the human soul and mind must be in the heart of every human being.

These two nations, in all of their political and religious diversity, are a proof that Bosnian and Palestinian conditions of political discrimination and segregation is a punishment and not a solution.

How is it possible that a powerful and determined Europe is not being able to direct change and complete the European project? How is it possible that the heart of Abrahamic traditions has no powerful mind to find peace in the Holy Land?

This is a notion I fail to accept lightly. Nor should you.

It is our common responsibility to complete the journey and arrive to an inclusive and just society based on common Abrahamic and European values;

the Holy Land and Europe which are complete and in peace with security, freedom, and equality for all.

Let this message be a call for all leaders, intellectuals, religious and political alike, to recognize such injustices and invest themselves to change, wherever they may be, in Europe, Middle East, Africa and North America....

Who will have the conviction to carry out the necessary push, structural and political, to define world social context as Rand would say; to complete the project of world security and harmonization of all inclusive core values?

There must be a way to common responsibility, to remove the structural impediments to a just and secure world. Even with the centennial of World War I, which was ignited in the city of Sarajevo, the challenge remains; building social structures that are just and inclusive, pluralistic and secure.

Every time we create anything, we fail. And we will continue failing. As imperfect as the Treaty of Versailles was, so are the Dayton Peace Accords.



Bosnian Muslims carry caskets with remains of their relatives before a mass burial ceremony for 613 Srebrenica massacre victims, at the Potocari Memorial Center, on July 11, 2011. More than 15,000 people gathered Monday to commemorate the 16th anniversary of the Srebrenica massacre just weeks after the arrest of its alleged mastermind, AFP PHOTO ELVIS BARUKCIC

Both were/are a necessary temporary fix. And our failure to find the formula for a just and sustainable peace in the Holy Land is the biggest failure of all. There must be a solution over there because the human soul cannot bear the pain anymore and the human mind cannot stay indifferent.

It is not a fault of a man or of a nation that is not living to its fullest productive potential; it is the society that defines their behavior. It is an acquired value set that such structures produce.

Take for example European society. It has failed many times. But after the lessons of Versailles and the colossal human and material cost of the Second World War, Europe was able to design a process to achieve inclusiveness, plurality, justice.

Most importantly, Europe has proven its readiness to bear the cost of success. Small but important nations such as Greece were provided every support required to continue to remain part of the European security project and we applaud this conviction by this leadership.

Now is the need more than ever before that we prove that we are better in peace than we are at war. This challenge is not only in Europe, but around the world, especially in the Holy Land. No person is too small or too big to make an impact. As long as there is at least one of you with me, we are many! Let's not settle until we uncover the common code of global ethics; security, peace, freedom and justice for all.

Dream big my friends. What for some is entitlement, for others is a distant dream. Dream big and big things will happen. Never give up, never be satisfied, and always strive to achieve a better world than the one we had yesterday.

Always remember that knowledge is certain; that Divine design is just; it is human imperfection that is slow to adopt. European Union is a proof that humans are capable of designing secure, just and inclusive social contexts. Let's keep expanding. Let's complete the European security project.

If you look around, someone is always defending civilization as an act of individual courage, or state leadership. We played our part in Bosnia in the 90's - our hands were tied, we accepted the Dayton Peace Accord to move towards peace, we paid the price in lives, treasures, and dignity, and served the sentence of an unjust peace. We are ready to be part of Europe again. You all need to find courage and conviction to lead and get us there.

You will be called to lead and lead you shall.

So, lead justly, lead with integrity, and lead with humility. And hope that one day we will achieve the Divine design:

Societies do not prohibit pluralism but thrive on it;

Societies are where security is not a privilege of a few but a right of all;

Society that is just and inclusive so that our belief in one common humanity becomes as strong as our belief in one God.

Let us overcome our human imperfections by starting to fix all that is wrong, starting with ourselves first.

And let us help those that are lost, helpless or simply imprisoned in a society that is unworthy of human dignity and God's justice.

— *Dr Shaykh Mustafa Cerić*
Grand Mufti Emeritus of Bosnia

وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ

"And exalted is Allah, Lord of the worlds."

The Holy Qur'an, Al-Naml 27:8

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HOLISTIC EDUCATION AND THE CHALLENGE OF INTERFAITH COOPERATION

by Dr. Robert D. Crane

I. Introduction

THE FLAMEOUT OF THE power-oriented elements of the Muslim Brotherhood in much of the Muslim world in 2012-2013 representing Syed Qutb's clash of civilizations left only limited options for the future. The most challenging but potentially the most powerful option over the long run may be the revival of the enlightened elements originating in the education-oriented founder of the Muslim Brotherhood, Hassan al Banna, and represented in the relatively successful movement led by the former philosophy professor, Shaykh Rachid al Ghannouchi, in Tunisia.

Shaykh Rachid's life-long teaching has been that the genuine freedom of faith-based democracy can come only from holistic education about the interdependence, balance, and harmony of the transcendent and the immanent.

During the Year 2014 the historical significance of the teachings and actions of the new Roman Catholic Pope, Francis, became evident as he addressed the signs of civilizational disintegration by offering hope that with divine intercession the persons and communities of the world can bring out the best of the past in the present to build a better future precisely by invoking the transcendent source of harmony in the world today.

Three of Pope Francis's pastoral teachings summarize his contributions to this cause:

- Awakening Hope

Today, in view of the dark clouds in so many places, we must look for the light of hope in order to give hope. Only by protecting all of creation and every man and woman with tenderness and love can we disperse the clouds to see the light and bring the warmth of hope.

- The Unquenched Thirst

Above all we must keep alive the thirst for the absolute in order to prevent the one-dimensional view of mankind to dominate which limits the meaning of man to what he produces and consumes. This is one of the greatest dangers in the world today.

- A Heartfelt Vision

We know how much force and violence have been caused in recent history by the effort to remove God and the sacred from our view, and we sense how important it is in our communities to demonstrate the primordial openness to the transcendent that lies in the human heart.

II. The Challenge of Interfaith Cooperation

Two thousand years ago, the great Roman philosopher and orator, Cicero, advised, "Before you discuss anything whatsoever, first define your terms".

In interfaith cooperation it is important to address and define ultimate reality and ultimate purpose. In classical Buddhism, for example, the ultimate in both reality and purpose is harmony. In Christianity the ultimate reality is both truth and love and the ultimate purpose is true human freedom to become what one was created to be. In classical Islam the ultimate reality is truth and the ultimate purpose is knowledge and its application through love in the pursuit of transcendent justice. The product of all three faiths is harmony, known in Islam as *tawhid*; love, known in Islam as *hubb*; and justice, known in Islam as *'adl*.

Perhaps the most primordial of the three religions is Buddhism as a three-step process. I learned this a third of a century ago in 1982, when I was invited to establish a monastery for traditional Native American religions in a community of prospective monasteries for the world religions funded by a Canadian billionaire in the mountains of Colorado. My paternal grandmother's younger brother was one of the last formally trained imams in the Ani Waya or Wolf Clan of the Cherokees.

The founder of this village of monasteries asked me to entertain two Buddhist monks who had just arrived from Nepal but had to wait five minutes for a car to take them into the little nearby town

of Baca to get supplies.

Not knowing how to entertain Buddhist monks, I asked them, "Can you explain to me the essentials of Buddhism in five minutes?" They laughed and said, "We don't need five minutes to explain anything so simple. The first step in a search for ultimate reality is known as Hinayana Buddhism, which teaches that one must separate oneself from addiction to the material world. Once one has done this the next step is known as Mahayana Buddhism, also sometimes known as Theravada Buddhism, in which one becomes aware of *nirvana*, which may be defined as "nothing" or "no-thing", namely, as the transcendent basis of reality, which some people call "God". Once one has done this, we have Tantrayana or Tibetan Buddhism, in which one's greatest desire is to bring compassionate justice to every person and everything in the world".

In immediate response, I exclaimed, "It is not generally known that I am a follower of classical Islamic thought, but I want you to know that you have just summarized everything essential to know about Islam in less than one minute".

Although in Christianity the ultimate reality is love, the greatest Father of the Church, Saint Thomas Aquinas, borrowed from his acknowledged mentor, Ibn Sina or Avicenna, a clear distinction between ultimate truth as an ontological principle, rather than merely as a premise or presupposition, and the search for knowledge as an epistemological process.

These three paths, the Buddhist, Christian, and Islamic, exist in all the world religions. The challenge of interfaith cooperation is to bring together the best of all civilizations and religions through holistic education in order to apply their collective wisdom in pursuing peace, prosperity, and freedom through compassionate justice.

The challenge in the modern world of civilizational dissolution is to rehabilitate the best of the past in the present in order to build a better future, so that religion in the sense of transcendent awareness, love, and knowledge will become not a cause of conflict but the principal cure.

III. Institutional Paradigm Management

A challenge central to all Muslim countries is to absorb the best that Western science and technology can provide, which is essential for economic survival at least over the short run of a few decades, but within an Islamic framework, which is essential for the survival of civilization.

The challenge to all the Islamic universities in the world is how to define what is Islamic. The major issue is whether the ontology of truth and the epistemology of translating it into moral guidance should be based on a consensus among the world religions or on the Qur'anic and Islamic perspectives of *tawhid* and 'adl.

This is similar to the old issue of the Mu'tazila versus the 'Ashari. In his monumental book, entitled *Islamic Theories of Natural Law*, originally his doctoral thesis, Akhtar Emon demonstrates that in practice their theoretical and politically motivated clash over the role of reason a thousand years ago produced the same end result, namely, global moral guidance through normative jurisprudence as established by the Prophet Muhammad, *salla Allahu 'alayhi wa salam*.

Interfaith cooperation, however, should not originate in a collective consensus, because this could result in a new eclectic religion and deny the Qur'anic emphasis on the legitimacy of every world religion. Accordingly, Muslims should prioritize their responsibilities by first developing an explicitly Qur'anic framework of ontological essence and epistemological process and then seek to develop consensus among the world religions and civilizations on the application of truth through justice, otherwise known as the axiology of the *maqasid al shari'ah*.

The first principle of institutional paradigm management therefore is to locate the centers of Islamic guidance for interfaith cooperation in institutions designed to represent Islam.

IV. The Search for Truth and Freedom: A Christian Approach

Basic to all religions is the reality of absolute truth as reflected in three sources: 1) divine revelation, which Muslims call *haqq al yaqin*, 2) the

physical laws of the universe, including human beings, which Muslims call *'ain al yaqin*; and 3) the use of human reason to understand the first two sources, known in Islam as *'ilm al yaqin*. In classical Christian thought these are the sources and essence of natural law in the search for truth and freedom.

Natural law, known in Islam as the *sunnat Allah*, has been developed without interruption for more than a thousand years in Roman Catholic scholasticism, but it began to flourish in addressing the problems of everyday life only in the 19th century when the growing secularization of culture replaced the very concept of truth with a relativism that denied any ultimate reality other than amoral or immoral human power. This denial of any source of legitimacy other than human fiat, whether by a king, an oligarchy, or one-man-one-vote democracy, denied human freedom and subjected both persons and communities to the wages of eternal slavery.

The literature on natural law, which fills entire shelves in my personal library, normally invokes natural law as a means to seek ultimate reality and purpose, but increasingly in the modern era it has been used to deny the existence of any such thing. In Western thought the single most enlightening presentation on the subject, which addresses both the constructive and deconstructive approaches, is the encyclical letter of Pope John Paul II, entitled *Veritatis Splendor, The Splendor of Truth: To All the*

Bishops of the Catholic Church Regarding Certain Fundamental Questions of the Church's Moral Teaching, published only a decade ago in 1993.

This 154-page encyclical, which portrays the essence of every world religion, develops in detail what Pope Francis has encapsulated in a few sentences.

In his introduction to this encyclical, Pope John Paul II addresses the ontological problem posed by modernistic thought by its insistence on

“detaching human freedom from its essential and constitutive relationship to truth”.

He exposes the fallacies of utilitarianism¹, relativism², and the combination of empiricism, pragmatism, and positivism³, as well as the sum of the so-called behavioral sciences⁴, all of which can and have led to totalitarianism. He warns,

“A decline or obscuring of the moral sense comes about ... as a result of an eclipse of fundamental principles and ethical values themselves. Today's widespread tendencies

1 *Veritatis Splendor, The Splendor of Truth*, Vatican English translation (Boston, St. Paul Books and Media), no date, 154 pages, original Latin in 120 sections, page 128 (S. 106)

2 *Ibid*, p. 128, S. 106 and 135, S. 112

3 *Ibid*, p. 135, S. 112

4 *Ibid*, p. 134, S. 111



AFP PHOTO/ OSSERVATORE ROMANO / HO
Pope Francis visiting Bethany beyond the Jordan.

toward subjectivism, utilitarianism, and relativism appear not merely as pragmatic attitudes or patterns of behavior, but rather as approaches having a basis in theory and claiming full cultural and social legitimacy”⁵

In this regard he warns against

“*the risk of an alliance between democracy and ethical relativism, which would remove any sure moral reference point from political and social life, and on a deeper level make the acknowledgement of truth impossible. Indeed, ‘If there is no ultimate truth to guide and direct political activity, then ideas and convictions can easily be manipulated for reasons of power. And history demonstrates, a democracy without values easily turns into open or thinly disguised totalitarianism’* (Encyclical *Centisimus Annus*, 1991)”⁶

He explains,

“The Supreme Good and the moral good meet in *truth*: the truth of God, the Creator and Redeemer, and the truth of man, created and redeemed by Him. Only upon this truth is it possible to construct a renewed society and to solve the complex and weighty problems affecting it, above all the problem of overcoming the various forms of totalitarianism, so as to make way for the authentic *freedom* of the person. ‘Totalitarianism arises out of the denial of truth in the objective sense. If there is no transcendent truth, in obedience to which man achieves his full identity, then there is no sure principle for guaranteeing just relations among people. Their self-interest as a class, group, or nation would inevitably set them in opposition to one another. If one does not acknowledge transcendent truth, then the force of power takes over, and each person tends to make use of the means at his disposal in order to impose his own interests or his own opinion, with no regard to the

rights of others. ... Thus, the root of modern totalitarianism is to be found in the denial of the transcendent dignity of the human person who, as the visible image of the invisible God, is therefore by his very nature the subject of rights that no-one may violate (Encyclical *Centisimus Annus*, 1991)’. Consequently, the inseparable connection between truth and freedom – which expresses the essential bond between God’s wisdom and will – is extremely significant for the life of persons in the socio-economic and social-political sphere ... not only with regard to general attitudes but also to precise and specific kinds of concrete behavior and concrete acts”⁷

The major message of this encyclical is the dependence of freedom on truth, based on the scripture of John 14:6, referring to the statement of Jesus valid for all world religions, “I am the way, the truth, and the life”, and John 8:32, “You will know the truth, and the truth will set you free”⁸

In Chapter One of his encyclical, somewhat in the vein of the Muslim Mu’tazillites of old, he writes,

“Only God can answer the question about the good, because He is the Good. But God has already given an answer to the question: He did so by *creating man and ordering him* with wisdom and love to his final end, through the law that is inscribed in his heart (Romans 2:15), the ‘natural law’”⁹

Pope John Paul II adds a quote from Saint Thomas Aquinas that this natural law is

“nothing other than the light of understanding infused in us by God, whereby we understand what must be done and what must be avoided. God gave this light and this law to man at creation”¹⁰

⁵ *Ibid*, p. 128, S. 106

⁶ *Ibid*, p. 123, S. 101

⁷ *Ibid*, pp. 120-121, s. 99

⁸ *Ibid*, p. 50, S. 34 and p. 108, S. 87

⁹ *Ibid*, p. 22, S. 12

¹⁰ *Id*

In addressing the challenge of “moral theology”, which he defines as

“a science that accepts and examines Divine Revelation while at the same time responding to the demands of human reason”¹¹,

Pope John Paul II adds, more in the vein of the Muslim ‘Asharites and Salafis,

“but man’s freedom is not unlimited: it must halt before the ‘tree of knowledge of good and evil’; for it is called to accept the moral law given by God. In fact, human freedom finds its authentic and complete fulfillment precisely in the acceptance of that law. God Who alone is good, knows perfectly what is good for man, and by virtue of His very love proposes this good to man in the Commandments.”¹²

Otherwise, he writes,

“Some present cultural tendencies have given rise to several currents of thought in ethics that center upon an alleged conflict between freedom and law. These doctrines would grant to individuals or social groups the right to *determine what is good or evil*. Human freedom would thus be able to ‘create values’ and would enjoy primacy over truth to the point that truth itself would be considered a creation of freedom. Freedom, would thus lay claim to a moral autonomy that would actually amount to an absolute sovereignty.”¹³

He explains,

“*The autonomy of reason cannot mean that reason itself creates values and moral norms. ...* By forbidding man to ‘eat of the tree of knowledge of good and evil’; God makes it clear that man does not originally possess such ‘knowledge’ as something properly his own, but only participates in it by the light of natural reason and of Divine Revelation, which manifest to

him the requirements and the promptings of eternal wisdom. Law must therefore be considered an expression of divine wisdom: by submitting to the law, freedom submits to the truth of creation. Consequently one must acknowledge in the freedom of the human person the image and the nearness of God, Who is present in all (Ephesians 4:6). But one must likewise acknowledge the majesty of the God of the universe and revere the holiness of the law of God, Who is infinitely transcendent: *deus semper maior* (Saint Augustine)”¹⁴

In Chapter Two of his encyclical, Pope John Paul II addresses the role of moral conscience in maintaining awareness of absolute truth and expressing it in action.

“The judgment of conscience”,

he says,

“is a practical judgment Whereas the natural law discloses the objective and universal demands of the moral good, conscience is the application of the law to a particular case”¹⁵.

The key to the Christian teaching on peace, prosperity, and freedom through truth, as represented in Chapter Three of Pope John Paul II’s encyclical, *Veritatis Splendor*, is divine grace, known in Islam as *baraka*.

He explains,

“Freedom is rooted in the truth about man, and is ultimately directed toward communion. Reason and experience [however] not only confirm the weakness of human freedom, they also confirm its tragic aspects. Man comes to realize that his freedom is in some mysterious way inclined to betray this openness to the True and the Good, and that all too often he actually prefers to choose finite, limited, and ephemeral goods. What is more,

¹¹ *Ibid*, p. 44, S. 29

¹² *Ibid*, p. 51, S. 35

¹³ *Ibid*, pp. 51-52, S. 35

¹⁴ *Ibid*, pp. 56-57, S. 40-41

¹⁵ *Ibid*, pp. 76-77, S. 59

within his errors and negative decisions, man glimpses the source of a deep rebellion, which leads him to reject the Truth and the Good in order to set himself up as an absolute principle unto himself. ...”¹⁶

“Maintaining harmony between freedom and truth”,

he adds,

“occasionally demands uncommon sacrifices, and must be won at a high price: it can even involve martyrdom, but as universal and daily experience demonstrates, man is tempted to break that harmony: ‘I do not do what I want, but I do the very thing I hate. ... I do not do the good I want, but the evil I do not want’ (Romans 7:15, 19)”¹⁷

The desire to be like God without dependence on Divine Providence and divine grace (Genesis 3:5), writes John Paul II,

“was the first temptation, and it is echoed in all the other temptations to which man is inclined to yield. ...”¹⁸

The most threatening error of man, he says, is to copy the Pharisee, who

“represents a self-satisfied conscience, under the illusion that it is able to observe the law without the help of grace and convinced that it does not need mercy. All people must take great care not to allow themselves to be tainted by the attitude of the Pharisee, which would seek to eliminate awareness of one’s own limits and of one’s own sin. In our day this attitude is expressed particularly in the attempt to adapt the moral norm to one’s own capacities and personal interests, and even in the very idea of a norm. Accepting, on the other hand, the ‘disproportion’ between the law and human

ability (that is, the capacity of the moral forces of man left to himself) kindles the desire for grace and prepares one to receive it”¹⁹

Pope John Paul II concludes his emphasis on grace as part of the message of Pope Francis with the exhortation,

“Man always has before him the spiritual horizon of hope, thanks to the help of divine grace and with the cooperation of human freedom”²⁰

The good news, especially in the Christian approach to the trials and tribulations of the 21st century, is Pope John Paul II’s reference to the Second Vatican Council, quoting *Gaudium et Spes*:

“In the depth of his conscience man detects a law that he does not impose on himself, but which holds him to obedience. Always summoning him to love good and avoid evil, the voice of conscience can when necessary speak to his heart more specifically: ‘do this, shun that’. For man has in his heart a law written by God. To obey it is the very dignity of man; according to it he will be judged (Romans 2:14-16)”²¹

V. The Search for Truth and Justice: An Islamic Approach

The single best source for the classical Islamic perspective on holistic education through ultimate truth as an ontological principle and its translation into justice as an epistemological process is Professor Muna Abul-Fadl’s essay, “Toward Global Cultural Renewal: Modernity and the Episteme of Transcendence”, which summarized all her work. This was first published in July, 1987, by the International Institute of Islamic Thought (IIIT) in its *American Journal of Islamic Social Sciences* and was delivered as the Faruqi Memorial Lecture at the 16th Annual Conference of the Association of Muslim Social

¹⁶ *Ibid*, p. 108, S. 86

¹⁷ *Ibid*, pp. 123-124, S. 102

¹⁸ *Ibid*, p. 124, S. 102

¹⁹ *Ibid*, pp. 126-127, S. 104-105

²⁰ *Ibid*, p. 125, S. 103

²¹ *Ibid*, pp. 72-73, S. 54

Scientists at the headquarters of the Islamic Society of North America (ISNA) in Plainfield, Indiana.

The IIIT was conceived in 1977 in Switzerland when the Muslim community in Geneva was led by Sa'id Ramadan, the son-in-law of Hassan al Banna, and when the grandson, Tariq Ramadan was still a boy. Its purpose was to serve as the intellectual center or "brain" of the worldwide Muslim Brotherhood, representing the moderate or enlightened trend in the Egyptian Ikhwan introduced by its founder, Hassan al Banna in the 1920s, in contrast to the confrontational, radicalized, and power-oriented trend introduced in the 1950s by Syed Qutb and reintroduced in 2010, who can be credited with inventing the paradigm known as the "clash of civilizations".

Dr. Muna had been a professor of political science at Al Azhar. During the 1980s and 1990s, she was director of the IIIT's Western Civilization project based in Herndon, Virginia, which was designed to bring out the best of Western civilization together with the best of Islam in order to address the roots of the global crisis in all civilizations. She found the roots in "the loss of meaning and direction" resulting from a universal dissolution of higher education into a "deep ontological/epistemological morass".²²

The purpose of Professor Muna's scholarship was to expand the substance and methodology of the IIIT's original mission, presented in 1981 in its first major publication, *Islamization of Knowledge: General Principles and Work Plan*, which as the IIIT's Director of Publications I edited in 1986 for reissuance in 1989. This mission was to

"recover the vitality of the Muslim community or *umma* worldwide by recovering the vitality of its heritage".²³

She introduced a more heuristic style designed to recover the transcendent heritage of all the world's civilizations and nations by applying the Islamic

mode of knowing or epistemology through an Islamization of thought designed to address the universal crises in them all.

Professor Muna Abul-Fadl addressed the "prophecies of doom and gloom" that first became fashionable through Oswald Spengler's *The Decline of the West*. Her purpose, however, was to bring out the wisdom of those who offered solutions in the "vocation" of holistic education.

Notable in her work of recovery were such students of the ontological transcendent as Rene Guenon in his *The Reign of Quantity*, published in 1947, and Hossein Nasr in his *Islam and the Plight of Modern Man*, 1975, as well as such pioneers of thought as Malik Bennabi, Ali Shari'ati, Parvez Manzoor, and Charles le Gai Eaton.

Many of Muna's sources derived their insights from what she called the sapiential perspective of Frithjof Schuon's shelf of books, including his *Spiritual Perspective and Human Facts*, in which he boldly writes,

"All civilizations have decayed; only they have decayed in different ways; the fault of the East in decay is that it no longer thinks; the West in decay thinks too much and it thinks wrongly. ... The East is sleeping over truths; the West lives in errors".²⁴

This is precisely what Pope John Paul II detailed in his encyclical *Veritatis Splendor, The Splendor of Truth* and what Pope Francis is trying to address in action today.

This sapiential perspective is the source of the complete freedom that results when one's only desire is to seek one's identity in the person one was created to be and then to become what one already is. This freedom is found in all world religions, but perhaps especially in Islam, Buddhism, and traditionally in both Eastern and Western Christianity, as well as in the works of Rabbi Adin Steinsaltz, who is recognized as the greatest Torah scholar since Maimonides eight hundred years ago.

The Islamic paradigm of thought that can integrate the cognitive, affective, and symbolic values

22 Abul-Fadl, Mona M, *Toward Global Cultural Renewal: Modernity and the Episteme of Transcendence* (Herndon, Virginia, IIIT), 1995, 22 pages, p. 3

23 *Ibid.*, p. 1

24 *Ibid.*, p. 5

derived from Islamic tradition is known in Qur'anic language as *tawhid*. This comes from the Arabic word *wahda*, which means oneness. It refers as a nodal nexus both to the ontological Oneness of the Absolute, namely, Allah or God, and to the integral coherence in the diversity of creation that points epistemologically to its transcendent origin.

Dr. Muna borrows Seyyed Hossein Nasr's definition of "tradition" as

“that which binds to the Origin through a message, revelation, or manifestation that comes from the Ultimate Reality”.²⁵

She quotes Huston Smith's critique of militantly secular modernism in his claim that

“an epistemology that aims relentlessly at control rules out the possibility of transcendence in principle”.²⁶

She borrows Malik Bennabi's metaphor of a “cultural proletariat” to describe the Muslims who “consume” the Western culture of modernism²⁷ and become slaves to what S.Parvez Manzoor calls

“a civilization of countless means that knows naught of any single cause”.²⁸

The result, says Dr. Muna is that

“truth remains as evasive as ever, not on account of its absence, but because it lies outside and beyond the closed circuit in which the quest proceeds”.²⁹

“During the spread of Islam around the world”,

says Dr. Muna,

“Islam served as a catalyst for renewing culture and civilization ... because everywhere it acted upon the moral and spiritual foun-

datations of society³⁰ and thereby provided the setting and the congenial framework for achievement and self-development, ... self-betterment, and excellence in the Other”.³¹

In other words, say Dr. Muna, using the terminology of Thomas Kuhn, who invented the term “paradigm” in 1970,

“Islam served as a rationalizing influence upon the epistemological matrix within which the so-called ‘structure of scientific revolutions’ evolves”.³²

More specifically one might say that the paradigm of *tawhid* and its translation into normative guidelines through the sources of the *Sunnat Allah* or what Christians call natural law define the purpose and meaning of holistic education and provide the framework for achievement through interfaith cooperation in building what Dr. Muna calls

“a thriving civilization combining enlightenment, openness, and dynamism together with meaning and direction”.³³

Professor Muna Abul-Fadl's final message in her advocacy of global cultural renewal through the episteme of transcendence is her insistence that an intellectual superstructure must be institutionalized through what she calls “vocational scholarship”. She defines this as

“a scholarship that is animated by purpose, anchored in a vision, and oriented toward the realization of an ideal”.³⁴

VI. Conclusion

The two missing elements in much of education theory and practice today are the strategy of *tawhid* and the tactics of formative human development.

The Islamic strategy of *tawhid* is unique among

25 *Ibid*, p. 7

26 *Ibid*, p. 13

27 *Ibid*, p. 5

28 *Id*

29 *Ibid*, p. 6

30 *Ibid*, pp. 8-9

31 *Ibid*, p. 10

32 *Id*

33 *Ibid*, p.15

34 *Ibid*, pp. 19-20

religions, because it embodies, emphasizes, and details ethical and jurisprudential imperatives, as developed in my article, “Compassionate Justice: The Missing Dimension”, published in the 2012 edition of the *Muslim500* and in my follow-up article, “Flameout of the Muslim Brotherhood: Options for the Future”, published in the edition of 2013-2014.³⁵

The tactics of formative education have been developed during the past fifteen years by a whole shelf of books. The best was published in the Year 2014 by Robert S. Thompson, Jr., under the title *Beyond Reason and Tolerance: The Purpose and Practice of Higher Education*, Oxford, 205 pages.

In order to empower students to act globally and constructively to engage difference Dean Thompson synthesizes current scholarship regarding the nature and development of three core capacities deemed essential: a “personal epistemology” that reflects a sophisticated understanding of knowledge, beliefs, and ways of thinking; empathy and the capacity to understand the mental states of others; and an integrated identity that includes values, commitments, and a sense of agency for civic and social responsibility.

— by Dr. Robert D. Crane

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ISLAMIC EDUCATION: SOME REFLECTIONS ON IMPORTANT QUESTIONS

by John Herlihy

35 The systemic formulation and application of *tawhid* are most well developed for either holistic education from the bottom up in society or for political guidance from the top down in two books designed for advanced professionals. These are Jasser Auda’s *Maqasid al-Shari’ah as Philosophy of Islamic Law: A Systems Approach*, International Institute of Islamic Thought, Herndon, Virginia, 2008, 347 pages, and Masud Alam Choudhury’s *Tawhidi Epistemology and Its Applications: Economics, Finance, Science, and Society*, Newcastle, U.K., Cambridge Scholars Publishing, 2014, 442 pages.

WHATEVER HAPPENED TO ISLAMIC education? Do we have a need for Islamic education? Can education be characterized as Islamic? If so, what does it mean to speak of an education that is Islamic? Alternatively, we could ask: Whatever happened to a unified, holistic and relevant education that resolves earthly ignorance, defines and addresses human needs, and relates to universal perspectives? In the following brief article, I hope to outline the bare bones of the issues that deals with these questions.

Islam, after all, is primarily a belief system and traditional worldview that sets forth universal principles for human application and summarizes the perennial mystery that confronts us as humans through the principle of unity that brings together all the conflicting elements of life into a unified Whole. The Quran, as cornerstone and foundation of the religion, speaks of origins, creation, consciousness, cognitive processing and the language associated with it, and ultimately self-awareness (to access our needs) and free will (to make our choices) that ultimately include responsibility and accountability into the mix for who we are and what we do with our lives. In short, the religion, through the words and verses of the divine revelation, resolves all the key mysteries that we face in life with its succinct guidance and clear truths. In attempting to provide answers to the questions that might emerge regarding Islamic education, the principle of unity that Islam invokes in order to characterize the true nature of the reality is a good starting point. As the well known *shahadah* or profession of faith proclaims that summarizes the essential knowledge of Islam in one brief phrase, there is only one God, one truth, one reality. Every global child in today’s world, whether they are Jewish, Christians, Buddhist or Muslim, needs to know this.

The Islamic *shahadah* is simple, shattering, profound: Simple in that as a concept worth considering, it is accessible to all as an idea that can make a difference and comprehensible to virtually everyone; shattering because it breaks down our illusions

about ourselves and the world around us as the only reality, and profound because it opens our souls onto the broad plain of universal experience and will lead us down the road of our true destiny as mirrors reflecting the qualities of the Eternal (al-Samad) and the Living (al-Hayy). These are the adjectives that characterize the testimony of faith that forms the foundation and summative point of the entire Religion of Islam. Random questions



deserve our attention and have a way of insinuating their way into our consciousness sometimes in a manner that is not always convenient to our way of reckoning. As Muslims, we accept a complete belief system whose knowledge finds its source of enlightenment within the sacred verses of the Qur'anic revelation. We follow the divine guidance regarding how we should behave in the pursuit of our lives, establishing choices, making decisions, and living through our actions what we profess to believe. And as Muslims, we have a long list of 99 divine names that make specific reference to the qualities and attributes of Allah that we can find reflected within the mirror of our own souls if we take the trouble to recognize their value as desirable personality traits and incorporate these qualities into our lives as virtue through the individual virtues. Yet, in spite of all we have available to guide our way and show us the light, we still do not put into practice what we profess to believe. A case in point comes to the fore with regard to Islamic education.

As parents, grandparents, pedagogues, educators and students, perhaps no single issue dominates the broad field of our thinking more all-pervasively than that of education and its importance in our lives in giving shape and coloration to our destiny on earth,

whether the particular form of education is modern, progressive, traditional, or Islamic. What it means, how we understand its import and significance, and the key factors we should consider in identifying an education system as Islamic in the first place? No single question raises the moon of its inquiry over the horizon of our minds, ready to shine the light that we find readily available within the Qur'an onto the force field of our inquiry, more than the questions and issues raised with regard to education, educating ourselves, our children, our collective national societies and cultures, in a manner that is in keeping with our professed belief system. As Muslims, we have our own worldview, a worldview that is admittedly traditional rather than modern, sacred rather than secular, spiritual rather than material, and inclusive of a traditional science that is not based solely on the physical properties of the universe as merely physical facts, but rather based on the natural and metaphysical laws and principles that lie at the heart of the universal spectrum. As such, when we attempt to integrate them within an educational system that is in keeping with our belief systems, we need to pay attention to the details and utilize what we profess to believe.

There was a time when language did its job and conveyed clear meaning. Words as symbols had messages of intent that were more or less accepted as a means of fruitful communication.³⁶ But 21st century communication is different; words no longer beam their signal meaning for all to understand; but instead are subject to vast differences of meaning based on different attitudes, interpretations and adopted worldviews that we choose to have faith and believe in, not to mention the personal agendas that drive much of today's selfish and personal gain-driven world in which words are spun into the likes of cotton candy than melt on the tongue as a sugar rush that soon disappears, making no more impres-

³⁶ The Qur'an tells us in one of its verses that Adam was given "the names of things", a verse (2:31) of some significance in that it reveals to us that Adam received not only a "revelation" from God as did Muhammad, but that every created thing had "a name", and thus a meaningful designation that serves as the basis for formal communication, a cognitive and self-conscious ability denied to the rest of the animal kingdom.

sion on us than a passing remark that we don't take seriously. Take the word science, for example. In the Islamic worldview of the former Golden Age, an Islamic science flourished that was based on the sacred knowledge of the Qur'anic revelation and the universal principles that are sprinkled throughout the glorious book like exotic spices, the term "science" had a different meaning altogether than it does today.

When we think of "science" today or even hear the word, visions come to mind of black holes and event horizons, parallel universes and quantum mechanics, the Big Bang theory and the expanding universe. These modern mental constructions are not only examples of what modern science is capable of, they are also indicative of the kind of success and achievement that modern science symbolizes, a level of success that casts a glow of wonder across the mind of modern humanity. We think to ourselves: This is what we humans are capable of in tracing our way back to the edge of time and down into the center of the nucleus of matter. If we can put a number to the birth and age of the universe and capture the singularity of the Big Bang on giant telescopes that float through the heavens with imperiousness, it leads to the notion that we are smokin', as the saying goes, and that nothing can stop us; we can do it on our own and without the aid of Heaven. The price we have to pay for this extravagant illusion, however, lies in the loss of our own souls and our ability through the Qur'anic revelation to lift the veil that separates us from the other side, the unseen side (*al-ghaib*), of the Reality.

Yet, the question remains to haunt us: What is the good of standing on the edge of time, if we have to give up the promise of eternity in return?

When the term science is invoked within the Islamic context, it is above all a traditional science or *scientia sacra* (sacred science) that finds its roots in the verses of the Qur'an. It is traditional and by correspondence sacred and universal, because it is based on principles that are unchanging and metaphysical, beyond the horizon of the physical world that reach into the world of the Unseen (*alam al-ghaib*) for their inspiration and source. The true origin of all knowledge, no matter what its level of

manifestation, is both sacred and original, sacred because it reflects something infinitely more than itself that it only gradually discloses, manifesting through a veil as it were, and original, not because it is first or new, but rather because it is a faithful image of the Origin and originates in the One Reality. "To Him is due the primal origin of the heavens and the earth." (6: 101) The point of departure of the traditional approach to understanding the true nature of the reality and the pursuit of knowledge is the same in all religious traditions, despite the wide diversity of the religious experience and the historical development of a variety of traditional civilizations. Knowledge, including the scientific knowledge of today's modern worldview, is understood in the traditional context as proceeding from a prime cause or first origin. This first cause is identified as the Transcendent with regard to the unveiling of the creation and the Center with regard to its presence within existence.

For now, we need to come to terms with the notion of a modern-day education that not only serves the needs of the emerging younger generation, but that also provides them with the knowledge and skills that will empower them in a 21st century world. Briefly and speaking in broad terms that can bring together the key issues into a single, unified package, we need to consider three significant questions. Firstly, if we are going to be teaching our youth a body of knowledge that will be considered the foundation of the adult life and the pursuit of a career that will serve the community, what then are the sources of that knowledge. Are they reliable, credible, and do they provide certainty about what we profess to know. Secondly, is there a belief system or worldview that is comprehensive, conclusive, and comprehensible, providing answers to the fundamental mysteries that we are confronted with in life and thus giving our young people the tools to deal with a broad spectrum of issues that must be resolved in their destiny. And thirdly, are their modes of behavior and qualifying virtues that come in the forms of clear guidance that can enlighten our youth and show them their way into the future of their lives?

We know that the body of knowledge we ac-

cept today *de facto* finds its source in the modern, scientific basis of inquiry and that is enveloped within the fold of an all-encompassing modern, scientific worldview which is secular, matter-based and progressive, built upon the premise that an evolutionary scale of human development moves upward and progressively forward in the interests of humanity (survival of the fittest!). Also, modern philosophies of education may vary in their details; but now generally rest on a solid core of what are referred to as 21st century skills that are considered to empower the young people of today to deal with the issues and challenges they will meet in today's immediate future. I believe that the effective integration of the age-old, traditional (and revealed) body of knowledge and guidance regarding one's personal behavior combined with the vision of a 21st century person effectively equipped with 21st century skills will go a long way in creating an integrated, unified, and complete person fully empowered to make a difference in this world in whatever way his or her destiny may lead.

When most savvy educators speak of 21st century skills for the emerging adults of tomorrow, they are referring to what are called the 5 Cs of Core Subject Knowledge, Cognitive (reasoning) skills, critical skills (alternatively known as problem solving), the highly important communication skills (including speaking, listening, writing and a variety of study and soft skills) and finally collaborative skills that are required for team work. Beyond the horizon of these vital skills lies the ever-valued creative and innovative skills that are the result of creative thinking and that makes good use of the knowledge that a person has at his/her disposal. Two final components round off the thinking when it comes to equipping today's growing child to meet the challenges of our complicated and often unpredictable world. Firstly, young people need to be aware early of the importance of the protection and maintenance of their health through sound nutrition and regular exercise together, and secondly, they need to assume the responsibility of understanding the value of money, its importance in the pursuit of a reasonable life of success and comfort. Finally, we live in an advancing technological world. Young people need

to become adept with the ever-changing technologies as a matter of course; but they also need to put the electronic devices at their disposal to good use to improve their lives and help them pursue their goals, and not use them just as idle and superficial forms of distraction that weaken the mind and lead young people in directions they should not go.

We like to think of Islamic education as a composite rock made up of various, crystalline elements: 1) the depth and beauty of a traditional belief system and worldview based on the revelatory verses of the Qur'an that combines all the elements of human nature and the natural order into unified body of knowledge that is revealed and irrefutable, 2) a model of behavior and living that reflects the light of a true knowledge based on universal principles and that manifest here on earth as human virtue, 3) the precision and factuality of the core body of proven scientific laws and facts of nature that allow us to build a world that is compatible with our practical needs and desires, and 4) the skills and abilities that will allow us to adapt to the changing times and the demands and challenges that comes with a progressive and fast-changing world.

If today's youth and the adults of the future have this composite rock in their back pocket, along with the rabbit's foot and bird feathers of their childhood dreams, they can trust in themselves and in God to lead them into a destiny they were meant to live, armed with an education that reflects the true nature of reality that Islam has come to proclaim.

— *John Herlihy*

FAITH AND REASON: ISLAM AND MODERN SCIENCE

by Professor Abdelhaq M. Hamza

ROGER PENROSE, IN A series of three lectures delivered at Princeton University in October of 2003 under the title "Fashion, Faith and Fantasy in the New Physics of

the Universe,³⁷ was very likely one of the first scientists to start describing the crisis modern physics has been going through. Criticizing the string theory fashion, suggesting faith in quantum theory, and fantasizing about theoretical modeling, were the themes of Penrose's lectures, which in many ways constitute the building blocks of a scientific creed; a creed that can no longer be held because the solutions proposed by this very science violate the very essence of this science.

It is firmly believed in scientific circles that modern science is facing a deep crisis, an epistemological as well as an ontological one. Modern 'western' science can no longer sustain the claim that it is



centered on the discovery of facts, for "facts are theory-laden" as the postmodernists would argue. Over the past century, theories have come to play a central role when it comes to determining what is and what is not recognized as fact. Indeed, in the West, one can trace the role played by 'theory' and the definition of 'fact' to treatises by Rene Descartes and Francis Bacon in the late 16th and early 17th centuries. To illustrate the role of theory in the establishment of facts we use the recent discovery of the Higgs-like boson at the Large Hadron Collider (LHC) in Geneva in the summer of 2013. The Standard Model (SM) provides the theoretical framework through which predictions can be put forward to be tested experimentally; it is within the paradigm of the SM that the Higgs-like boson has become a

37 Roger Penrose, *Fashion, Faith and Fantasy in the New Physics of the Universe*, Princeton Lecture Series, 2003. <http://goo.gl/487qal>

fact. A paradigm is, according to the historian and philosopher of science Thomas Kuhn³⁸, first and foremost, an object of consensus; it can therefore be discarded and replaced by a new paradigm whenever a crisis occurs. Modern science is stuck within its paradigm, just like thought never gets "outside language" according to Wittgenstein³⁹.

In a recent article published by Paul Wells in *Maeclean's*⁴⁰, Niel Turok, the director of the Perimeter Institute in Canada, and one of the proponents of the ekpyrotic model of the universe⁴¹, describes in his welcome speech to the 2013 Perimeter Scholars International the crisis in modern physics as follows:

Theoretical physics is at the crossroads right now ... In a sense we've entered a very deep crisis... You may have heard of some of these models ... there've been grand unified models, there've been super-symmetric models, super-string models, loop quantum gravity models ... Well, nature turns out to be simpler than all these models. If you ask most theorists working on particle physics, there're in a state of confusion. The extensions of the standard model, like grand unified theories, they were supposed to simplify, but in fact they made it more complicated. The number of parameters in the standard model is about 18. The number in grand unified theories is typically 100. In super-symmetric theories, the minimum is 120. And as you may have heard, string theory seems to predict 10 to the power of 1,000 different possible laws of physics. It's called the multiverse. It's the ultimate catastrophe: that theoretical physics has led to this crazy situation where the physicists are utterly confused and seem not to have any predictions at all.

38 Thomas Kuhn, *The Structure of Scientific Revolutions*, University of Chicago Press, 1962.

39 Ludwig Wittgenstein, *Notebooks, 1914-16*, p.82. *Now it is becoming clear why I thought that thinking and language were the same. For thinking is a kind of language.*

<http://goo.gl/vhAUiM>

41 P. J. Steinhardt and Neil Turok, *Endless Universe: Beyond the Big Bang*, Doubleday 2007.

In fact the technical literature available through the Internet is like a Pandora's box where one can easily witness the emergence of science trends and science cults; from blog discussions to formal technical lectures, all is available for the critical mind to evaluate. The message is loud and clear: Physics has reached a state of confusion; a crisis has been diagnosed and a remedy is nowhere to be found.

In a very recent paper published in *Nature*, and following the premature announcements of the BICEP2 experiment⁴², Paul Steinhardt, an expert on inflation theory from Princeton University writes⁴³:

The BICEP2 incident has revealed a truth about inflationary theory. The common view is that it is a highly predictive theory. If that was the case and the detection of gravitational waves the 'smoking gun' proof of inflation, one would think that non-detection means that the theory fails. Such is the nature of normal science. Yet some proponents of inflation who celebrated the BICEP2 announcement already insist that the theory is equally valid whether or not gravitational waves are detected. How is this possible? The answer given by proponents is alarming: the inflationary paradigm is so flexible that it is immune to experimental and observational tests. First, inflation is driven by a hypothetical scalar field, the inflaton, which has properties that can be adjusted to produce effectively any outcome. Second, inflation does not end with a universe with uniform properties, but almost inevitably leads to a universe with an infinite number of bubbles, in which the cosmic and physical properties vary from bubble to bubble. Scanning over all possible bubbles in the multiverse, everything that can physically happen does happen an infinite number of times. No experiment can rule out a theory that allows for all possible outcomes. Hence, the paradigm of inflation is unfalsifiable ... Taking this into account, it is clear that the inflationary paradigm is fundamentally un-

testable, and hence scientifically meaningless. Cosmology is an extraordinary science at an extraordinary time. Advances, including the search for gravitational waves, will continue to be made and it will be exciting to see what is discovered in the coming years. With these future results in hand, the challenge for theorists will be to identify a truly explanatory and predictive scientific paradigm describing the origin, evolution and future of the Universe.

What Steinhardt seems to omit is the fact that, even the 'truly explanatory scientific paradigm' that he anticipates will have to stand the test of falsifiability in the Popperian sense, if one accepts the general and philosophical principle of falsifiability, and henceforth to no end. This goes a long way to showing the depth of the crisis that modern science in general and cosmology in particular are facing.

So where do we stand as Muslims in general, and as Muslim scientists in particular, with respect to this modern science that wants to sweep away a traditional heritage that has survived the waves of materialism for more than four centuries. As an active theoretical physicist, I should point out that I have no problem with asking questions and working out problems defined within a given framework knowing that physics, as a physical science, operates within the limited horizontal plane of the material. Frithjof Schuon, in one of his letters⁴⁴ described concisely the limitations of modern science when he wrote:

Modern science is only partially wrong on the plane of physical facts; on the other hand it is totally wrong on higher planes and in its principles. It is wrong in its negations and in the false principles derived from them, then in the erroneous, hypotheses deduced from these principles, and finally in the monstrous effects this science produces as a result of its initial Prometheanism. But it is right about many physical data and even about some psychological facts, and indeed it

<http://goo.gl/NqDaNs>
<http://goo.gl/XlkoQA>

44 Frithjof Schuon, Extract from a letter from Frithjof Schuon dated 22 June, 1964. <http://goo.gl/Tsm176>.

is impossible for this not to be so, given the law of compensations; in other words it is impossible for modern men not be right on certain points where ancient men were wrong; this is even part of the mechanism of degeneration. What is decisive in favour of the ancients or traditional men in general, is that they are right about all the spiritual essential points.

And in *Understanding Islam*, Schuon⁴⁵ also writes:

Imagine a radiant summer sky and imagine simple folk who gaze at it projecting into it their dream of the beyond; now suppose that it were possible to transport these simple folk into the dark and freezing abyss of the galaxies and nebulae with its overwhelming silence. In this abyss all too many of them lose their faith, and this is precisely what happens as a result of modern science both to the learned and to the victims of popularization ... But what we would chiefly emphasize here is the error of believing that by the mere fact of its objective content 'science' possesses the power and the right to destroy myths and religions and that it is some kind of higher experience, which kills gods and beliefs; in reality it is human incapacity to understand unexpected phenomena or to resolve certain seeming antinomies which is smothering truth and dehumanizing the world.

In the aphorisms of one the most influential scholars of the 13th century, Ibn Ata Allah, we read:

The Cosmos is all darkness. It is illuminated only by the manifestation of God in it. Whoever sees the cosmos and does not contemplate Him in it or by it or before it or after it is in need of light, and is veiled from the sun of gnosis by the clouds of created things.

We have witnessed over the past decade the emergence of a new 'breed of Muslim neo-modernists' like N. Guessoum, Z. Sardar, P. Hoodboy, S. Ha-

meed, U. Hassan and E. Abouheif, to name a few, who have challenged the traditional Muslim worldview; modern science is their creed. The members of this group, who have followed in the steps of their forefathers and inundated the net with pseudo-scientific and pseudo-journalistic pieces, which reflect but the lack of erudition and scholarship, propose no reform and reject some of the basic pillars of the Islamic belief system; they do not believe in miracles and claim that the Qur'a'n is a book of metaphors. These pseudo-modernists of the twenty first century have hijacked and monopolized the electronic pulpit in order to mesmerize a generation that has been pacified by a tap on a tablet or a tweet on the net, a virtual action, a new acquired reflex, which persists and tries to fold the sacred dimension of learning. This emerging modern Sandman phenomenon has been beautifully captured in an essay by Dorothy Bishop⁴⁶, a professor of Developmental Neuropsychology at Oxford University⁴⁷, where she lays down six golden rules to follow in order to become a celebrity scientist: the trade of the day for some, non-Muslims and Muslims alike, indeed. The neo-modernists are in fact following the steps, and are carrying the moulds of their western Christian colleagues who have been facing the waves of scientism for more than four centuries, and who have had to address a wave of new atheism more recently (see John Lennox^{48,49} for a thorough analysis of the problems faced by Christians in the debate on Science and religion and a thundering response to people like Richard Dawkins, Daniel Dennett and Sam Harris to name a few). In fact, the arguments used by the Muslim neo-modernists in the 'Science and Islam' dialogue are homomorphic to those used by the Christians in what they have initiated as the 'Science and Religion' debate when it should have clearly been called the 'Science and Christianity' dialogue. This is as if Muslims have to rub themselves with the Christian ointment in

46 Dorothy Bishop, How to become a celebrity scientific expert, September 12, 2011. <http://goo.gl/Asf7s8>

47 <http://goo.gl/n9txoQ>

48 John Lennox, God's Undertaker: Has Science Buried God? Lion UK, 2009.

49 John Lennox, Gunning for God: Why the New Atheists are Missing the Target, Lion UK, 2011.

45 Frithjof Schuon, *Understanding Islam*, pp. 114-115.

order to be baptized into the Science and Religion dialogue. Indeed, it is interesting to read in an article published by Guessoum⁵⁰ in *Zygon*, where he spills the beans of his worldview, the cut and paste arguments he put forth, which coincide exactly with the point just made.

In a paper I wrote few years ago, which appeared in French in a collective book⁵¹, I wrote:

Physics belong to the small family of “hard core” sciences, which have enjoyed an unprecedented level of empirical accuracy, and which have unveiled unconceivable levels of details of the world we live in. The impact, these sciences have had, expressed in the language of these very sciences, is clearly measurable. What we call today basic technologies could have easily been described as miracles in a past not too distant; they provide a validity check for the proponents of these ‘hard-core’ sciences, which have made these very technologies possible. These sciences have cultivated the culture of certainty and authority, a culture where exotic quasars and clusters of galaxies, quark-gluon plasmas and black hole singularities, mathematically elegant superstrings, branes in hidden dimensions are undeniable mathematical facts, which must be reckoned with.

However, it is important to point out that facts alone do not constitute a reality and do not reflect any truth unless interpreted within a philosophical framework. In other words, built into modern science are empirical techniques as well as a hidden philosophy that addresses the fundamental questions of being and knowledge, i.e., ontology and epistemology. We have been brainwashed by a process of quantification with many empirical layers each veiling the one before. And when these layers fail to hold together and slip, empiricism is exposed and the philosophical framework that sustains it

crumbles. Yet one is reminded that philosophy is not subject to empiricism. Moreover, modern scientists have not been trained to question empiricism and have had very little exposure to the philosophical framework through which interpretations are put forward. As John Haught of Georgetown University pointed out, “Some of the most prominent scientists are literally unable to separate science from their materialist metaphysics.” This reminds me of the ‘arrogant’ comment made by Lawrence Krauss at a panel discussion⁵² held at Arizona State University in 2010 when he denigrated philosophy and claimed that in the sciences we only look at literature that is one year old and ignore the rest, and that scientists have no reason to pay attention to what was said five hundred years ago, and who cares about what Hume said. The reply from the expert on Hume, and Cambridge University philosopher Simon Blackburn, a member on the panel, was clear: “Lawrence Kraus is probably right, he should not read Shakespeare or Tolstoy or Aristotle or Hume or Darwin, as these are all over a century old, and of course they have absolutely nothing to tell us about life!!! ...” He then mentioned the moral philosopher Bernard Williams and said: “There is a holy grail that some people have, to find the “argument that will stop them on their tracks when they come to take you away,” Hume thought there was no such argument. I believe you can know as much sciences as could be found out, you will still not find the argument that will stop them when they come to take you away ... that is the argument you cannot derive morals from reason”.

Malek Bennabi⁵³ writes in “Le Phenomene Coranique”: “Let it be known that we are not trying to compare two sciences, but rather two faiths: one that venerates matter while the other brings forth God. ... It is only epochs of social trouble and moral disequilibrium that oppose science to religion ...” In a recent book entitled “*Programming the Universe*”

50 Nidhal Guessoum, *Issues and Agendas of Islam and Science*, *Zygon*, Volume 47, Issue 2, pp. 367-387, May 22, 2012.
51 Abdelhaq M. Hamza, *Science et Religion en Islam: Des Musulmans parlent de la Science Contemporaine*, AlBou-raq, 2011/12.

52 ASU Origins project, *Can Science Tell us Right from Wrong 2010*. <http://goo.gl/d3iBdi> (Lawrence Krauss comment at 28:00 and Simon Blackburn reply at 30:00)

53 Malek Bennabi, *Le Phenomene Coranique, Essai d'une Theorie sur le Coran*, 1976, pp. 21-23.

Seth Lloyd⁵⁴ writes (pp76):

This book contains a few million bits of information. The millions of books in the Library of Congress contain some million million of bits. All the computers of the world at present contain some billion billion bits. All the bits of information generated in written or electronic form by the human species as a whole still falls short of the amount of information registered by the atoms of Helium in a balloon.

What profane science has accumulated, in terms of knowledge, does not even come close to the amount of water sipped by the bird in the story of prophet Moussa (Moses (AS)) and el-Khider (AS) on their journey on the boat⁵⁵. The Muslim neo-modernists ought to understand that modern science does not provide the “argument” as suggested by Bernard Williams, and it is not with veiling science with a theistic mantle that we will become enlightened, as suggested by Guessoum⁵⁶.

I will close this paper by citing a story told by Djamshid Mortazavi⁵⁷ in which he relates one of the fundamental pillars of the Muslim creed:

Le cheikh Abou Saïd Abul Khayr raconte: “Un jour que je me trouvais aupres du cheikh Abul Abbas Qassab, il me dit: “Ce que l’on peut dire de l’unicite divine n’est que la designation. En fait, la realite de l’Etre ne peut etre expliquee ni definie.” Puis il ajouta: “Si quelqu’un te demande: “Connais tu Dieu?” ne reonds pas: “Je le connais,” car ce serait du Shirk (associer quelque chose a Dieu), et ne dis pas: “Je ne le connais pas,” car ce serait de l’incroyance, mais dit: “Dieu nous a fait connaitre Son Existence et Sa Divinite, par Sa Grace.”” (“What we can say about divine unicity is but a designation. In fact, the reality

of Being can neither be explained nor defined.” Then he added: “if someone asks you: “Do you know God?” do not answer: “I know Him,” for it would be association (associating something to God), and do not answer: “I do not know Him,” for it would be unbelief, but say: “God has made us realize His Existence and His Divinity, through His Grace.””

Wa Allah ‘Aa’llam.

Fredericton, NB

11/13-modified-08/14

— *Professor Abdelhaq M. Hamza*
University of New Brunswick
August 2014

CHALLENGING ISLAMOPHOBIA: A BRITISH PERSPECTIVE

by Ms Shenaz Bunglawala

WHILE RESEARCH ANALYSIS AND community advocacy on Islamophobia appears to be well developed, coherence on definitional issues continues to elude us. The starting for any discussion about Islamophobia in the UK context begins with the seminal report by the Runnymede Trust which in 1997 coined the term and gave it some definitional scope in its formulation of open and closed frames of understanding Islam; frames that influenced and contributed to antipathy towards Islam and Muslims.

Rights-based agencies in Europe recognise the absence of a ‘legally agreed definition of Islamophobia’ and have fallen on race-based concepts and policy measures to tackle the issue while theoretical discussions continue on a definition that straddles with legal (criminal justice), socio-political (exclusion and marginalisation) and rights based (conventions and universal norms) claims that the phenomenon merits.

54 Seth Lloyd, Programming the Universe, A Quantum Computer Scientist Takes On The Cosmos, Borzoi Book, Published by Alfred A. Knoff, 2006.

55 Moussa & Khider (AS): El Bidaya wa el Nihaya
56 <http://goo.gl/5KPl93>

57 Djamshid Mortazavi, Symbolique des contes et mystique persane, Editions J. C. Lattes, 1988, p.40.

The Council of Europe has adopted the following definition of Islamophobia:

“The fear of or prejudiced viewpoint towards Islam, Muslims and matters pertaining to them. Whether it takes the shape of daily forms of racism and discrimination or more violent forms, Islamophobia is a violation of human rights and a threat to social cohesion.”

Advocacy organisations, however, have adopted a much wider definition encapsulating the determined efforts of those engaged in stoking Islamophobia of marginalising or excluding Muslims from the public sphere by virtue of directed anti-Muslim hostility and exaggerated claims of ‘Islamisation’ or ‘Eurabia.’

A definition of Islamophobia which I prefer is the one adopted by the Center for American Progress in its report into the financial backing and organisation infrastructure that shapes the Islamophobia lobby in the US:

“An exaggerated, irrational fear, hatred and hostility toward Islam and Muslims, perpetuated by negative stereotypes resulting in bias, discrimination and marginalisation of Muslims from civic, social and political life”.

The definition both the nature and the effect of Islamophobia on Muslims: exclusion, marginalisation and discrimination.

To be sure, we still have detractors who opine that Islamophobia is a contested term and one that is devoid of any substantive meaning because a ‘phobia’ of Islam is a perfectly rational thing or that the term is deployed by those who want to see Islam and Muslims put above criticism. There are Muslims too who dispute the term connotes a religion-centric hostility when the object is not religion but its adherents; Muslims.

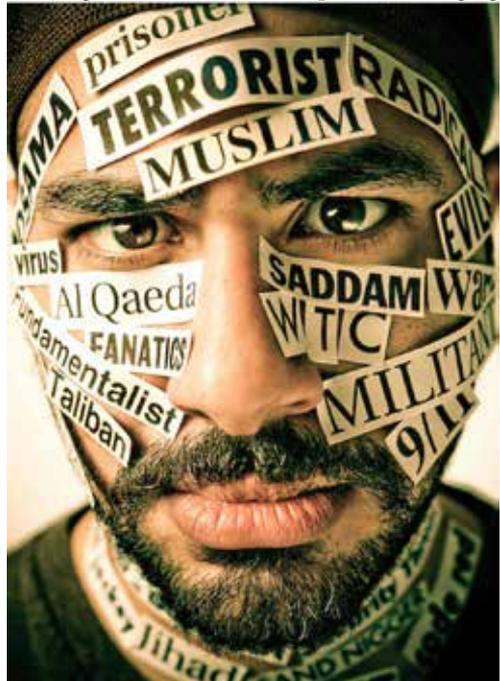
Are these debates merely academic? Well, yes and no. The average Muslim victim of hostility and aggravated hate crime is unlikely to care about the splitting of hairs over a definition. Was what they experienced anti-Muslim hate crime or Muslimophobia, I doubt they wonder. But without a coherent definition that allows for consistency and comparability, a panoramic view of the changing environment around being a Muslim and exercising

the freedom to practice religion; Islam, is undermined. Let’s just say work on a widely accepted definition continues.

Why does Islamophobia matter?

Definitions and their centrality as a starting point aside, Islamophobia matters because documenting the biased motivation of a crime committed on the basis of an individual’s religious identity, or perceived religious identity, is important just as recognising a racial dimension to a crime is important in order to prosecute in a way that recognises the racist motive for the crime. The aggravating element allows us to build a picture of victim groups and the type of criminal behaviours directed at them. What is the process of identifying the group, what is the basis for the hostility and how does the process of victimisation operate?

Identifying Islamophobia as a basis for victimisation and criminal conduct allows us to study the environmental factors and other causal relationships that account for the context in which crimes motivated by a hostility to Muslims come about. I will refer to work done by the NGO where I work, MEND (Muslim Engagement & Development), in studying these causal relationships and challenging



their influence later on. Suffice to say, Islamophobia doesn't begin with the crime, it begins with the targeting of a victim group by other means with criminal conduct the furthest point on that spectrum.

Islamophobia matters, and has mattered tremendously since 9/11 from whence Muslim communities have been struggling to force a distinction between free expression and unbridled prejudice and misrepresentation of Islam and Muslims. To be sure, the anti-racism struggles of Muslim communities prior to 9/11 are not obsolete in either communal memory or advocacy mappings. But it is a recognisable trait of Islamophobes to retreat behind the 'free speech' defence when engaging in anti-Muslim bigotry or citing the descriptive and not ascriptive nature of religious identity as a mitigating condition.

The interweaving of global and domestic contexts draws out yet a further challenge as we see in the cross fertilisation of ideas between the American Tea Party Movement and Stop Islamisation of America with their European counterparts, Stop Islamisation of Europe, and closer to home, the English Defence League. Islamophobia matters because anti-Muslim bigotry is not something that you may face in your homeland, but something that travels as you travel and avoiding certain countries for fear of Islamophobic undercurrents is a growing concern.

In the context of the 'war on terror', the challenge for those of us engaged in tackling Islamophobia is distinguishing Islam and Islamic culture and practice from the assimilationist tendencies of bigots within and without Islam; the Islamophobes and terrorists.

The UK context

There are a host of US researchers, authors and think tanks which have contributed sterling analyses aiding the understanding, reach and financial clout of US based Islamophobes. Studies by the campaign group Fairness & Accuracy In Reporting, the aforementioned Center for American Progress, the Council of American-Islamic Relations and Nathan Lean to name but a few.

And while the UK context may not exhibit the legal restrictions evincing an embedded hostility to Islam and Islamic practice like the French ban on the face veil (niqab) in public places or the ban on conspicuous religious symbols in schools, I would like to focus on the UK context for the following reasons beyond it being my area of focus and work.

Firstly, the English language press has a broad reach. Not only is the MailOnline, the online sister of the UK's Daily Mail title, the biggest news website in the world, the Guardian newspaper in recent months has expanded its operations in the US and Australia thereby extending its global readership too. As for the Murdoch empire, News International, may have been forced into an organisational split between its UK operations and elsewhere following the phone hacking scandal involving the largest selling Sunday title, The News of the World, but its global connection and reach is undisputed given the publications under its belt.

Secondly, British Muslims, while outperforming their European counterparts in assessments of integration and communal development, both perceived and real (Muslim community organisations in Europe have long admired the clout and confidence of British Muslims), fare less well in comparison to US Muslims who are largely considered to be better educated and better integrated. Nowhere is this more apparent than in the question that has been pored over in recent weeks: why do so many young Muslims want to join terrorist groups abroad?

The skewed lens that surveys the wider Muslim community from the point of the few that agitate against the British state is an endemic feature of news output in the British nationals which I will turn to shortly, but here the point I wish to make is that this security-laden distortion of British Muslims travels far and wide via the English language press and its reach and significance.

Media (mis)representation of Islam and Muslims

In one of the largest surveys conducted on the representation of Islam and Muslims in the British

nationals researchers at Lancaster University studied news output between 1998-2009 drawing on corpus techniques to understand the frequency and collocation of nouns used alongside the keywords 'Islam' and 'Muslims'. The study, *Discourse Analysis and Media Attitudes*, provides a deeper insight into the not so subtle wordplay and word correlation through which Muslims are collectivised, homogenised and distorted in the public imagination.

The bar chart below illustrates the frequency with which Muslims are collectivised in the media through representations that assemble them as Muslim 'community'; Muslim 'world'; Muslim 'country'; Muslim 'leader'; Muslim 'group' or Muslim 'population'.

The collective representation meets a challenge in the Muslim quest for unity or uniformity in confronting the external; for example, in efforts to form a collective front through which to engage and project on issues considered of common concern. Not all representations of Muslims that present them as a 'community' or 'group' are malign. But such representations also meet a challenge, a greater one in my view, of casting the few in the mould of the many. The nuance, differentiation, even pluralism on Muslim perspectives are omitted in favour of simple binaries that at once cover all and nothing.

McEnery and colleagues conclude, "More common than the expressly negative representation of

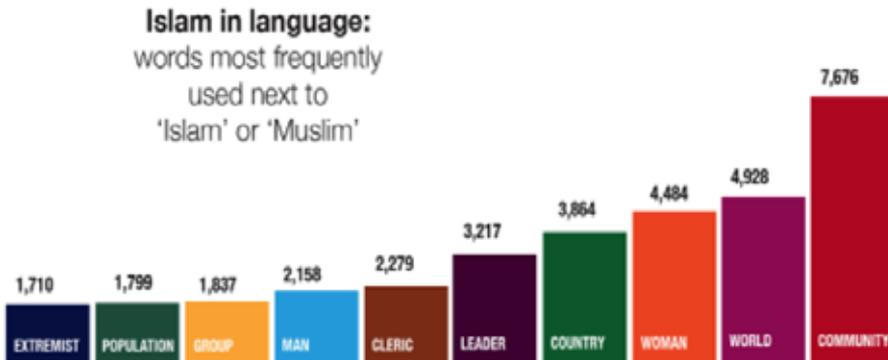
Muslims, was a more subtle set of implicitly negative representations, with Muslims often being 'collectivised' via homogenising terms like 'Muslim world' and written about predominantly in contexts to do with conflict, terrorism and extremism."

The detail on 'collectivising' and 'contextualising' within a conflict-laden paradigm informs part of the struggle facing British Muslims in challenging Islamophobia. It is not just the issue of challenging the association of Islam with 'conflict, terrorism and extremism', but of challenging the rearguard action that spurs the creation and drive of those far right organisations that meet their perception of an inherently violent religion with politically motivated violence of their own. We see this in the 'Christian patrols' that have been performed in parts of east London and the so-called 'mosque invasions' with members of the far right group Britain First doorstepping mosques and harassing congregations while handing out copies of the Bible.

The rise of the far right and its defence of politically motivated violence to protect what it sees as a threat to the nation is, though distressing, but a small part of the challenge. The greater challenge lies in battling the normalisation of anti-Muslim hostility among the majority who, though not pushed to sympathise with violence, sympathise with views that consider Islam incompatible with democracy, Muslims as citizens that resist integration, and Is-

Islam in the British Nationals 1998-2009,

Professor Tony McEnery and Professor Paul Baker, Lancaster University



lamic culture as a threat to the ‘Western way of life’.

Recent stories that have dominated the British press, from the scandal of child sex exploitation in towns and cities in the UK to halal meat and Muslim ‘takeover plots’ in state schools feed this frenzy and reinforce popular hostility. The next scandal confirms the truth of the one before it: Muslims cannot be integrated and Islamophobia is a term thrown at those who dare to tell it like it is.

Such widespread beliefs are evident in national polls assessing the popular mood on issues of cultural difference, religious conflict and social cohesion. A British Social Attitudes survey in 2012 found that ‘only one in four people in Britain feel positively about Islam’. And such views are not confined to the mature but younger Britons, who normally evince attitudes more hospitable to cultural pluralism and multiculturalism, are also showing signs of imbibing anti-Muslim tendencies is a poll conducted by ComRes for BBC Newsround is any indication of emerging tension. 28 per cent of young Britons said they believed “Britain would be “better off” with fewer Muslims”.

Positive interventions

Challenging Islamophobia is no easy task and to be doing it feels often like firing at a moving target. The phenomenon is not static and neither are its consequences and as challenges come flying past hard and fast, so do opportunities slowly come by.

One of our major interventions in the last few years has been our involvement in the Leveson Inquiry into the Culture, Practice and Ethics of the Press. Providing written and oral submissions to the Inquiry has been a significant milestone in drawing attention to the media’s role in stoking tension and aggravating anti-Muslim hostility. The Inquiry’s reflection on our contributions and its conclusion on the ‘prejudicial’ and ‘pejorative’ treatment of religion (among other traits) by the British press is important to have on record. As is its recommendation to remedy by the regulatory regime that makes such infractions possible.

Reforming the media is a huge task and efforts are underway to introduce guidelines endorsed by

the Society of Editors to improve news production and editorial processes.

But the relationship between the reader and the press is not unidirectional or linear and as much as media reform will yield a huge positive shift, some onus on the responsibility borne by the reader is also important. To this end we have developed an Islamophobia Awareness exhibition which not only highlights the ways in which the media develops, reinforces and spreads stereotypes about British Muslims, it also features the testimonies of Muslims who have been victims of hate crime in order to move the reader from passive to active participant in the creation and perpetuation of an environment congenial to anti-Muslim hate crime. If we are to challenge popular prejudice and the normalisation of anti-Muslim attitudes, we need to confront those who lazily imbibe stereotypes indifferent to its consequences.

Our work in the criminal justice sphere has extended to improving the quality of statistical data available on Islamophobia through better recording mechanisms and to making a case for a review of legislative instruments which, though designed to provide legal protection to Muslims, fail miserably to perform as intended.

Our focus on media and politics captures the advocacy dimension of our work and it would be wrong not to touch upon the community engagement dimension though, admittedly, the outcomes here can’t be as easily quantified as positive policy interventions or datasets. It is nonetheless instrumental to our wider efforts in challenging Islamophobia. Through workshops and training programmes improving political and media literacy among Muslims we aim to develop a more informed, a more engaged and a less pliant community – one that abashedly challenges the media’s frequent demonisation of their faith and religious practice.

It is worth reminding that no matter what our efforts, and we try to make positive contributions where we can, Islamophobia is not a Muslim problem for Muslims to resolve, it is a problem for society in which all members who value human rights and religious freedom must play their part to extend these norms to all citizens, not just the many.

— *Shenaz Bunglawala*
Head of Research
Mend (Muslim Engagement & Development)

JUDICIAL JIHAD AND THE AMERICAN WAY

by *Faisal Kutty*⁵⁸

SO FAR IN 2014 alone, more than a dozen American states have pending bills to ban the use of “*Shari’ah*”/foreign law in U.S. Courts. They hope to join the seven that have already ostensibly banned the use of “*Shari’ah*” (however imprecise that term is).

In striking down the first such legislation in Oklahoma in 2012, the appellate court noted that proponents did “not identify any actual problem the challenged amendment sought to solve.”⁵⁹ On the contrary as documented by the Center for American Progress, the Brennan Center at NYU, the American Civil Liberties Union (ACLU) and others, such laws are creating new problems by distorting pre-existing constitutional protections, undermining judicial independence and marginalizing Muslims.⁶⁰

Historically Americans have benefited from the ability to use foreign law under choice of law rules when it served their interests. Domestic courts have obliged, provided that it was not contrary to public policy in both the personal and business

58 Faisal Kutty is an assistant professor and Director of the International LL.M. program at Valparaiso University School of Law in Indiana and an adjunct professor at Osgoode Hall Law School. His article “Islamic Law in U.S. Courts: Judicial *Jihad* or Constitutional Imperative?” will be published by the *Pepp Law Rev. Volume 41 (Special Issues)*. He wishes to acknowledge research assistance from Leenat Jilani of the University of Windsor Law School.

59 *Awad v. Ziriax*, 2012 U.S. App. LEXIS 475 (January 10, 2012)

60 ACLU: PROGRAM ON FREEDOM OF RELIGION AND BELIEF, NOTHING TO FEAR: DEBUNKING THE MYTHICAL “SHARIA THREAT” TO OUR JUDICIAL SYSTEM 5 (2011) available at https://www.aclu.org/files/assets/Nothing_To_Fear_Report_FINAL_MAY_2011.pdf FAIZA PATEL, MATTHEW DUSS & AMOS TOH, CTR. FOR AM. PROGRESS, FOREIGN LAW BANS: LEGAL UNCERTAINTIES AND PRACTICAL PROBLEMS 1 (2013), available at <http://goo.gl/piNbiB>.

realms. Many of these legislative initiatives will alter the *status quo* in unexpected ways. To address this inevitability some of the bills – North Carolina and Florida, for instance – expressly restricted the ban to the family law context. Nevertheless, in Missouri adoption advocates had to lobby against such a bill because of its anticipated impact on international adoptions. Instead of abandoning the bill, legislators amended it to exclude adoptions.

Even in the context of private family disputes, the results may be counterintuitive. In August 2012, for instance, just one month after Kansas passed Senate Bill 79, a state court found its hands tied when Elham Soleimani sought the enforcement of the *mahr*⁶¹ provision in her Islamic marriage contract.



The husband, Faramarz Soleimani, had agreed to pay 1,354 gold coins — valued at \$677,000 at the time — in the event of divorce.⁶² Faramarz agreed to this at the outset, given that it was his second marriage and Elham was 24 years his junior. Elham’s claim failed, thanks to the law which State Senator Susan Wagle introduced as “a vote to protect women.” Elham would beg to disagree.

Clearly these only reveal just the tip of the iceberg in terms of legal uncertainties.

Unnecessary Legislation

61 *Mahr* is a provision of a nuptial contract negotiation by most Muslims who marry according to Islamic custom, both abroad and domestically. Richard Freeland, *The Islamic Institution of Mahr and American Law*, 4 *Gonz. J. Int’l L.* 31, 31–32 (2001). Generally, it is considered the husband’s payment of money to the wife, which can “range from a token sum of one dollar to millions of dollars.” *Id.* at 32.

62 See *In re Marriage of Soleimani v. Soleimani*, No. 11CV4668, Ch. 23, Div. 7 (Kan. Dist. Ct. Aug. 28, 2012), available at <http://goo.gl/jJxpAK>.

Religion and law ignite unique tensions in secular democracies. The U.S. is no different. Indeed, the American Constitution First Amendment protection of religious freedom (“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . .”) is one of the most celebrated aspects of the American liberal tradition.⁶³ Consistent with this, for the most part, courts have taken a hands off approach.

A review of case law reveals that people of all faiths have used their right to seek relief through the courts when they believe their religious freedom is restricted.⁶⁴ Indeed, as the ACLU report concluded: “When adjudicated within the guidelines of the First Amendment, cases involving Muslims’ right to free exercise no more threaten the imposition of Sharia law than, for example, cases involving the rights of Christians pose a ‘Biblical threat’ to our courts.”⁶⁵

In addition to religious liberty cases, in a growing number of cases, the courts as ultimate arbiters of law are called upon to resolve tensions and determine rights and responsibilities pursuant to certain religious arrangements and settlements. Addressing these issues demands a consideration not only of how to weigh the competing interests, but also of the extent to which secular authorities should assess religious obligations. American courts have traditionally recognized their ability to consider such cases provided they are able to adjudicate them using neutral principles of law. These types of cases also engage the notion of freedom of contract, the principle of comity, and public policy. Though not necessarily distinct or mutually exclusive at all times, each of these have a long track record in the American legal tradition and, have served the nation well.

Let’s take the example of alternative dispute resolution (ADR). The various types of ADR (including mediation and arbitration) are options that any

American can resort to. Parties have a great deal of freedom in its design. For instance, parties have full rights to choose the rules that will govern the resolution —be it religious, secular, domestic or foreign (subject to choice of law and conflict of law rules) – as well as the terms of reference. The fear mongering with respect to Islamic principles fueled by anti-*Shari’ah* advocates is clearly hypocritical and discriminatory when we consider that other communities have been using these alternatives without any outrage or objection. A blanket prohibition would be clearly against long-established American ideals of freedom of contract, contract law principles, and encouraging people to resolve disputes outside the courts while reserving access to the courts to uphold such agreements, provided there are within established and accepted parameters.

Anti-*Shari’ah* advocates have cited a number of cases to back their tenuous claim that *Shari’ah* is stealthily sneaking in through the doctrine of comity, but a close examination of the cases they cite contradicts their claim. Comity, when one court defers to the jurisdiction of another, has been accepted and denied based on legal principles and public policy.

In the context of family disputes, for instance, courts in multiple states have upheld, varied and denied foreign divorces, property settlements and custody orders based on public policy and the best interest of the child on a case-by-case basis. The Louisiana Supreme Court, for instance, rejected the use Egyptian law in a child custody case on grounds of public policy.⁶⁶

On the other hand courts have extended comity to decisions from other Muslim jurisdiction when there are no public policy objections or other legal deficiencies. For instance, in another child custody case, the court found no reason to refuse the enforcement of a Pakistani court’s child custody order since there was no public policy violation.⁶⁷ While other Pakistani court decisions were not enforced because it would be contrary to public policy.⁶⁸

63 U.S. Const. amend I.

64 See for instance, Faisal Kutty, “Islamic Law in U.S. Courts: Judicial Jihad or Constitutional Imperative?” forthcoming in the Pepp. Law Rev., Volume 41 (Special Issue)

65 ACLU, *supra*, note 3.

66 *Amin v. Bakhty*, 798 So.2d 75, 86 (La. 2001).

67 *Hosain v. Malik*, 108 Md. App. 284 (Md. Ct. Spec. App. 1996).

68 *Aleem v. Aleem*, 404 Md. 404 (Md. 2008).

Effective governance in contemporary liberal societies requires balancing individuals' religious commitments and convictions with the state's need to maintain general rules and standards. Before and since the ban proposals, courts have taken different positions on law and religion questions and proposed different solutions based on long established and entrenched legal principles and practices.

This ground reality of case-by-case decision-making contradicts the "creeping *Shari'ah*" view. Indeed, as Matthew Franck, a noted legal analyst at the Conservative *National Review*, after reviewing the cases relied on by anti-Shariah advocates to claim that American legal culture was being transformed, concluded:

Thirty-five years' worth of American law, and we have a whopping seven cases in which some "foreign law" was honored (not even Sharia in every case), and not enough information even to tell if something truly unjust happened in any of the seven. In the other thirteen cases, Sharia-law principles were rejected either at trial or on appeal.⁶⁹

Islamophobia

Earlier this year South Carolina State Senator Lee Bright (R) introduced House Bill 4494 which specifically targets Islam. "We got to be careful about who we let into this country," Senator Bright told a crowd last summer.⁷⁰ "A lot of these folks from terrorist nations are coming in on student visas, and we shouldn't allow it." Such are the views of many anti-*Shari'ah* advocates.⁷¹

The ban movement, according to the *New York Times*, is the brainchild of an Islamophobic lawyer,

69 Matthew Franck, *A Solution in Search of a Problem*, Nat'l Rev. Online (June 15, 2012, 5:10 PM), <http://goo.gl/iAiEEN>.
70 <http://goo.gl/fB1n49>

71 Fla. Senate, Bill Analysis & Fiscal Impact Statement for SB 1360, at 6 (Jan. 24, 2012), available at <http://goo.gl/mL5jgP> notes:

Although packaged as an effort to protect American values and democracy, the bans spring from a movement whose goal is the demonization of the Islamic faith. . . .

The most vociferous proponents of foreign law bans are a small network of activists who cast Muslim norms and culture, which they collectively and inaccurately labeled as Sharia law, as one of the greatest threats to American freedom since the Cold War.

David Yerushalmi, who has been described by the Jewish Anti-Defamation League, as having a record of "anti-Muslim, anti-immigrant and anti-black bigotry."⁷² As the *Times* documents, after the Oklahoma "Save our State" measure was struck down as unconstitutional for singling out Islam, Yerushalmi turned his mind to draft a model statute known as "American Laws for American Courts," for the American Public Policy Alliance. With the help of its Islamophobic allies, the Alliance has managed to have more than 70 pieces of legislation adopt the language to date.⁷³

The model law is silent on Islam but as pointed out by Daniel Mach and Jamil Dakwar of the ACLU, their intent "is unmistakable."⁷⁴ They write:

"these efforts are rooted in the baseless idea that U.S. Muslims wish to impose Islamic law on Americans. Proponents of these misguided measures, which have been introduced in 25 states so far, clearly seek to ride the recent wave of anti-Muslim bias in this country."⁷⁵

The popular war cry of anti-*Shari'ah* advocates in some western jurisdictions has been "one law for all." In the American context, this has morphed into "American Law for American Courts." These rallying cries are, at worst, disingenuous and, at best, inaccurate because the American legal landscape permit parties a variety of routes and options in resolving their disputes and, in many cases, even allow parties to opt out of existing statutory regimes. These simplistic slogans deny the reality on the ground in terms of the prevailing legal pluralism and the choices available to all people.

The evolutionary nature of Islamic law and the pluralistic nature of American society provide an opportunity to acknowledge and accept this reality, and to devise a practical model of legal pluralism that can facilitate a harmonious relationship between religious laws and various state and federal

72 Andrea Elliott, *The Man Behind the Anti-Shari'ah Movement*, N.Y. Times (July 30, 2011), <http://goo.gl/LD8lj4>

73 Michael Kirkland, "Islamic law in U.S. Courts," available at <http://goo.gl/p8wWod>

74 ACLU, *supra*, note 3.

75 *Ibid.*

laws and systems.

As outrageous as it may appear to anti-*Shari'ah* advocates, if constitutional rights to religious freedom, equal treatment, and freedom of contract are to have any real value, religious communities, including Muslims, must be guaranteed access to justice both within and outside of the court system. It would be un-American to insist that Muslims must always couch their claims in non-religious terms to obtain justice while others need not do so.

The judicial *jihad* (struggle) has merely reinforced American Constitutional and legal principles and promoted the American way. Muslims merely have had access to the dockets to advocate for their rights, nothing more.

— Faisal Kutty⁷⁶

WHERE DO I SPEND MY ZAKAT?

by Dr Muna Abusulayman

THE PAST YEAR HAS been extremely challenging watching and reading about the death and destruction in many parts of the Arab and Muslim World. As the cracks of an alleged American/European led World order imposed on much of the non-Western world became bigger the fires of poverty, extremism, and terrorism were unleashed on our societies.

We stood by watching people who claim to be Muslims, and those who see us as enemies, kill our brothers and sisters, maim them, injure them, chase them out of their homes, and humiliate them. So many images, and videos circulated that burnt our eyes and our hearts. One particular video that made me cry, was a young Rohingya boy who was captured and put in an open air jail cell resembling a box.

⁷⁶ Faisal Kutty is an assistant professor and Director of the International LL.M. program at Valparaiso University School of Law and an adjunct professor at Osgoode Hall Law School. His article "Islamic Law in U.S. Courts: Judicial *Jihad* or Constitutional Imperative?" will be published by the *Pepperdine Law Review*. He wishes to acknowledge research assistance from Leenat Jeelani of the University of Windsor Law School.

You could tell he was afraid, you could tell he felt hopeless, and then he started reciting the Quran in the most beautiful Arabic, and your heart just stops. His helplessness disappears but it transfers to you.

Donations poured in from everywhere, but what was shocking was that it was not enough. It was *no where* near enough to help rebuild infrastructure, to build schools, to operate on the thousands of people injured and maimed. It was *no where* near enough to help heal the emotional, and spiritual wounds.

The problem is that it will never be enough, given the vast problems facing the ummah and the Arab world.

This frustrating duality in our Islamic world, of having some of the richest resources, including human resources, and having some of the most severe problems is quite painful.

And given the vast amount of pain and suffering, almost all of the work that was done was humanitarian in nature, trying to stem the flow of blood and death and starvation. Some work looked at building some infrastructure roads and schools. Other types of aid looked at creating religious schools.

But there was never a long term comprehensive look at how to change the Muslim World situation which correctly assesses the cause and works to treat them at the stem. We are mostly focused on treating the symptoms of the problems.

There will always be a need for immediate humanitarian aid, but we must start planning for the next hundred years. We have to build enough leaders in the next generation in all those developing or under developed countries, we have to mentor them, we have to nourish them, we have to help them achieve their potential.

That is the only hope, to have a plethora of lead-



ers working together to transform their own little piece of land and lead their people into a better life step by step.

What is needed are educational programs that form the building blocks of change for our societies. It means waiting 20 years for the first fruits of that labour, while we continue putting out the fire, but planning for the long term is the only solution given the complicated problems we face. Most of our resources have to go into Education. We have to work strategically and not give our donations haphazardly.

Investments in western educational and internationally competitive programs from Primary school to college are sorely needed. But merely looking at productivity and employability is not enough. In order to build our societies we need to create college graduates who both possess those western skills, but who also truly understand themselves, their history, where they come from, and most importantly for the Ummah, their faith.

These two parts are equally important, the Yin and Yang of change; complimenting each other in order to create well-balanced Muslim leaders. A great example of introducing students to both sides of the equation is the International Islamic University of Malaysia. The curriculum balances out the spiritual, critical, and productive skills needed for individuals to tackle the world with knowledge and understanding.

Those leaders need to be mentored and aided so that they can deliver on the promise of the future.

The only way out of the mess created by tribal alliances, corruption, poor use of raw resources, and extremism and sectarianism is to create a critical mass of leaders who are in touch with the modern world, themselves, and their faith to lead in all sectors of society.

The proper investment in our Youth is the only way out of the ring of fire that is destroying our world.

Where do you put your zakat, your tax deductible donation, or your sadaqa?

In each country we can quickly map out the issues affecting it and look at creating the KG-12 and university curricula that would work on that particular

country's issues. Schools would be strategically placed in designated areas, scholarships for the best and brightest would be given out and a pathway to similarly planned colleges would be created. By focusing on the skills and information needed (from both a western and Islamic perspective) and then also tackling through the curricula the issues affecting the country (Health, ethical, legal, etc.), we would be creating the ideal environment for change. Those leaders as they go out in their communities with a full grasp on the issues facing them, the world arena, and their faith, would be the agents of change in their own countries.

Therefore, the first and most important strategic priority to help our Ummah, is create the educational systems that can fix it. It was through such vision, commitment, and donations that the greatest educational institutions in the world were built. We can do it. How much more do we have to lose before we actually do the right thing, the only thing that can get us out of this bloodied mess.

— *Dr Muna Abusulayman*

HOPE FOR A BETTER DAY

by Zain Bhikha

INDEED, ALLAH WILL NOT change the condition of a people until they change what is in themselves. (13:11)

These profound words from Surah Al-Ra'd resonate strongly with me. So much so, that they have been the inspiration of a song I wrote in 2010, called 'First we Need the Love'. Though the actual Surah speaks about the signs of Allah's wisdom and knowledge of the hearts of man, this particular verse calls to the individual as well. To help us recognize the truth of our hearts and change that which brings about the displeasure of the Almighty.

As a person living in the 21st century, when the world has become so small and the quest for truth and certainty so large, the global community affects us all. The sufferings and injustices of our fellow man regardless of race, ethnicity or nationality is pertinent to every person and the onus is upon us

to have our collective voices heard, but beginning by first looking within.

As a South African, I am a product of Apartheid- that great human atrocity that divided people simply by the color of their skin. That said, I am also a son of freedom! Through standing firm in the belief for what is right, ours is a country that has realized that overcoming injustices is a possibility.

2014 is a significant year for South Africa as it marks twenty years of democracy. We still have many hurdles to overcome; the divide between rich and poor, misconceptions about other cultures, corruption, and a spine-chilling crime rate. What has been accomplished however, is a raw optimism that has been instilled in the children of our country. They hardly see people in terms of race; they overlook differences and learn from their brothers and sisters of rainbow colors. Our children embrace each other with a unique respect borne out of mindfulness. This feeling of community, what we refer to, as 'ubuntu' is something many people have been forced to learn. And though it has been challenging, it has and is slowly being achieved.

This was demonstrated just recently in what caused quite an uproar in local communities. A group of high school learners, amongst them a



SOUTH AFRICA, Cape Town : A girl wearing a hijab and with her face painted in the colours of the Palestinian flag takes part in a march in Cape Town on August 9, 2014 during a demonstration to protest Israel's military action in Gaza and in support of the Palestinian people. The march, called by the National Coalition for Palestine, which groups more than 30 religious and civil society organisations, trade unions and political parties, is one of the biggest rallies seen in the city since the end of apartheid 20 years ago. Fighting between Israel and Hamas has now killed at least 1,900 Palestinians and 67 people on the Israeli side, almost all soldiers, since July 8. AFP PHOTO / RODGER BOSCH

young Jewish boy chosen to represent South Africa in World debating, all donned Palestinian scarves and voiced their opposition towards the human rights violations that affect our brothers and sisters in Gaza.

It is most heartening to witness such a display of courage as it proves that our country's children will not tolerate injustice. However, overcoming generations of misconceptions involves not only individuals at grass root level but also the strength of responsible leadership. The legacy of the late Nelson Mandela is undoubtedly forgiveness and tolerance. This is something we as Muslims have learnt from our greatest teacher, the last Prophet, Muhammad (Peace be Upon Him). Through his actions he has taught us to win over our enemies by first showing respect and breaking stereotypes. Prophet Muhammad (PBUH) treated each person with wisdom and foresight, destroying all notions of superiority by color and even nation or tribe. In so doing, he instilled great unity amongst his companions.

In South Africa, trying to look to the future whilst learning from the past has resulted in increased patriotism amongst black and white. Goodwill, charity and love are things we witness almost daily. I attended a seminar last year where I was deeply moved by the story of an ageing Afrikaans farmer. A young black man by the name of Isaac Mashokwe had grown up on his farm. The farmer, trying to correct years of injustice, paid for Isaac's education and has helped him to become a leader in his field. Amidst the challenges that South Africans still face, there are hundreds of stories as heartwarming and touching as this one.

In my personal capacity, I feel blessed to have lived to witness these moments of hope. Incidentally, my career began in 1994, also twenty years ago, and I believe the fact that it coincided with South Africa's first free election gave me opportunities that would not have been possible for my parents' generation.

Nevertheless, the struggles of growing up aware of the differences and the injustices have made me the person I am. As a singer and songwriter, my past has helped me write my music with conviction, look

at the world with empathy and try whole-heartedly to be the change I want to see.

I am of the opinion that the capacity to love and forgive comes more naturally to us than hatred. It is August 2014, and there is still such endless human suffering the world over, it almost pains the soul. Power, and the powers that be inflict the worst of atrocities through prejudice and callous inconsideration of humanity.

But, there are also all of us! Each blessed with a heart and a mind. Every person with the capacity to know that all things are possible with conviction, and that with difficulty must come ease. We are the voices of the voiceless, we need to be amongst those who search for truth and never be folly to leading with blinkers or following with blindfolds. We have a responsibility not to prejudice, as we were prejudiced against. Most importantly, we have to seek guidance through Qur'anic wisdom and the exemplary life of Prophet Muhammad (PBUH).

I have seen change in my lifetime. It has taught me that all things are possible, and that even the harshest of people can have progeny who will break the yoke of discrimination and hatred. South Africa has given me reason to be optimistic in mankind and my faith has been the beacon throughout.

There is hope for our brothers and sisters who live amongst the bullets, shrouded by the clouds of war. Through a global voice of unity, there is still a chance that the children of Palestine, of Syria, of all repressed countries will see peace and reconciliation. By the will of Allah we pray that their future generations will live to see the wonder that we witness in the eyes of free South Africans.

— *Zain Bhika*

Issues of the Day

INTERFAITH

While most media coverage of interfaith deals with interfaith conflicts there have been significant progress in interfaith dialogue. Amongst the more prominent projects are the following: A Common Word (ACW) The ACW interfaith initiative celebrated its 5 year anniversary on October 13, 2012. Starting as an open letter from a group of 138 Muslim scholars and clerics addressed to Christian leaders everywhere, the ACW has become the catalyst behind a global bridge-building effort between Christians and Muslims. ACW focuses on the common ground between both religious communities, highlighting points of commonality found in the commandments to love God and one's neighbor; (see: www.ACommonWord.com).

The Catholic-Muslim Forum:

This is a meeting of prominent religious leaders and scholars to be held every three years. The first Catholic-Muslim Seminar was held in the Vatican in 2008, and included an audience with H.H.Pope Benedict XVI. The second forum was at the Baptism Site of Jesus Christ in Jordan in November 2011. Twenty-four Catholic and twenty-four Muslim religious leaders, scholars, and educators discussed

together the themes: Reason, Faith, and the Human Person and issued a joint declaration surrounding these issues. The third forum is scheduled to be held at the Vatican in November 2014.

The World Interfaith Harmony Week

Extending the principles of A Common Word to include people of all faiths, and those with no faith, King Abdullah II of Jordan in his address to the UNGA 2010 proposed 'Love of God and Love of Neighbour', or 'Love of the Good and Love of Neighbour' to designate the first week of February, every year, as a World Interfaith Harmony Week (WIHW). A month later, the resolution, a brainchild of HRH Prince Ghazi, the Chief Advisor for Religious and Cultural Affairs to H.M. King Abdullah II' was adopted. The first week of February is now observed as an official week and has seen hundreds of events each year in dozens of countries with up to 50,000 attendees at the events. The second annual week, held in February 2012, saw a large increase in gatherings. The third WIHW in 2013 saw the inauguration of the WIHW Prize (\$50,000 in total) Established by the Royal Aal Al-Bayt Institute for Islamic Thought. Three prizes are on offer for the best events held. The 2014 winners were announced as follows:

- FIRST PRIZE:

United Nations Interfaith Harmony Partners – Zamboanga – Silsilah Dialogue Movement

- SECOND PRIZE:

Saeed Khan Falahi (alias Mohd. Abdul Saeed Khan), Mohalla Mehmand-Jangla, Centre for Peace & Human Rights, Shahjahanpur, Uttar-Pradesh, India:



His Majesty King Abdullah II attends H.M. King Abdullah II World Interfaith Harmony Week Prize

- **THIRD PRIZE:** (two joint winners)

Gamal Farghaly Sultan Secondary School for Boys, Asyut, Egypt:

Faiths Together Uganda, Uganda:

More information: Download RISSC's A Common Word: Between Us & You, 5th Anniversary Edition for free at <http://www.ACommonWord.com>. To learn more about the W1HW visit their website at: www.WorldInterfaithHarmonyWeek.com.

JERUSALEM

Since the very beginning of the Israeli occupation of East Jerusalem in 1967, the holy sites of the Old City of Jerusalem have been under attack, particularly Al-Masjid Al-Aqsa, one of Islam's three holiest sites. The explicit goal of these attacks and violations is to build the 'third temple' on the site of Al-Masjid Al-Aqsa.

Attacks & Violations

In recent years economic, social, political and physical attacks on Al-Masjid Al-Aqsa have intensified. Calls for the demolition of Al-Masjid Al-Aqsa, once the preserve of extremists and fundamentalists, have now become pervasive, commonplace and to be found even in mainstream media. This, coupled with an almost daily violation of Al-Masjid Al-Aqsa by violent settlers and their ilk make the partition or even destruction of Al-Masjid Al-Aqsa a distinct possibility. The partition of the Ibrahimi Mosque into Jewish and Muslim parts in neighbouring Hebron in the early 1990s is the blueprint for these ambitions for one of Islam's most holy and sacred sites.

Breaking of a Taboo

On 28 February, 2012, during a meeting for the Arab League in Doha, Qatar, Palestinian Authority President Mahmoud Abbas made a plea for Muslims to visit Al-Masjid Al-Aqsa. On April 18, 2012, HRH Prince Ghazi bin Muhammad of Jordan, accompanied by the Grand Mufti of Egypt, Sheikh Ali Gomaa, broke what had been, in some parts of

the Islamic World, a 45-year taboo by visiting Al-Masjid Al-Aqsa in order to pray there and support the beleaguered Jerusalemites. The visit was viewed as controversial in Egypt, but set off a change of public opinion in the Islamic World. During the trip to Jerusalem, the Prince and the Grand Mufti also visited the Church of the Holy Sepulcher. This visit was much appreciated by the Christian community of Jerusalem. This past year has seen numerous Arab officials visit Jerusalem.

Palestinian-Jordanian Agreement on the Holy Sites of Jerusalem

The Agreement signed between His Majesty King Abdullah II and Palestinian President Mahmoud Abbas on the Holy Sites, signed on March 31st 2013, reaffirmed the following:

- His Majesty King Abdullah II is the Custodian of the Holy Sites in Jerusalem, and has full right to exert all legal efforts to safeguard and preserve them, especially Al-Masjid Al-Aqsa, defined as the entire al-Haram al-Sharif (of 144 Dunums).
- Historic principles upon which Jordan and Palestine are in agreement as regards Jerusalem and their common goal of defending Jerusalem together, especially at such critical time, when the city is facing dramatic challenges and daily illegal changes to its authenticity and original identity.
- The status of East Jerusalem is Palestinian sovereign occupied territory, and that all post-1967 occupation practices or aggressions against Jerusalem are not recognized by any international or legal entity.

Hashemite Custodianship of the Holy Sites



AFP PHOTO/MOHAMMED HANNON/POOL

started in 1924, and Jerusalem was physically part of the Hashemite Kingdom of Jordan from 1948 until 1967, and legally until 1988, when Jordan severed ties with the West Bank (excepting only the Holy Sites and the Awqaf or Religious Trusts). Thus from 1988 until 2013, there was some ambiguity as to the status of the Holy Sites. After Palestine became recognised as a state in November 2012, a treaty between Jordan and Palestine became absolutely necessary not merely to avoid any disputes between Jordan and Palestine, but more importantly, to enable Jordan and Palestine to jointly legally protect the Holy Sites in Jerusalem against Israeli (official or unofficial) incursions, physical destruction and illegal annexation.

Road to Jerusalem Conference

An international conference, 'Road to Jerusalem', comprising leading religious scholars, academics, politicians and various other leaders was held in Amman, February 2014. The conference rejected the fatwa of Shaykh Qardawi banning Muslims from visiting occupied Jerusalem. It issued the following communiqué :

1. Exerting efforts to achieve the unity of the Arab and Muslim Ummah and at the very least agree together on the constants, the most important of which are the protection of the Ummah's holy sites and religious antiquities in Jerusalem; and continuing to defend the rights of the Palestinians and the justness of their cause; for under division and fragmentation, none of the Ummah's substantive goals can be achieved.
2. Reminding the Ummah that financial and personal sacrifices must be made to defend the Ummah's religious holy sites and religious antiquities, its land and its people.
3. Supporting Jerusalemite institutions, be they educational, medical or social, in a manner that guarantees that they continue to be sustainable and steadfast.
4. Supporting the projects of Jerusalemites related to housing, religious endowments (awqaf) and their upkeep; and supporting committees for zakat (required alms giving) and for social, medical and economic welfare.

5. Supporting the projects of the Hashemite Fund for the Restoration and Maintenance of the Blessed Al Aqsa Mosque and the Noble Dome of the Rock.

6. Supporting the efforts to care for Christian holy sites and protect them from Judaisation and confiscation.

7. Calling on the scholars of the Muslim Ummah and its *khutabaa'* (preachers) and its *du'aat* (those who invite to the faith) to discuss the Blessed Al Aqsa Mosque in their sermons, particularly their Friday sermons, and to supplicate for its freedom away from occupation and to ask the Almighty for the gift of praying in it for Muslims.

8. The conference pays tribute to the struggle of the state of Palestine and its insistence on Jerusalem being the capital of the Palestinian state; and its insistence on Palestinian sovereignty over all the occupied territories of Palestine including Al Quds Al Sharif and the holy sites.

9. The participants pay tribute to His Majesty King Abdullah's speech before the UNGA in which he clarified that the Blessed Al Aqsa Mosque is a sacred Islamic waqf as important as the Blessed Ka'ba and that any invasion or division of the site of Al Masjid Al Aqsa would be viewed, not only as a breach of Israel's obligations, but as profound aggression against 1.7 billion Muslims, one quarter of the world's population.

10. The participants pay tribute to the role of Christian churches and the heads of Christian churches in Jerusalem for preserving the Pact of Omar and their holy sites and for rejecting the occupation. The conference urges the heads of churches in Jerusalem and around the world, through their influence and representation in the international forums and media, to defend the Pact of Omar and the historic relationship between their Jerusalem churches and Al Aqsa Mosque and the Islamic Waqf.

11. Thwarting the Jewish narrative that aims to Judaise Jerusalem, its holy sites and all of Palestine in international arenas including academic and educational forums, international organisations, media institutions and social networking channels. As an offshoot of the Road to Jerusalem Confer-

ence, a committee shall be established that will be dedicated to monitoring the Jewish narrative on all fronts and will prepare counter-studies that will refute it.

12. The conference calls on the universities and schools in the United States of America, the European Union countries, among others, to revise the exclusivist Judaisation narrative of the history of Jerusalem and Palestine in many school and university books.

13. The conference absolutely and categorically rejects the support of the occupation government and its implementation of the plans of Jewish extremists for spatial or temporal division of the Blessed Al Aqsa Mosque. The conference calls upon His Majesty King Abdullah, the custodian of the holy sites in Jerusalem, to defend the Blessed Al Aqsa Mosque in all Arab, Islamic and international arenas, forums and organisations.

14. Reiterating the religious importance of the Blessed Al Aqsa Mosque and the holy sites, particularly among the young; and repositioning the cause of occupied Palestine as a prominent topic in educational curricula in the schools and universities of the Arab and Muslim worlds.

15. Studying the suggestion to make a percentage of the proceeds of Hajj committees and trusts in the Muslim world a religious endowment (waqf) that goes towards the financial support of the Blessed Al Aqsa Mosque and the people who are steadfast within it.

16. Holding the United States of America responsible for the continuing arrogance that Israel has displayed; and for the aggressions committed by Jewish extremists against the Blessed Al Aqsa Mosque and Muslim and Christian holy sites and religious antiquities, actions which could lead to a religious war. The United States uses its veto power at the UN Security Council whenever it is invited to veto vote on decision that requires Israel to implement resolutions of international legitimacy.

17. Forming a "Palestine Committee" in every Arab and Muslim parliament to monitor violations against holy sites and religious antiquities and finding ways to resist them.

18. The conference praises the following fatwa

issued by the scholars from all over the Muslim world who participated in the Road to Jerusalem Conference:

First: The scholars participating in the Road to Jerusalem Conference see that there is no difficulty in religion (la haraj) for the following segments to visit the Blessed Al Aqsa Mosque in Jerusalem:

1. Palestinians wherever they may be, in or out of Palestine and regardless of their nationalities.
2. Muslims with passports from countries outside the Muslim world.

Second: In all cases, the following conditions must be observed:

1. That it does not lead to normalisation with the occupation which may cause harm to the Palestinian cause.
2. That the visit supports and assists Palestinians and not the occupiers; and here we affirm that any transactions including buying, selling, dealings, accommodations and transportation undertaken must benefit the Palestinians and the Jerusalemites and none other than them.
3. That visitors enter with Palestinian or Jordanian tourist groups and stay clear of programmes run by the occupier.
4. It is preferred that trips to Al Aqsa be within the routes of umra and Hajj trips as much as possible and in an effective and collective manner that achieves the significant religious benefit of this; and in a manner that supports the Palestinian economy and particularly, the economy of Jerusalem; and politically with the aim of protecting Al Aqsa and the religious antiquities.

Amman, 29th Jumada Al Akhira, 1435 AH / 29th April, 2014 AD

PALESTINIAN STATEHOOD

On Friday 23 September, 2011 at the UN headquarters in New York, President Mahmoud Abbas of the Palestinian Authority submitted a request for formal recognition of a Palestinian state along pre-1967 lines. Although this move has the support of

most members of the UN, the US vowed to veto it. The statehood bid at the UN has not been met with approval by all. Hamas, which controls the Gaza Strip, criticized Abbas for accepting pre-1967 borders, and thus foregoing 80% of Palestinian land. The Israeli Prime Minister dismissed the whole process. Apart from these two reactions, most other responses have been overwhelmingly in favour of Abbas' move, with 133 (68.9%) of the 193 member states of the United Nations having recognised the State of Palestine. On 29 November 2012, the UN General Assembly passed a motion changing Palestine's "entity" status to "non-member observer state" by a vote of 138 to 9, with 41 abstentions

GAZA

The Gaza Strip, bordering Egypt and Israel, covers approximately 25 miles by 4–7 miles and has a population of 1.7 million people. Israel withdrew its occupying force in 2005, but the Gaza Strip has been subject to a crippling economic blockade since 2007. Attempts by international peace activists to break the blockade have led to fatal confrontations with the Israeli Defence Force. Border skirmishes between the Palestinians and Israelis happen consistently, and have in 2008–2009, and in 2012, and in 2014 led to massive destruction and killing in Gaza by the combined might of the Israeli air, navy and ground forces. The 2008–09 conflict saw approximately 1,400 Palestinian and 13 Israeli deaths. There was international outcry at the number of



A girl points out the exact place where a tank shell hit and killed several children at a UN-run school in Gaza. (Photo by Amador Guallar/NurPhoto)

civilians, particularly children, who were killed, and there was much evidence of the use of banned weapons (white phosphorous) by Israeli forces. The international community has mobilised much support for the people of Gaza. Including the hacktivist group 'Anonymous' which launched cyber attacks on over 700 Israeli websites.

The 2014 onslaught was even worse than the previous ones, and there was much international condemnation, including large public demonstrations worldwide, over the number of Palestinian civilian casualties (over 2,000 deaths), particularly children. The PNA has now started the procedure for joining the International Criminal Court in order to file war crime charges against Israel. The carnage in Gaza has also given impetus to the BDS (Boycott Divestment and Sanctions) movement against Israel.

DESTRUCTION OF HOLY SITES

The past few years has seen a troubling trend of systematic grave desecration and destruction of holy places carried out by various Wahhabi groups in Libya, Mali, and Egypt. With the fall of ruling powers resulting from the Arab Spring many Wahhabis have decided to utilize power vacuums that opened up in Libya and subsequently Mali to ravage these lands by destroying all signs of their holy sites, which according to their puritanical view are heretical, pagan-like, grave worshipping, despite the fact that the vast majority of Sunni scholars throughout history have held them to be valid and even praiseworthy to maintain. Spurred on by extremist preachers, the destruction of centuries old heritage continues to spread to other countries despite it being condemned by all other Muslims as sacrilege.

Iraq

- July 2014: Blowing up of what is believed to be the tomb of Prophet Younis, or Jonah, in Mosul.
- Imam Sultan Abdullah Bin Asim bin Omar, in the Makhmour area southeast of Mosul (Grand-

son of Omar Bin Al Khatab).

- The tomb of Arnaout, Tomb and the shrine of Ahmad Refaay and Shrine of Sheikh Ibrahim all in the city of Tela'far in Mahlabyeh.
- Shrine and "Tomb of the girl" in the city of Mosul.
- in the city of Mosul Hussienieh Qaddo, Hussienieh Lashkar-e-Mullah, Hussienieh Saad bin Aqeel, Hussienieh Jawaz, Hussienieh Dome.

Syria

Since the outbreak of the Syrian revolution, many mosques and Islamic sites have been witnessing a new type of terrorism, the blowing and digging up of shrines and graves of saints, whether by the Syrian Armed forces or the revolutionists. The destruction of the Sufi shrines came to the spotlight as tens have been blown up all over the Islamic world. Some famous shrines have been under the threats of being vandalized, such as the shrine of Sakina bint Ali, Roqaya bin Al Hussine and the shrine of the famous Sayeda Zeinab Bint Ali. Blowing up the shrine of Mohsen son of Imam Hussein, Sheikh Mohammed Ejrabh in Salah al-Din neighborhood and Sheikh Reeh, digging up the Shrine of Sheikh Mohammed Adib Hassoun, and almost blowing up the shrine of Sheikh Ahmed Al-Musli before the residents of his city saved it from the vandals, are all but few examples of the sabotaged shrines in the city of Aleppo and Damascus.

- 2013: The shrine of Sheikh Reeh in the area of A'zaz in Aleppo.
- 2014: Sheikh Aqeel shrine, Tomb of Sheikh Ajjan Al Hadid, Sheikh Ma'badi, Sheikh Abdullah, Badawi and Muhammad al Na'san all in City of Al Bab in the northeast part of Aleppo.
- 2014: Blowing up of the mosque that had the remains of Sheikh Aqeel Almnjee, in the city of Aleppo and Sheikh Hilal mosque in the northern countryside of Aleppo. As well as the mosques of Ouyis al Qarnni and Ammar bin Yassir in Al Riqqa.

Egypt

- April 2011 - in the Egyptian town of Qalyoub, armed with crowbars and sledgehammers, two dozen salafi fanatics arrived at the Sidi Abdel Rahman shrine in the middle of the night aiming to smash it to pieces. Five other shrines in Qalyoub were destroyed soon after Hosni Mubarak's fall from power.
- June 2012- The Shrine of Sheikh Zowaid was brought to the ground after being blown up for the third time.
- In November 2012 a Salafi cleric called on Egyptians to destroy all ancient Egyptian landmarks, including the popular Sphinx and pyramids: the vital bloodline of Egyptian tourism revenue.
- August 2013 - Shrines of Sheikh Hamid Abu Jarir in central Sinai and Sheikh Salim Al-Sharif Abu Jarir in the Bir El Abd area were detonated remotely.

Libya

- October 2011 - Desecration of the Al-Masry shrine in Tripoli
- In January 2012 - fanatics wrecked the cemetery of Sidi Ubaid in Benghazi, stealing 31 corpses
- March 2012 - the Tomb of a 15th-Century scholar Abdel Salam al-Asmar in Zlitan, about 160km (100 miles) south-east of Tripoli.
- Al-Shaab Al-Dahman mosque housed close to fifty graves including Libyan Sufi scholar Abdullah al-Sha'ab and a martyr who fought Spanish colonialists.
- August 2012 - digging out the blessed resting place of Hazrat Shaykh Ahmad Zaruq Mali
- August 2012 - The shrine of Sheikh Abdul Salam Al Asmari was blown up and a large part of the mosque named after him, as well as the burning of the ancient library which encompassed a huge number of books and manuscripts dating back centuries.

- Tomb of Sidi Mahmoud who died in 955 A.D
- July 2012 - Sidi Mokhtar Ben Sidi Mohammad and Alpha Moya Lamtouni
- Ansar Dine tore down one of the doors of the 15th century Sidi Yahya mosque.
- September 2012 - The destruction of the tomb of Almirou Mahamane Assidiki in Goundam
- March 28, 2013: The Al-Andlusi mausoleum in Tajoura.
- May 2013: The Hamid Hudairi Sufi shrine in Tripoli,

Tunisia

According to Sufi officials, Islamists in Tunisia have attacked almost 40 Sufi shrines, the most prominent being:

- January 2013- Sidi Bou Said's shrine in Tunisia was set ablaze by a group of vandals.
- January 2013: Sidi Baghdadi in Monastir was torched by extremists.
- February 2013: Mausoleums Sidi Abdeljabbar in Jammal and Sidi Amor Bouzid in Awlad Chamakh were also destroyed

Mali

Timbuktu encompasses a lot of Sufi shrines and tombs, hence the name "The city of 333 saints". UNESCO has placed the city on its list of endangered world heritage sites.

- April 2012 - The mausoleum of Sidi Mahmoud, one of 16 shrines in the city, was attacked by Ansar Dine (a militant Islamist group led one of the most prominent leaders of the Tuareg rebellion). On 30 June, it was reported by a local journalist that Ansar Dine had destroyed the mausoleum completely, along with Sidi El Mokhtar and Alfa Moya and five other sites with pick-axes, hoes and Kalashnikovs.
- July 2012- Members of the same group took down the shrines of Sidi Elmety, Mahamane Elmety and Sidi Mahmoudou. Another major destruction

during the same month was that of Sidi Yahya's mausoleum.

- September 2012- Islamists destroyed the mausoleum of Cheik El-Kebir.

Somalia

Similar incidents occurred in the nation's capital Mogadishu, attacks on shrines mostly carried out by the militant group "Harakat Al-Shabbab Al Mujahideen"; a Somalia-based cell of the militant Islamist group al-Qaeda.

- The movement destroyed the shrine of Sheikh Ali Tairi and Sheikh Ali Mu'min.
- The shrine of Sheikh Mohammed Bimalo, leader of the Qadiriya order in the early twentieth century.
- The shrine of Sheikh Hassan Mu'alim Mo'min, founder of the Idreesia order in Somalia
- March 2010 - The destruction of Sheikh Mohiaddin's shrine

Pakistan

- 2010 - extremists bombed the shrine of well known saint, Hazrat Data Ganj Baksh Ali Hujwari, in Lahore, Pakistan, killing 42 people.
- In April 2011, during the annual festival at a large Sufi shrine in southern Punjab in Pakistan, two suicide bombers set off an explosion killing more than 40 worshippers and injuring hundreds more.

In addition to this destruction, one can add the tragic assassination in August 2012 of Said Afandi, the Muslim Sufi leader of Dagestan. An outspoken critic of Wahhabism, the leader was murdered by a female suicide-bomber.

MASSACRE OF THE ROHINGYA MUSLIMS

According to the UN, the Rohingya Muslims are one of the most persecuted minorities in the world,

and have been described: “among the world’s least wanted”. Living in the state of Rakhine (Arakan) in western Myanmar (Burma) where they account for about five percent of Myanmar’s population of nearly 60 million, they are a people who nobody



Rohingya: the most persecuted refugees in the world

wants.

The Myanmar government classifies them as stateless Bengali Muslims, and the Bangladesh government refuses to acknowledge them. Many have fled to refugee camps in Bangladesh (where they receive no aid), or along the Thai-Myanmar border (there have been reports of boatloads of Rohingya being abandoned in the open sea). They have been subject to all kinds of persecution and recently they have become targets of violence by Rakhine Buddhists. The Burmese army and police have been accused of targeting Rohingya Muslims through mass arrests and arbitrary violence. A number of monks’ organizations that played a vital role in Burma’s struggle for democracy, have taken special procedures to block any humanitarian assistance to the Rohingya community. The scale and viciousness of the attacks has increased in the past year and has finally prompted some statements from the Dalai Lama and from human-rights champion Aung San Suu Kyi (of Myanmar). Strangely, the Myanmar government, while doing nothing to stop these massacres and ethnic cleansing, has been feted by the US and other governments who see the country as an economic and strategic (i.e. against China) opportunity. President Obama visited the country in 2012, and hosted President Thein Sein in 2013. The past year saw the barring of Rohingya students from Sittwe University, the only government run

university in the Rakhine state. Further measures to increase the de facto segregation are being slowly implemented.

THE INTEGRAL CHAIRS

The International Initiative for the Islamic Integral Professorial Chairs.

The sciences of traditional Islamic knowledge are very poorly understood in the Islamic World, and taught only in selective, abbreviated versions. Fundamentalism increasingly rules the mosques while secular academic methodologies rule the institutes of learning in the Islamic World. Even in the West, though Muslims have donated hundreds of millions of dollars to create professorial chairs and academic centres in leading western universities, these chairs and centres are invariably run or occupied by non-Muslims (or secular Muslims), and so the centres and chairs—funded by Muslims!—wind up being hostile, or at least unhelpful, to traditional Islam. This situation is leading to intellectual and spiritual impoverishment in the Islamic World, a rise in fundamentalism, and ironically, at the same time, a rise in secularism. The purpose of this initiative is to restore knowledge and teaching of traditional Islamic orthodox high culture and scholarship in philosophy, theology, mysticism, jurisprudence, Qur’anic exegesis, sociology, history and Arabic language and grammar in the Islamic World in combination with traditional Islamic teaching and preaching methods. The goal of this initiative is to set up around 50 Integral Chairs in the Islamic World each as a waqf (religious endowment) in mosques and universities combined, occupied by practicing Muslim scholars, and dedicated to the intellectual and spiritual legacy of the greatest Muslim scholars and sages. Thereafter, an international institute to connect and support their activities must be established. The Integrals Chairs project, the brainchild of HRH Prince Ghazi, the Chief Advisor for Religious and Cultural Affairs to HM King Abdullah II, was officially launched on January 30, 2012 in honor of the 50th birthday of HM King Abdullah II ibn Al-Hussein (p. 49), under

whose name the waqfs for the first two chairs were established. The first chair, The Integral Chair for the Study of Imam Al-Ghazali's Work at the Holy Al-Aqsa Mosque and Al-Quds University will formally launch in January 2013 with Professor Mustafa Abu Sway (p. 103) as the first Integral Chair along with an academic Board that consists of HRH Prince Ghazi bin Muhammad, H.E. Sheikh Ali Gomaa (p. 63), (p. 86), Habib Omar bin Hafiz (p. 91), Habib Ali Al-Jifri (p.93), and others. For further information see www.rissc.jo.

THE 'LOVE INITIATIVE' (2012-2013 CE)

HRH Prince Ghazi bin Muhammad and the Royal Aal Al-Bayt Institute for Islamic Thought co-organized—together with Rev. Prof. Paul S. Fiddes, Professor of Systematic Theology, University of Oxford and Director of Research, Regent's Park College, Oxford—a two-day open symposium on 'Love in Three Abrahamic Religions' at Regent's Park College, University of Oxford, celebrating the fifth year of the issuing of *A Common Word*, on October 12-13th 2012.

This led to the establishment of a fellowship at the RPC, University of Oxford, dedicated to the study of Love in Religion, co-funded by RABBIT and Prince Ghazi's friend, American Industrialist Sam Nappi. The fellowship post is to be held by a Muslim Hafith of the Qur'an and a Christian clergyman alternatively, and Mr. Sam Nappi and RABBIT will equally share the costs. It will be the first fellowship dedicated specifically to the study of love as such in a major university for centuries, and God willing, the beginning of many such fellowships in major universities all over the world.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ الْعَلِيِّمِ الْحَمِيدِ الْمُبِينِ * مَا لَكَ يَوْمَ الدِّينِ * أَنَا لِنَعْبُدُوكَ
لَسْتَ تَعِينُ * أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ * صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The Holy Qur'an,
Al-Fatiba 1:1-7
Calligraphy by Mothana Al-Obaidy

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Major
EVENTS

EVENTS TIMELINE

Date	Event	Key Influencers	Country
28-Nov-13	Angola is accused of "banning" Islam after shutting down most of the country's mosques amid reports of violence and intimidation against women who wear the veil.		Angola
12-Dec-13	Retired U.S. Marine Major General Michael R. Lehnert, who oversaw the construction of the Guantánamo detention facility, published an op-ed piece in the Detroit Free Press. He characterized the Guantanamo as "our nation's most notorious prison — a prison that should never have been opened"		United States
26-Dec-13	At least 4 US drone strikes against Pakistani targets were held since the start of November.		Pakistan
28-Dec-13	A two-year-old boy dies in Guinea thereby becoming the index case of the current Ebola outbreak that has spread to: Liberia, Sierra Leone, Nigeria and Senegal. As of 23 September 2014, there have been 6574 cases and 3043 deaths.		Guinea, Liberia, Sierra Leone, Nigeria, Senegal
23-Jan-14	The United Nations says more than 40 Muslims were killed when a Buddhist mob stormed a village in an isolated corner of western Myanmar the previous week.		Myanmar
3-Feb-14	Al-Qaeda disowns DA'ISH	Ayman al-Zawahiri, Abu Bakr al-Baghdadi	Iraq, Syria
11-Feb-14	Amnesty International mentions in a report that Anti-Balaka fighters in CAR are trying to ethnically cleanse Muslims.		Central African Republic
12-Feb-14	Central African Republic government declares war on militia groups attacking Muslims.		Central African Republic
14-Feb-14	On February 14, hundreds of Muslims in car caravans sought to leave the capital of Bangui but were halted by anti-Balaka forces threatening to kill them. African peace-keeping forces from Burundi ordered the convoy back to local mosques fearing further clashes that would lead to more injuries and deaths.		Central African Republic
7-Mar-14	"Operation Trojan Horse" leaked letter reported by the media.		United Kingdom
8-Mar-14	Abu Eesa, a Pakistani-British teacher at the US-based Al Maghrib institute and popular scholar, posts what many deem as sexist jokes on International Women's Day. Within a week, thousands of social media posts have been made on the top and dozens of articles were written in response.		United States
10-Apr-14	MISCA troops escorted over 1,000 Muslims fleeing to Chad with a police source saying "not a single Muslim remains in Bossangoa."		Central African Republic

Date	Event	Key Influencers	Country
14-Apr-14	Boko Haram kidnaps hundreds of school girls in Nigeria. As of the current time, over 200 girls are still missing.		Nigeria
16-Apr-14	British Muslims produce the "Happy British Muslims" video, causing between conservative and progressive British Muslims.		United Kingdom
21-Apr-14	At least 35 people were killed over the weekend in US drone strikes aimed at AQAP.		Yemen
28-Apr-14	A judge at a mass trial in Egypt has recommended the death penalty for 683 people - including Muslim Brotherhood leader Mohammed Badie.	Mohamed al-Badie	Egypt
10-May-14	The Muslim population of Bangui had dropped from 138,000 to 900.		Central African Republic
16-May-14	General Haftar's forces assault the bases of Islamist militias in Benghazi in the start of Operation Dignity, the start of a low-level, ongoing civil war in Libya.	Gen Haftar	Libya
18-May-14	A pair of Egyptian courts on Sunday convicted 170 suspected supporters of toppled President Mohammed Morsi on charges related to violent attacks last year		Egypt
21-May-14	An Egyptian court sentenced former president Hosni Mubarak to three years in jail for embezzlement of public funds designated for presidential palace maintenance		Egypt
26-May-14	Narendra Modi, of the Hindu BJP party, is sworn in as Prime Minister of India.		India
2-Jun-14	Egyptian satirist Bassem Youssef cancels El-Bernameg.	Bassem Youssef	Egypt
4-Jun-14	Pres. Assad is re-elected for another 7-year term.	Pres Assad	Syria
11-Jun-14	DA'ISH starts an 11-day long offensive during which it captures large swathes of land in Iraq, including, most significantly, Mosul.	Abu Bakr al-Baghdadi	Iraq
21-Jun-14	An Egyptian court in Minya on June 21, 2014, confirmed 183 of the 683 provisional death sentences imposed in April		Egypt
26-Jun-14	Jordanian court finds Abu Qatada not guilty of the charges relating to the alleged 1998 plot.		
29-Jun-14	DA'ISH announces establishment of a caliphate.	Abu Bakr al-Baghdadi	Iraq, Syria
29-Jun-14	Ramadan begins		
3-Jul-14	A curfew is imposed after a mob of 300 people attacked Muslim shops and vehicles.		Myanmar
8-Jul-14	Israel begins offensive against Gaza, killing scores of civilians and destroying much of its infrastructure.		Palestine
10-Jul-14	Erdogan is re-elected Prime Minister in Turkey's elections.	PM Erdogan	Turkey

Date	Event	Key Influencers	Country
15-Jul-14	Israel announces that it accepts a ceasefire proposed by Egypt. Hamas rejects the ceasefire, announcing that doing so would be surrendering while having accomplished nothing.	President El-Sisi, Ismail Haniyeh	Palestine, Egypt
15-Jul-14	Britain First 'battalion' invades mosque demanding removal of 'sexist' entrance signs		United Kingdom
16-Jul-14	Israelis kill four Palestinian boys playing football at the beach. The event is publicized heavily.		Palestine
17-Jul-14	Israel and Palestine agree to 5-hour ceasefire.		Palestine
17-Jul-14	Al-Azhar university grants King Abdullah Bin Abdulaziz of Saudi Arabia an honorary doctorate for his courageous stance towards Egypt and for his support of the issues of Islam and Muslims across the Muslim world	King Abdullah Bin Abdulaziz	Egypt, Saudi Arabia
20-Jul-14	The Battle of Shuja'iyya between the Israel Defense Forces and Hamas's military wing, the Izz ad-Din al-Qassam Brigade.		Palestine
22-Jul-14	The United Arab Emirates offers \$41m USD in aid to Gazans		United Arab Emirates, Gaza
26-Jul	Israel and Palestine agree to 12-hour humanitarian ceasefire.		Palestine
28-Jul-14	United Nations Security Council holds an emergency meeting to issue a statement calling for both sides of the Israeli-Gazan offensive to have an immediate and indefinite humanitarian ceasefire.		Palestine
28-Jul-14	Eid Al-Fitr		
29-Jul-14	France announces that it will transfer 8m euro into Gaza in aid.		Palestine
3-Jul-14	China bans civil servants, students and teachers in the predominantly Muslim region of Xinjian from fasting the month of Ramadan.		China
3-Jul-14	Islam Slimani, Algeria's World Cup footballer, said that the Algerian team will give up all of the estimated \$9 million they received upon their defeat in the round of 16 to Gaza.		Algeria, Palestine
16-Jul-14	A Dutch court has ruled that the Netherlands is liable for the killings of more than 300 Bosnian Muslim men and boys at Srebrenica in Bosnia-Herzegovina in July 1995.		Bosnia, The Netherlands
31-Jul-14	The US announced that they agreed to transfer a number of arms to Israel, including rocket launchers, mortar rounds, grenades and other arms. For many years, the US has stored weapons in Israel for their use, under the War Reserves Stock Allies-Israel program, however they have agreed to transfer these to Israel for their use.	Pres Assad	Palestine
1-Aug-14	Greece is accused of causing an "unprecedented racist scandal" for acquitting local farmers who shot 28 Bangladeshi strawberry pickers after they asked to be paid.		Greece

Date	Event	Key Influencers	Country
5-Aug-14	President Obama signs The Iron Dome Bill providing \$225 million in additional funding for the Iron Dome		Palestine
6-Aug-14	DA'ISH takes Qaraqosh, Iraq's largest Christian town, and Sinjar, home of the Yazidi ethno-religious minority.	Abu Bakr al-Bahgdadi	Iraq
6-Aug-14	Geologists discover China's large gold mine, with proven gold reserves of 127 tonnes, in the Muslim majority province of Xinjiang.		China
6-Aug-14	A city in China's mainly Muslim Xinjiang region bans people with large beards or Islamic clothing from travelling on public buses, state media said, prompting outrage from an overseas rights group.		China
6-Aug-14	At least 7 US drone strikes against Pakistani targets were held since the start of the year	Pres Assad	Pakistan
7-Aug-14	President Obama authorizes US air strikes against DA'ISH, which leads to at least 5 air strikes in one week.	Abu Bakr al-Bahgdadi	Iraq, Syria
10-Aug-14	Tariq Ramadan publicly announces why he will not attend the Islamic Society of North America's conference.	Tariq Ramadan	United States
11-Aug-14	El-Sisi visits the Kingdom of Saudi Arabia, meeting with King Abdullah and performing Umra. El-Sisi also received the King Abdulaziz medal.	Pres. El-Sisi, King Abdullah ibn Abdulaziz	Egypt, Saudi Arabia
11-Aug-14	Nouri Al-Maliki steps down as Prime Minister of Iraq.	PM Al-Maliki	Iraq
11-Aug-14	Haider Al-Abadi is appointed as Iraq's new Prime Minister.	PM Haider Al-Abadi	Iraq
12-Aug-14	Human Rights Watch produces 188-page report on Rab'a massacres.	Pres El-Sisi	Egypt
12-Aug-14	Mohamed Hagmagid Ali, president of the Islamic Society of North America, produces a written response against Tariq Ramadan's criticism.	Tariq Ramadan	United States
12-Aug-14	The Turkish Humanitarian Relief Foundation (IHH) announced a new attempt to breach the Israeli naval blockade of Gaza		Palestine, Turkey
14-Aug-14	Azadi march towards Islamabad starts a month-long protest against the Nawaz Sharif's government.	Nawaz Sharif, Imran Khan	Pakistan
24-Aug-14	Boko Haram's leader declares the town of Gwoza, Nigeria, a part of the DA'ISH caliphate.	Abubakar Shekau	Nigeria
25-Aug-14	Belgian diplomat, Jean-Marie Pire, rips off the niqab of a visiting Qatari princess.		Belgium, Qatar
29-Aug-14	Islamic Society of North America's annual conference.		United States
11-Sep-14	Egypt, Jordan, Lebanon and Iraq join US-initiated coalition against DA'ISH.		Egypt, Jordan, Lebanon, Iraq, Syria, United States
14-Sep-14	Distinct groups of Syrian rebels, including DA'ISH, the Nusra Front and the US-backed Syria Revolutionary Front strike a deal not to fight with each other and focus on toppling the Assad government.	Press Assad	Syria

Date	Event	Key Influencers	Country
17-Sep-14	Bangladesh's Supreme Court reduced the death sentence of Delwar Hussain Sayeede of Jamaat-e-Islam to life imprisonment for crimes committed during the 1971 liberation war with Pakistan.	Delwar Hussain Sayeede	Bangladesh
20-Sep-14	49 Turkish hostages seized by Islamic State militants in Iraq are freed in what Turkey's president describes as a secret rescue operation. The hostages - including diplomatic staff, special forces soldiers and children - were taken from the Turkish consulate in Mosul in Iraq on June 11 after the city was overrun by DA'ISH fighters.	Erdogan	Turkey, Iraq, Syria
21-Sep-14	Yemeni President Abd Rabbu Mansour Hadi signed a deal with Houthi rebels to end the crisis in the Arab country, hours after the rebel group seized strategic positions in the capital Sanaa.	Sheikh Abul-Malik Al-Houthi	Yemen
23-Sep-14	Coalition airstrikes against DA'ISH begin.		Syria, Iraq
23-Sep-14	The Turkish government is now allowing girls as young as ten years old to cover their hair while attending school.		Turkey
24-Sep-14	The Council on American-Islamic Relations launches an open letter against DA'ISH that is signed by over 100 scholars.	Over 100 scholars.	Global
24-Sep-14	A panel of civilian judges sitting at Amman's State Security Court cleared him of being involved in a thwarted plot aimed at the Millennium celebrations in 2000.	Abu Qatada	Jordan
25-Sep-14	Qatar has pulled out of the women's basketball competition at the Asian Games after refusing to abide by international regulations preventing them from wearing hijabs.		Qatar
25-Sep-14	Egypt's and the UAE's foreign ministries issue statements criticizing Erdogan's speech at the UN where he describes the UN as having legitimized Sisi's overthrow of Morsi.	Sisi, Morsi, Erdogan	Egypt, Turkey, UAE
28-Sep-14	France's far-right National Front (FN) party has won its first two seats in the upper house of parliament.		France

 Population Statistics 

APPENDIX I

Country	Population	Percent Muslim	Muslim Population
Afghanistan	26,023,100	99.8	25,971,054
Albania	2,895,947	82.1	2,377,572
Algeria	38,700,000	98.2	38,003,400
American Samoa	55,519	< 0.1	< 56
Andorra	76,098	1.1	837
Angola	19,813,179	1	198,132
Anguilla	13,452	0.3	40
Antigua and Barbuda	86,295	0.6	518
Argentina	42,669,500	2.5	1,066,738
Armenia	3,009,800	< 0.1	< 3010
Aruba	101,484	0.4	406
Australia	23,600,800	1.9	448,415
Austria	8,527,230	5.7	486,052
Azerbaijan	9,477,100	98.4	9,325,466
Bahamas	368,390	0.1	368
Bahrain	1,234,571	81.2	1,002,472
Bangladesh	156,985,000	90.4	141,914,440
Barbados	285,000	0.9	2,565
Belarus	9,469,200	0.2	18,938
Belgium	11,203,787	6	672,227
Belize	349,728	0.1	350
Benin	9,988,068	24.5	2,447,077
Bermuda	64,237	0.8	514
Bhutan	751,820	1	7,518
Bolivia	10,027,254	< 0.1	< 10027
Bosnia-Herzegovina	3,791,622	41.6	1,577,315
Botswana	2,024,904	0.4	8,100
Brazil	203,159,000	0.1	203,159
British Virgin Islands	29,537	1.2	354
Brunei	393,372	51.9	204,160
Bulgaria	7,245,677	13.4	970,921
Burkina Faso	17,322,796	58.9	10,203,127
Burundi	9,420,248	2.2	207,245
Cambodia	15,184,116	1.6	242,946
Cameroon	20,386,799	18	3,669,624
Canada	35,427,524	2.8	991,971
Cape Verde	518,467	0.1	518
Cayman Islands	55,456	0.2	111
Central African Republic	4,709,000	8.9	419,101
Chad	13,211,000	55.7	7,358,527
Chile	17,819,054	< 0.1	< 17819
China	1,366,780,000	1.8	24,602,040
Hong Kong	7,234,800	1.3	94,052
Macau	614,500	< 0.1	< 615
Colombia	47,778,500	< 0.1	< 47779
Comoros	752,000	98.3	739,216
Republic of Congo	4,559,000	1.6	72,944
Congo	69,360,000	1.4	971,040
Cook Islands	14,974	< 0.1	< 15

Country	Population	Percent Muslim	Muslim Population
Costa Rica	4,667,096	< 0.1	< 4667
Ivory Coast	23,202,000	36.9	8,561,538
Croatia	4,267,558	1.3	55,478
Cuba	11,167,325	0.1	11,167
Cyprus	865,878	22.7	196,554
Czech Republic	10,517,400	< 0.1	< 10517
Denmark	5,639,719	4.1	231,228
Djibouti	886,000	97	859,420
Dominica	71,293	0.2	143
Dominican Republic	10,378,267	< 0.1	< 10378
Ecuador	15,827,100	< 0.1	< 15827
Egypt	87,163,400	94.7	82,543,740
El Salvador	6,401,240	< 0.1	< 6401
Equatorial Guinea	1,622,000	4.1	66,502
Eritrea	6,536,000	36.5	2,385,640
Estonia	1,315,819	0.1	1,316
Ethiopia	87,952,991	33.8	29,728,111
Faeroe Islands	48,456	< 0.1	< 48
Falkland Islands	3,000	< 0.1	< 3
Fiji	859,178	6.3	54,128
Finland	5,462,939	0.8	43,704
France	65,991,000	7.5	4,949,325
French Guiana	237,549	0.9	2,138
French Polynesia	268,270	< 0.1	< 268
Gabon	1,711,000	9.7	165,967
Gambia	1,882,450	95.3	1,793,975
Georgia	4,490,500	10.5	471,503
Germany	80,781,000	5	4,039,050
Ghana	27,043,093	16.1	4,353,938
Gibraltar	30,001	4	1,200
Greece	11,123,034	4.7	522,783
Greenland	56,483	< 0.1	< 56
Grenada	103,328	0.3	310
Guadeloupe	405,739	0.4	1,623
Guam	159,358	< 0.1	< 159
Guatemala	15,806,675	< 0.1	< 15807
Guinea	10,628,972	84.2	8,949,594
Guinea Bissau	1,746,000	42.8	747,288
Guyana	784,894	7.2	56,512
Haiti	10,745,665	< 0.1	< 10746
Vatican City	839	0	0
Honduras	8,725,111	0.1	8,725
Hungary	9,879,000	0.3	29,637
Iceland	327,050	0.1	327
India	1,249,370,000	14.6	182,408,020
Indonesia	252,164,800	88.1	222,157,189
Iran	77,748,100	99.7	77,514,856
Iraq	36,004,552	98.9	35,608,502
Ireland	4,609,600	0.9	41,486

Country	Population	Percent Muslim	Muslim Population
Israel	8,222,700	17.7	1,455,418
Italy	60,762,320	2.6	1,579,820
Jamaica	2,717,991	< 0.1	< 2718
Japan	127,130,000	0.1	127,130
Jordan	7,132,520	98.8	7,046,929
Kazakhstan	17,309,000	56.4	9,762,276
Kenya	45,546,000	7	3,188,220
Kiribati	106,461	< 0.1	< 106
North Korea	25,027,000	< 0.1	< 25027
South Korea	50,423,955	0.2	100,848
Kuwait	3,065,850	86.4	2,648,894
Kyrgyzstan	5,824,000	88.8	5,171,712
Laos	6,693,300	< 0.1	< 6693
Latvia	1,994,300	0.1	1,994
Lebanon	4,966,000	59.7	2,964,702
Lesotho	2,098,000	< 0.1	< 2098
Liberia	4,397,000	12.8	562,816
Libya	6,253,000	96.6	6,040,398
Liechtenstein	37,132	4.8	1,782
Lithuania	2,928,897	0.1	2,929
Luxembourg	549,700	2.3	12,643
Macedonia	2,065,769	34.9	720,953
Madagascar	21,263,403	1.1	233,897
Malawi	16,829,000	12.8	2,154,112
Malaysia	30,273,000	61.4	18,587,622
Maldives	341,848	98.4	336,378
Mali	15,768,000	92.4	14,569,632
Malta	416,055	0.3	1,248
Isle of Man	84,497	0.2	169
Marshall Islands	56,086	< 0.1	< 56
Martinique	386,486	0.2	773
Mauritania	3,545,620	99.2	3,517,255
Mauritius	1,261,208	16.6	209,361
Mayotte	212,645	98.8	210,093
Mexico	119,713,203	0.1	119,713
Federated States of Micronesia	101,351	< 0.1	< 101
Moldova	3,557,600	0.4	14,230
Monaco	36,950	0.5	185
Mongolia	2,972,781	4.4	130,802
Montenegro	620,029	18.5	114,705
Montserrat	4,922	0.1	5
Morocco	33,379,200	99.9	33,345,821
Mozambique	25,041,922	22.8	5,709,558
Burma (Myanmar)	51,419,420	3.8	1,953,938
Namibia	2,113,077	0.4	8,452
Nauru	10,084	< 0.1	< 10
Nepal	26,494,504	4.2	1,112,769
Netherlands	16,868,300	5.5	927,757
New Caledonia	258,958	2.8	7,251

Country	Population	Percent Muslim	Muslim Population
New Zealand	4,527,770	0.9	40,750
Nicaragua	6,071,045	< 0.1	< 6071
Niger	17,138,707	98.3	16,847,349
Nigeria	178,517,000	47.9	85,509,643
Niue	1,613	< 0.1	< 2
Northern Mariana Islands	53,883	0.7	377
Norway	5,137,679	3	154,130
Oman	4,040,383	87.7	3,543,416
Pakistan	188,020,000	96.4	181,251,280
Palau	20,901	< 0.1	< 21
Palestinian territories	2,731,052	85	2,321,394
Panama	3,713,312	0.7	25,993
Papua New Guinea	7,398,500	< 0.1	< 7399
Paraguay	6,893,727	< 0.1	< 6894
Peru	30,814,175	< 0.1	< 30814
Philippines	100,256,900	5.1	5,113,102
Poland	38,496,000	0.1	38,496
Portugal	10,477,800	0.6	62,867
Puerto Rico	3,615,086	< 0.1	< 3615
Qatar	2,077,357	77.5	1,609,952
Reunion	840,974	4.2	35,321
Romania	19,942,642	0.3	59,828
Russia	146,068,400	11.7	17,090,003
Rwanda	10,996,891	1.8	197,944
Samoa	187,820	< 0.1	< 188
San Marino	33,682	< 0.1	< 34
Saudi Arabia	30,770,375	97.1	29,878,034
Senegal	12,873,601	95.9	12,345,783
Serbia	7,146,759	3.7	264,430
Seychelles	90,945	1.1	1,000
Sierra Leone	6,205,000	71.5	4,436,575
Singapore	5,399,200	14.9	804,481
Slovakia	5,415,949	0.1	5,416
Slovenia	2,063,987	2.4	49,536
Solomon Islands	581,344	< 0.1	< 581
Somalia	10,806,000	98.6	10,654,716
South Africa	54,002,000	1.5	810,030
Spain	46,507,800	2.3	1,069,679
Sri Lanka	20,277,597	8.5	1,723,596
Sudan	37,289,406	71.4	26,624,636
Suriname	534,189	15.9	84,936
Swaziland	1,268,000	0.2	2,536
Sweden	9,705,005	4.9	475,545
Switzerland	8,160,900	5.7	465,171
Syria	21,987,000	92.8	20,403,936
Taiwan	23,404,243	0.1	23,404
Tajikistan	8,160,000	99	8,078,400
Thailand	64,871,000	5.8	3,762,518
Timor-Leste	1,212,107	0.1	1,212

Country	Population	Percent Muslim	Muslim Population
Togo	6,993,000	12.2	853,146
Tokelau	1,411	< 0.1	< 1
Tonga	103,252	< 0.1	< 103
Trinidad and Tobago	1,328,019	5.8	77,025
Tunisia	10,982,754	99.8	10,960,788
Turkey	76,667,864	98.6	75,594,514
Turkmenistan	5,307,000	93.3	4,951,431
Turks and Caicos Islands	31,458	< 0.1	< 31
Tuvalu	11,323	0.1	11
Uganda	35,357,000	12	4,242,840
Ukraine	42,988,026	0.9	386,892
United Arab Emirates	9,446,000	76	7,178,960
United Kingdom	64,105,700	4.6	2,948,862
Tanzania	44,928,923	29.9	13,433,748
United States	318,753,000	0.8	2,550,024
Uruguay	3,404,189	< 0.1	< 3404
Uzbekistan	30,492,800	96.5	29,425,552
Vanuatu	264,652	< 0.1	< 265
Venezuela	30,206,307	0.3	90,619
Vietnam	89,708,900	0.2	179,418
Wallis and Futuna	13,135	< 0.1	< 13
Western Sahara	586,000	99.6	583,656
Yemen	25,956,000	99	25,696,440
Zambia	15,023,315	0.4	60,093
Zimbabwe	13,061,239	0.9	117,551
	7,131,555,644	23.6%	1,684,404,363

Muslim population statistics from the 2011 report *The Future of the Global Muslim Population* by the Pew Research Centre's Forum on Religion & Public Life. The numbers have been adjusted for 2014 population statistics. Total world population was taken from Wikipedia.org.

❧ Social Media Statistics ❧

APPENDIX II

SOCIAL MEDIA STATISTICS

This is a list showing the most popular social media sites (Facebook and Twitter) run by Muslims

Full Name	Age	Country	Category	Facebook Followers	Rank	Twitter Followers	Rank
Mesut Özil	25	Germany	Footballer	25,512,555	1	7,850,000	3
Maher Zain	33	Lebanon	Singer	17,774,509	2	858,000	34
Zayn Malik	21	UK	Singer	17,147,459	3	13,200,000	1
Tamer Hosny	37	Egypt	Singer	13,759,797	4	839,000	35
Muhammad Alarefe	44	Saudi Arabia	Scholar	13,610,572	5	9,450,000	2
Amr Khaled	47	Egypt	Preacher	12,525,105	6	2,710,000	18
Mustafa Hosny	36	Egypt	Preacher	12,377,961	7	1,050,000	30
Amr Diab	52	Egypt	Singer	12,355,206	8	2,360,000	23
Ahmad Al Shugairi	41	Saudi Arabia	Show Host	8,290,647	9	7,151,457	4
Bassem Youssef	40	Egypt	Show Host	7,177,297	10	2,750,000	17
Recep Tayyip Erdoğan	60	Turkey	Politician	6,483,632	11	4,620,000	9
Sheikh Mishary bin Rashid Alafasy	38	Kuwait	Qur'an Reciter	6,187,112	12	5,000,000	7
Ahlam Mustaghanami	61	Algeria	Novelist	5,353,156	13	476,000	36
Haifa Wehbe	38	Lebanon	Singer	5,310,042	14	2,180,000	24
Sami Yusuf	34	Iran	Singer	5,210,654	15	365,000	37
Moez Masoud	38	Egypt	Television Pre-senter	5,059,493	16	1,090,000	29
Dr Mehmet Oz	54	USA	Show Host	4,731,998	17	3,442,381	12
Tareq Al-Suwaidan	60	Kuwait	Show Host	4,728,927	18	3,282,989	13
Aidh Al-Qarni	54	Saudi Arabia	Scholar	4,266,550	19	6,788,438	5
Muhammad Assaf	25	Palestine	Singer	3,835,815	20	885,000	33
Habib Ali Zain Al Abideen Al-Jifri	43	UAE	Scholar	3,702,517	21	1,050,000	31
Salman Al Ouda	57	Saudi Arabia	Scholar	3,503,160	22	5,181,849	6
HM Queen Rania Al-Abdullah	44	Jordan	Royalty	3,135,899	23	3,260,000	14
Ragheb Alama	52	Lebanon	Singer	2,767,065	24	2,580,000	19
Najib Razak	61	Malaysia	Politician	2,651,146	25	2,110,000	25
Dr Mahathir bin Mohamad	89	Malaysia	Politician	2,494,539	26	159,000	40
Shaykh-ul-Islam Prof Dr Muhammad Tahir-ul-Qadri	63	Pakistan	Politician	2,331,176	27	214,000	38
Yahya Hawwa	38	Syria	Qur'an Reciter	2,251,097	28	121,000	43
HH Sheikh Mohammed bin Rashid Al Maktoum	65	UAE	Royalty	2,090,775	29	3,060,000	16
Awal Ashaari	33	Malaysia	Actor	1,861,393	30	1,430,000	27

Full Name	Age	Country	Category	Facebook Followers	Rank	Twitter Followers	Rank
Mos Def	41	USA	Actor	1,853,258	31	124,000	42
Habib Lutfi Yahya	66	Indonesia	Scholar	1,617,970	32	18,700	50
Bilal Phillips	67	Qatar	Scholar	1,591,330	33	92,400	44
Abdullah Gymnastiar	52	Indonesia	Preacher	1,500,000	34	1,160,000	28
Yusuf Islam	66	UK	Singer	1,312,705	35	24,300	49
Mohamed ElBaradei	72	Egypt	Diplomat	1,151,559	36	2,500,000	20
Muna Abu Sulayman	41	Saudi Arabia	Show Host	752,367	37	209,000	39
Nouman Ali Khan	36	USA	Preacher	688,921	38	88,300	45
Mohammed 'Mo' Farah	31	UK	Athlete	637,504	39	1,040,000	32
Tariq Al Habeeb	47	Saudi Arabia	Self-Help	498,914	40	4,210,000	10
Nabil Ala Wadhy	44	Kuwait	Preacher	405,388	41	4,630,000	8
Imam Zaid Shakir	58	USA	Scholar	279,382	42	42,500	47
Ahlam Alshamsi	45	UAE	Singer	261,817	43	3,743,800	11
Suhaib Webb	42	USA	Imam	129,785	44	60,700	46
Faraz Rabbani	40	Canada	Scholar	109,300	45	26,100	48
Muhammad Al Awadi	55	Kuwait	Preacher	57,904	46	2,000,000	26
Waleed Alfarraj	51	Saudi Arabia	Journalist	26,000	47	2,410,000	22
Asma Jahangir	62	Pakistan	Human Rights Activist	21,345	48	130,000	41
Fayez Maliki	45	Saudi Arabia	Actor	18,300	49	3,180,000	15
Mustafa Agha	55	Syria	Sports Journalist	7,775	50	2,440,000	21

SOCIAL MEDIA STATISTICS

This is a list showing the most popular social media sites (Facebook and Twitter)

Full Name	Age	Country	Category	Facebook Followers	Rank	Twitter Followers	Rank
Shakira	37	Colombia	Singer	103,092,457	1	26,752,523	11
Cristiano Ronaldo	29	Portugal	Footballer	96,891,128	2	29,420,165	9
Eminem	41	USA	Singer	93,719,813	3	18,636,734	18
Rihanna	27	Barbados	Singer	89,756,617	4	37,005,503	7
Vin Diesel	47	USA	Actor, Producer	83,894,279	5	82,800	47
Michael Jackson	51 (2009)	USA	Singer	78,412,852	6	1,746,611	39
Katy Perry	29	USA	Singer, Songwriter, and Actress	73,971,705	7	56,271,752	1
Justin Bieber	20	Canada	Singer	73,624,736	8	54,114,453	2
Will Smith	45	USA	Actor	71,482,703	9	333,000	46
Lionel Messi	27	Argentina	Footballer	70,798,694	10	80,700	48
Bob Marley	35 (1981)	Jamaica	Singer	69,744,962	11	1,150,000	42
Taylor Swift	24	USA	Singer	68,995,487	12	43,204,597	4
Lady Gaga	28	USA	Singer	67,371,018	13	42,019,449	5
Beyonce	33	USA	Singer	64,248,641	14	13,544,593	30
Jackie Chan	60	HK / USA	Actor, Singer	62,093,059	15	684,717	44
Mr. Bean (Rowan Sebastian Atkinson)	59	UK	Actor	60,752,697	16	35,073	50
Selena Gomez	22	USA	Actress and Singer	60,568,126	17	22,560,123	13
Adele	26	UK	Singer	60,277,739	18	20,901,350	14
Pitbull	33	USA	Singer	59,550,816	19	17,591,447	22
Bruno Mars	29	USA	Singer	58,777,286	20	18,725,881	17
AKON	41	USA	Singer	56,386,067	21	5,608,023	37
David Guetta	46	France	Singer	56,084,778	22	15,335,710	25
Avril Lavigne	29	Canada	Singer	55,601,454	23	16,624,463	23
Lil Wayne	32	USA	Singer	54,419,771	24	17,742,895	21
Adam Sandler	47	USA	Actor	53,476,074	25	1,240,000	41
Megan Fox	28	USA	Actress and Model	52,389,210	26	1,147,800	43

Full Name	Age	Country	Category	Facebook Followers	Rank	Twitter Followers	Rank
Usher	36	USA	Singer-song-writer	50,692,483	27	9,740,701	33
Miley Cyrus	21	USA	Actress and Singer	49,447,014	28	18,463,929	19
David Beckham	39	UK	Footballer	48,407,396	29	490,000	45
Enrique Iglesias	39	Spain	Singer	48,310,725	30	7,863,480	34
Neymar	22	Brazil	Footballer	44,605,590	31	14,087,574	28
Nicki Minaj	31	USA	Singer	44,071,349	32	18,003,372	20
Jennifer Lopez	45	USA	Actress and Singer	43,253,486	33	28,954,387	10
Barack Obama	53	USA	Political	42,385,927	34	45,849,816	3
Britney Spears	33	USA	Singer	42,088,709	35	38,666,116	6
Dwayne Johnson (The Rock)	42	USA	Actor	40,174,954	36	7,606,097	35
Chris Brown	25	USA	Singer	39,466,312	37	13,615,739	29
Justin Timberlake	33	USA	Singer	39,227,026	38	34,389,957	8
Demi Lovato	22	USA	Singer	36,593,313	39	24,237,765	12
Drake	28	Canada	Singer	35,128,649	40	16,193,836	24
Snoop Dogg	42	USA	Actor, Singer	35,054,129	41	11,527,975	31
Alicia Keys	33	USA	Actress	34,967,318	42	19,596,586	16
Wiz Khalifa	27	USA	Singer	34,364,063	43	14,846,942	26
Kesha	27	USA	Singer	33,806,381	44	3,638,515	38
Taylor Lautner	22	USA	Actor	33,291,612	45	40,600	49
Ricardo Kaká	32	Brazil	Footballer	31,465,598	46	20,675,990	15
John Cena	37	USA	Professional Wrestler	31,380,021	47	6,439,580	36
Ronaldinho Gaucho	34	Brazil	Footballer	27,429,802	48	10800000	32
Bon Jovi	52	USA	Pop Group	27,050,460	49	1,518,255	40
Emma Watson	24	UK	Actress	26,623,804	50	14,326,345	27

 The 
GLOSSARY

Ahl Al-Bayt (or Aal Al-Bayt): Literally, the people of the house; refers to the family of the Prophet Muhammad.

Ahl Al-Sunnah wa Al-Jama'ah: Literally, people of the practices of the Prophet Muhammad and the Muslim community.

Al-Fatiha: Literally, 'The Opening,' this is the title for the first chapter of the Holy Qur'an which is recited as a fundamental part of Muslims' daily prayers.

Allah: Arabic for God.

Aqida: Creed. This refers to theological and doctrinal beliefs of Muslims.

Ash'ari: Theological school of Sunni Orthodoxy named after the followers of the 9th century scholar Abu al Hasan Al-Ash'ari (874–936 CE).

Awqaf: Plural of waqf (see below).

Azaan/Adhan: The call to prayer.

Bid'a: Literally 'innovation'; this refers to the act of creating superfluous, or non-prescribed traditions in the practice of Islam. It is used in common speech as a denunciation toward those not acting in accordance with the prescriptions of Islam.

Caliph: The head of the entire community of Muslims, either current or in the past. Is also used by certain sects to refer to their own leader.

Chador: A loose cloth traditionally worn by Muslim women which usually covers the body from head to foot.

Da'i/ Da'ee: Missionary.

Da'wa: Islamic missionary work; literally 'making an invitation' to the religion.

Emir (or Amir): A title accorded to a leader, prince, or commander-in-chief.

Fatwa: Is a religious ruling issued by a mufti (a top legal scholar) regarding particulars of an issue in Islamic law based on circumstances surrounding the question such as the time, place, people, and details surrounding the issue. It is only considered binding when all scholars of that time agree upon it, which is extremely rare indeed.

Fiqh: Refers to the Islamic jurisprudence. A branch of shari'a that deals mainly with the observance of rituals, morals and social legislation in Islam.

Fiqh Al-Aqaliyyat: Islamic legal rulings for Muslims living as minorities in foreign lands.

Ghazal: Poetry used for describing the beauty of the loved one as well as the emotions the poet has towards the

beloved. A poetic structure consisting of rhyming couplets and a refrain, with each line sharing the same meter.

Hadith: Literally 'sayings.' These are a set of references to the life of the Prophet Muhammad. There are numerous Hadith, and the practice of verifying them is an Islamic scholarly practice of its own that has been carried out since the life of the Prophet.

Hafiz (or Hafiza) Al-Qur'an: A person who has committed the entire Qur'an to memory, and can recite the Qur'an at will. This is important in Islam because the Qur'an was originally revealed as an oral text.

Hajj: The pilgrimage to Makkah. It is mandatory for every Muslim who is able to do it, and can afford it. Hajj is one of the five pillars of Islam. The pilgrimage occurs from the 8th to 12th day of Dhu Al-Hijjah, the 12th month of the Islamic calendar.

Halal: Permissible. A term referring to actions or objects that are permissible according to Islamic law. Commonly refers to food items that are permissible for Muslims to eat.

Haram: Sanctuary.

Hijab: Normally refers to the headscarf worn by Muslim women but refers to both the head cover and attire worn by Muslim woman to preserve their modesty. It is consensus as being obligatory by all the classical Islamic schools of thought.

Hijaz: The region along the west coast of the Arabian Peninsula.

Ibadi: The Ibadi school has origins in and is linked to the Kharijites, but the modern day community is distinct from the 7th century Islamic sect. It was founded after the death of Prophet Muhammad and is currently practiced by a majority of Oman's Muslim population. Also found across parts of Africa.

Ihsan: Virtue through constant regard to, and awareness of God.

Ijaza: Certification. Is a certification given to a student for acquiring knowledge of a particular discipline under the authorization of a higher authority usually by face-to-face interactions. Thus, the ability to transmit the knowledge the teacher has. This is performed under the supervision of a certified Sheikh whose chain of narrations leads to the Prophet (peace be upon him).

Ijtihad: Independent reasoning, or individual interpretation of the Qur'an.

Imam: (1) In both Sunni and Shi'a Islam an imam is the leader of congregational prayers who may also deliver the Friday prayer (Jum'a) sermon; more generally, a person of

authority within the community. (2) In Shi'a Islam this exclusively refers to a series of people, descended from the Prophet Muhammad, who by lineage are considered divinely guided spiritual leaders.

Imamate: The position or institution, in Shi'a Islam, that is comprised of a series of divinely guided imams.

Iman: Faith in God.

Islam: Submission to God's will.

Isnad: The chain of narrators of the Hadith: is the list of authorities who have transmitted the sayings, actions or approbations (*hadith*) of Prophet Muhammad (peace be upon him), by one of his Companions or a later authority (*tabi*). The reliability of the *isnad* is the main criteria in the validity of a hadith. Modern practices of scientific citation and historical method owe a great deal to the rigor of the *Isnad* tradition of early Muslims.

Jihad: Literally, struggle. An exertion of effort in any field, not just in war, in order to achieve good or prevent evil, done so for the sake of God's pleasure. The highest level of which is to overcome one's ego and lower self. It is considered a religious duty upon every Muslim.

Ka'ba: The large cubic structure in the Grand Mosque in Makkah, adorned in gold embroidered black fabric, referred to by Muslims as the 'House of God'. This structure marks the direction in which Muslims pray and is central to the Hajj pilgrimage.

Khat: Script. Refers to the Arabic calligraphy, which is the artistic practice of handwriting of Arabic alphabets depending on certain rules and principles.

Khateeb: refers to the person who delivers the Islamic sermon (*khutbah*) during certain occasions such as the Friday prayers, or during Eid prayers. He is usually the Imam or leader of the prayer.

Khanqah: a building designed specifically for gatherings of a Sufi brotherhood, or *tariqa*, and is a place for spiritual retreat and character reformation. It is also synonymous with the regional terms *ribat*, *tekke*, and *zawiya*.

Khawarij: A group of Muslims in early Islamic history who went against the larger community and became outsiders. A term used to describe political deviants.

Khums: Literally, 1/5 in Arabic; a religious tax of 1/5 of one's income owed by followers of Usuli Twelver Shi'a to a very senior cleric.

Madhabs: Traditional schools of Islamic legal methodology (e.g. Hanbali, Maliki, Shafi'i, Hanafi, Jafari).

Madrassa: The Arabic word for 'school'. Can refer to a

religious school.

Majlis Al-Shura: Consultative religio-legislative body.

Marja/Marjaiyya: The highest position of authority in the Usuli school of Twelver Shi'i fiqh whose authority lies after the Qur'an, the Prophets and the Imams. Also referred to as *marja taqlid*, meaning literally one who is worthy of being imitated, they have the authority to make legal decisions within the confines of Islamic law for the adherers and less-credentialed clerics.

Masjid: Arabic for 'mosque'.

Maturidi: Theological school of Sunni Orthodoxy named after the followers of the 9th century scholar Muhammad Abu Mansur Al-Maturidi (853-944 CE).

Melayu Islam Beraja: The concept of Malay Islamic monarchy.

Morchidat: Literally, guides. Refers to the Moroccan cadre of trained female preachers.

Mufti: A Muslim legal expert who is empowered to give rulings on religious matters.

Mujahid: Someone engaged in acts of jihad.

Muqri: A reciter of Qur'an.

Murid: Follower of a Sufi guide or order.

Mursyidul Am: Malaysian term for religious guide.

Mushaf: Is the collection of sheets gathered after the death of Prophet Muhammad (peace be upon him) representing the words of the Qur'an and referring to the physical bound volume of the Holy book.

Mutabarrik: Supporter or affiliate of a Sufi guide or order.

Mu'tazili: An almost obsolete school of Sunni Islam, popular in the 8th century, that advocates the belief that the Qur'an was created—as opposed to the Orthodox Sunni view that it is eternal and uncreated.

Nasheed: Islamic songs. Is the Islamic vocal music, sung individually or by a group and sometimes accompanied by the *daff*. The words sung may refer to religion, history, current issues or anything related to Islam.

Pancasila: Indonesian concept of five basic, national principles: belief in the Oneness of God, just and civilised humanity, the unity of Indonesia, democracy, and social justice.

PBUH: An acronym for "Peace be upon him".

Pesantren: The term for Islamic schools in Indonesia.

Qibla: The direction in which Muslims offer their five daily

prayers; the direction of the Ka'ba in Makkah.

Ramadan: Holy month of fasting.

Salafi: A movement of Sunni Muslims that places great emphasis on literal interpretation of the Qur'an and Hadith, with skepticism towards the role of human.

Salawat: A prayer of peace upon the Prophet (PBUH) which has many unique formulas, often consisting of the basic *Allahumma salli ala sayyidina Muhammad wa ala ahlihi wa sallim* (O God send your prayers and blessings be upon Muhammad and his family).

Shahadatayn: The two testimonies of faith: There is no deity but God. Muhammad is the Messenger of God. Stating these two sentences is sufficient to become a Muslim.

Shari'a: Literally, 'the way to the source', this refers to Islamic law. Islamic law is not, as is widely perceived, a standard set of written rules, but is rather an unwritten text that is interpreted by legal scholars in specific instances, drawing on the Qur'an and other reliable religious sources relevant to the tradition followed.

Sheikh: (1) A position of authority granted to people who are respected in society. (2) A religious official.

Shi'a: The second-largest denomination of Muslims referred to as Shi'atu 'Ali or 'party of 'Ali,' the fourth caliph of Islam and first imam in Shi'ism.

Sunnah: Literally 'the trodden path'; this refers to the ways and practices of the Prophet Muhammad. Reference to these practices can be found in the Qur'an and in the Hadith.

Sunni: The largest denomination of Muslims referred to as Ahl as-Sunnah wa'l-Jama'ah or 'people of the prophetic tradition and community'—with emphasis on emulating the life of the Prophet Muhammad.

Tafsir: Interpretation of the Qur'an, either by commentary or exegesis.

Taqlid: The practice of following rulings without questioning the religious authority. This is a core tenet of the Usuli school of Islamic law.

Tariqa: any particular brotherhood of Sufism (spiritual methodology) that leads to a path to the Divine. It consists of a group of seekers following their guide (spiritual leader), and through spiritual deeds and guidance one reaches the ultimate truth of knowing God.

Ummah: The collective Muslim community.

Umrah: The 'lesser pilgrimage' to Makkah. It can be performed any time of the year and has fewer rituals than the hajj.

Usul ad Din: The basic foundations of the Islamic religion, those of which represent creed, behaviour and intellectual conduct and all are based on the rudiments of the Islamic faith.

Velayat-e Faqih: A position of both spiritual and temporal powers in the Republic of Iran. Literally, Guardianship of the Jurists, referring to the fact that while the Mahdi (awaited one) is in occultation, the jurists should have guardianship over the earth.

Waqf: A religious endowment or charitable trust.

Zakat: The religious obligation to annually give one-fortieth of one's income and savings to the poor and destitute.

Zawiya: See 'khanqah' above.

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Note on Format

- All dates are of the Common Era (CE) unless otherwise stated. The abbreviations CE (Common Era) and AH (Anno Hegirae: years after Hijra) are used for clarity with very old dates.
- Names are presented as individuals refer to themselves, or as they are most frequently used; therefore some professors and doctors do not have the honorifics Prof. and Dr in their title. This is except in the Top 50 where titles are included. Royalty and nobility are accorded their traditionally used honorifics.
- The honorific His Eminence (H.E.) is given to figures of religious importance, such as state-level Muftis or Muftis of high stature, and also to Ayatollahs. His Royal Eminence is used for the Sultan of Sokoto, who has a combination of spiritual and regal honours.
- Other honorifics are presented where they apply, such as Ambassador, Representative, and Lady, among others.
- The title His/Her Excellency (H.E.) is accorded to heads of state, heads of government, and senior diplomats only—as per established usage of these terms. Rarely, individuals wish to avoid such titles, in such cases, we have adhered to the individuals' preference.
- Names are presented surname-first for ease of navigating and indexing, except in cases where first names are more relevant—such as for some royalty.
- Spelling of names is, where possible, as the individuals spell their own name. In other cases we have adhered to the most common usage.
- Specific terms in languages other than English have been italicized, and described.
- Further explanations for terms are presented in a glossary at the rear of this publication.
- For ease of reading we have adhered to the more widespread and straightforward transliterations of Arabic words into English, such as: Sheikh, Hadith, and Ayatollah.

اقْرَأْ بِسْمِ رَبِّكَ الَّذِي خَلَقَ

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

الَّذِي عَلَّمَ بِالْقَلَمِ

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمِ

The Holy Qur'an,
Al-Alaq, 96:1-5
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